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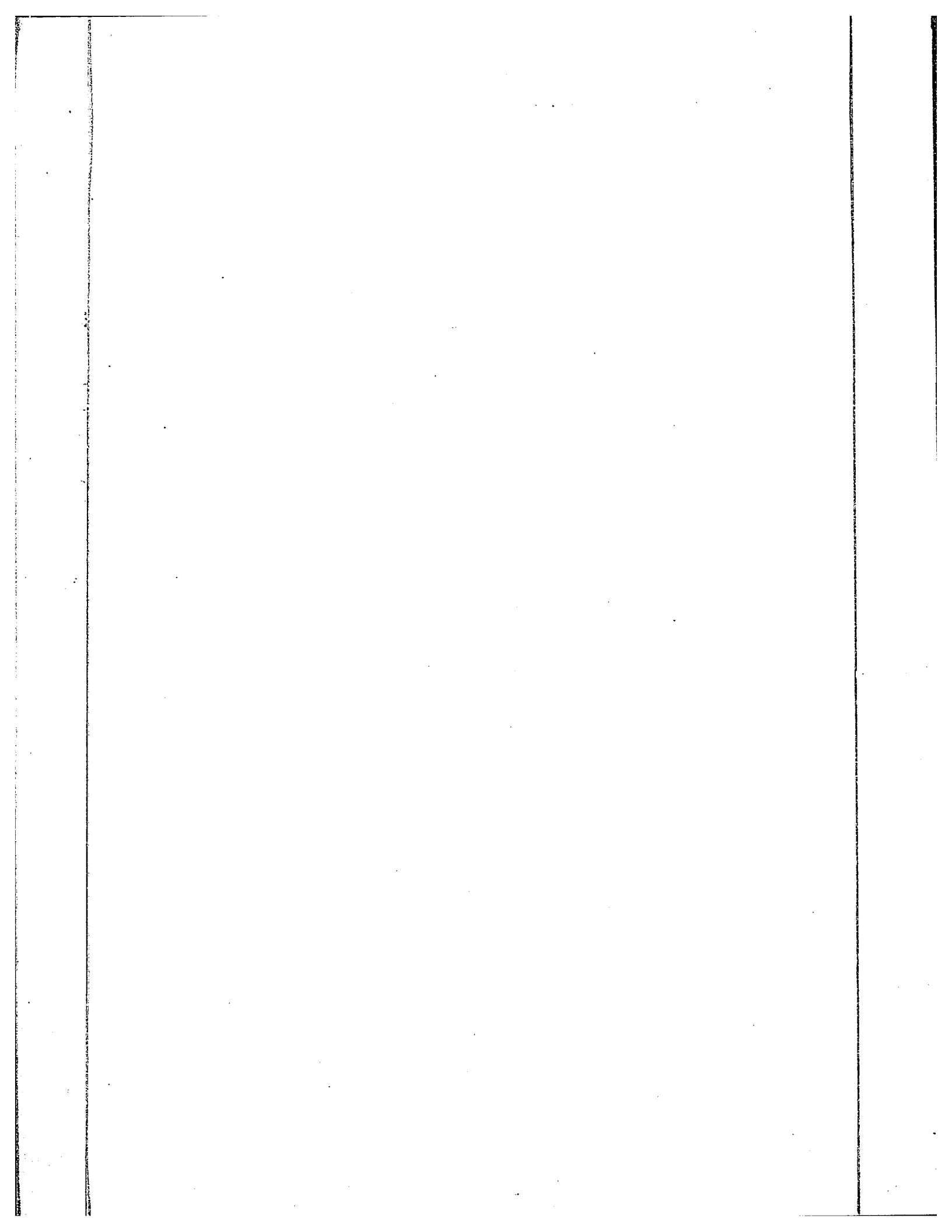
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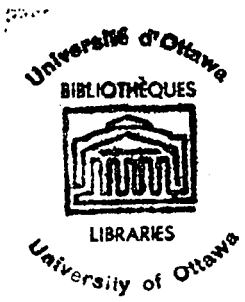


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A COMPARISON OF SIX ADMINISTRATIVE
CONCERNS AS EXPRESSED BY
MASLOW AND MARITAIN

by Rev. Alfred F. D'Alonzo, C.S.C.

Thesis presented to the School of Graduate
Studies of the University of Ottawa as
partial fulfillment of the requirements
for the degree of Doctor of Philosophy



Wilkes-Barre, Pa. 1978



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ACKNOWLEDGMENTS

This thesis was prepared under the supervision of Dr. Yves Poirier, Dean of the Faculty of Education of the University of Ottawa. The author wishes to express his gratitude to Dr. Poirier for providing helpful direction, insights and criticism. Furthermore, the author wishes to extend his appreciation to Dean Poirier for being a source of encouragement and support. In addition, the writer is also indebted to the generous members of the faculty and administration of the Faculty of Education who provided guidance and assistance in the continued pursuit of this dissertation.

CURRICULUM STUDIORUM

Alfred F. D'Alonzo was born July 16, 1926, in Orange, New Jersey. He became a Religious of the Congregation of Holy Cross in 1946. He received the Bachelor of Arts degree in Philosophy from the University of Notre Dame, South Bend, Indiana in 1949. After theological studies at Holy Cross College, Washington, D.C., he was ordained a priest in 1953. From the University of Notre Dame he received the Master of Arts degree in Education in 1960.

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INTRODUCTION

In examining the literature about organizational and administrative theories, one discovers that the viability of institutions depends on the accomplishment of purposes with the assistance of people. A review of the literature also indicates that at times the priority has been placed on one of these aspects to the detriment of the other. There is also evidence in current literature that the continuation of the organization is contingent on the institution's human commitment. Some contemporary administrative theories support the notions that the work environment should foster human growth; that the worker has a potential to grow; and that what is good for the worker is also good for the company.

It appears from these comments that a humanistic response to administration is called for, one which would take into consideration both the ends of the enterprise and the welfare of the workers. To achieve the organizational objectives and to cope with the human element, taxonomies, postulates and practices are supplied. It is difficult to determine what data ought to be incorporated into humanistic theories and it seems hard to decide how one must understand humanistic ideas. This is true because the concept, humanism, encompasses a variety of meanings and also because the model of humanistic

administration is still evolving. There is a perceptible need for essential information which could be included in a comprehensive humanistic theory of administration for schools and other organizations, as well as a lack of data which could be used to formulate a humanistic philosophy of administration. This apparent deficiency suggests a need for an analysis of administrative concerns from a humanistic stance in order to register the fundamental meaning of concepts, to note a consensus of ideas and to identify contradictions in the understanding of terms.

Purpose

The purpose of this study is to compare two humanistic viewpoints regarding six selected administrative concerns. The two humanistic sources to be examined in the study provide insights representing different postures. One is Third Force Humanism and stems from an holistic psychology of man and his behavior. The other is Integral Humanism and is based on a philosophically derived notion of man and human actions.

Abraham Maslow and Jacques Maritain have been designated as the subjects of this project. Since Maslow is a psychologist and Maritain is a philosopher, they do not proceed from the same paradigm. In Maslow's humanistic view the central concern is for man, his growth, fulfillment and creativity in the present order. His interpretation of Third

Force Humanism subscribes to a naturalistic concept of man and the conviction of the value of the human being because of his psychological potentialities and human endowment. The vital principles of Integral Humanism are based on a sound philosophy of the person which in turn provides the immutable foundations for a new social order. Moreover, the personalism of Maritain accords a primacy to the human person above material necessities and socio-political structures and it ascribes to the person the transcendence which is characterized by the divine vocation of each person, that is, all and each is made for God.

Maslow has been selected to present the position of Third Force Humanism because he is one of the outstanding psychologists who has exerted a strong influence on its development and because he is recognized as exerting a significant affect on contemporary administrative practices. Maritain has been chosen to represent the tradition of Integral Humanism because of his development of this concept and because of his renowned scholarship.

It is well to note that neither of these scholars is the sole spokesman for the tradition in which they write. However, they are original thinkers whose principal works have been translated into many languages and whose ideas have been expanded, developed and endorsed by other scholars. Both Maslow and Maritain are respected authors in the currents of Third Force and Integral Humanism respectively, and their

definitive writings have matured over a long period of scholarly pursuits.

It does not fall within the scope of this study to evaluate the merits of one theory or author over the other. The research does not attempt a synthesis of compatible observations as offered by the two scholars, although the information presented might serve this end. Neither is the intention of this dissertation to formulate a comprehensive theory of humanistic administration. The intention of this study is to expose Maslow's and Maritain's thinking in its evolved state about a set of six selected administrative factors.

This thesis will attempt to respond to the following questions:

1. Are there points of congruency in the comparison between Maslow's and Maritain's observations regarding the six selected administrative concerns?
2. Are there differences noted in the comparison between Maslow's and Maritain's observations regarding the six selected administrative concerns?

Nature of the Study

This research consists of an analysis of selected administrative factors from the viewpoint of a comparative study of the understanding of these concepts by two humanistic scholars. The administrative factors arise from recent studies undertaken in the field of administration theories and organizational theories. Doctoral dissertations have

been written analyzing contemporary organizational theories in order to discern common factors which could be incorporated in a global theory of organization and administration. One such work was in English by Pierce¹ and the other in French by Poirier.² The purpose of Pierce's research was to explicate fundamental characteristics of contemporary theories of organization and administration and to identify primary elements treated in those works. The work by Poirier attempted to resolve the difficulty of deciding upon which data ought to enter into a general theory and to attain a better comprehension of the meaning of organizational and administrative factors. Both Pierce and Poirier identified the nature of man as an element contained in the theories, along with the following five, which dealt more closely with the human element, namely interaction, participation, leadership, authority and incentives.

In the present research six significant elements identified by Pierce and Poirier are used for the comparison. This study differs from the works of Pierce and Poirier in that this comparison involves a collection of data from the

1 D.R. Pierce, An Analysis of Contemporary Theories of Organization and Administration, (doctoral dissertation) University of Florida, 1963.

2 Y. Poirier, Une Analyse de Facteurs Administratifs
... des Perceptions de ces Fac-

works of two scholars representing two different humanistic traditions and does not attempt to rank factors or examine recognized administrative theories.

Structure of the Study

The design employed in this study is basically the comparative method. This method consists of four stages: a description of the factor, an interpretation of the matter, a juxtaposition of items and a comparison of data. In this research project, however, the method has been modified and involves an analysis of each of the administrative factors by means of a description of the concept, an interpretation of the material and a comparison of the observations. The plan entails an examination of two sets of human observations as offered by Maritain and Maslow in order to identify similarities and dissimilarities about the six administrative factors. An understanding of the analyzed factor is made on the basis of an intensive amount of reading the authors to discover the precise meanings they attribute to the concepts studied. The description of factors entails a systematic collection of information from the works of Maslow and Maritain; the interpretation of this material is in terms of these authors' explanations, and the comparison of the statements contributed by them is made in the commentary. Following each comparison, the ideas expressed are to be judged congruent

or different and/or complementary³ by means of a critical examination of the observations about the same items. A short synthesis of the facts discovered will appear in the summary at the end of each chapter.

The specific factors of man, interaction, participation, leadership, authority and incentives are to be analyzed by means of direct citations from or interpretations of selected writings of Maslow⁴, and also from the selected writings of Maritain.⁵ The major works written by Maslow have been selected as resources for this study because they contain his evolved thought about man, human development and work management. Other literature by him used in this study provide an amplification of his views about human needs,

3 The term complementary is used throughout the dissertation to mean that the concepts of one author contribute insights which in some manner expand the observations of the other, thereby affording a more comprehensive understanding of the subject.

4 "A Theory of Human Motivation"; "The Authoritarian Character Structure"; "'Higher' and 'Lower' Needs"; "Eupsychia-The Good Society"; Eupsychian Management; "Criteria for Judging Needs to be Instinctoid"; "Synergy in the Society and in the Individual"; "Some Educational Implications of the Humanistic Psychologies"; "Isomorphic Interrelationships Between Knower and Known"; Toward A Psychology of Being; Motivation and Personality; and The Farther Reaches of Human Nature.

5 "The Conquest of Freedom"; Christianity and Democracy; Scholasticism and Politics; Redeeming the Time; True

interaction, management procedures and social concerns. The works of Maritain selected to be examined for the project serve as a stepping stone not only to the author's philosophy, but also as reflections of his thought about social, political and economic topics.

The initial chapter of this dissertation is devoted to a comparison of the concept of man as revealed in the works of Maslow and Maritain. This concept is analyzed in terms of the nature of man, human properties, potentialities, freedom, dignity and destiny. These are topics which are crucial in understanding the concept of man. The second chapter consists of a comparison of the thought of the two scholars regarding the concept of interaction. The study entails an analysis of the related topics of communication and relationships. The third chapter sets down a comparison of Maslow's and Maritain's observations about participation and the rationale for workers' involvement in the functioning of the enterprise. The fourth chapter deals with a comparison of the views of the two authors about the factor of leadership and examines the role, responsibilities and functions of the leader. The fifth chapter provides a comparison of the author's views about authority and includes an examination of the democratic governance model. The sixth chapter consists of a comparison of the thought of Maslow and Maritain regarding the concept of incentives and deals with an analysis

of inducements used to solicit the cooperation of the workers. In the summary and conclusion of the thesis, the findings are set down along with their implications for future research.

An important contribution of this research could be its philosophical analysis of the six administrative concerns. The philosophical design is significant because it is not restricted to particularized knowledge of the special sciences, experiments or statistics, but rather addresses the broader viewpoint which asks the ultimate questions. Therefore, this type of information could offer fundamental insights about some of the elements essential to the formulation of a humanistic philosophy of administration.

This research could also serve to amplify and clarify existing humanistic theories of administration. In addition, the areas of agreement regarding the factors studied might provide significant principles which could be incorporated in a comprehensive humanistic organizational theory.

The research might also assist in identifying the factors in the organizational situation contributing to the growth of workers; in describing the conditions under which a person can develop in a healthy manner; and in providing administrators with alternate procedures for coping with the human element in organizations.

The analysis of each of the administrative factors may open new areas for humanistic hypotheses for comparative

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studies. In addition, the method used in this project could be refined and might prove useful in undertaking similar studies. The present study might also encourage other researchers to pursue a non-empirical approach in the examination of problems and topics which lie at the core of administration.

CHAPTER I

THE CONCEPT OF MAN

This chapter deals with the concept of man as understood in the thought, works and research of Abraham Maslow and Jacques Maritain. The six characteristics of man analyzed in the chapter emerge from the content of Maslow's and Maritain's works themselves. The characteristics are distinctive qualities belonging to man. An examination of them will offer an aggregate of information about the concept of man. The subject matter examined in the body of the chapter pertains to human topics. The term, human, is used to apply to whatever is proper to man as man. The topics for investigation are: the nature of man, the properties of man, the potentialities of man, human freedom, human dignity, and human destiny. These concepts are to be interpreted and studied within the parameters of each author's speculations.

In the first section of the chapter, the views of Maslow are set down regarding the concept of man. In the second section, the ideas about the concept of man are from Maritain's sources. The third section consists of a commentary about the agreement or disagreement of their observations, the consistency with which the authors use terms and definitions, and the extent to which the observations of one author complement those of the other.

1. Maslow's Observations About the Concept of Man

Maslow's Third Force Psychology stems from the inadequacies in Behavioristic and Freudian propositions about the human subject. In conjunction with his new formulation of the image of man, Maslow develops theories of growth, motivation, satisfaction, self-actualization, mental health and work. He also notes inter-relationships and the interdependencies among these theories. These interconnections characterize Maslow's holistic approach to the study of man and the problem of the psychological health of human beings. Alert to the many links existing between man and society, Maslow is sensitive to the far-reaching implications triggered by his concept of man.

In his works dealing with humanistic psychology, Maslow depicts man as an organized, integrated, total whole. Therefore, when man responds to experiences and interacts with the human and natural environment, the involvement is as a total entity. He employs the holistic theory of man in the fields of administration, management, and work because these sectors of human endeavor claim much of a person's life. However, the work life of individuals is often considered only from an economic viewpoint and not as an avenue to personal growth.

From study, research and experimentation, Maslow assembles an intricate picture of man, an archetype of man,

revealing the essence of man but even more, he discerns what all men are capable of becoming. In the following sections, the concept of man is examined in light of the following qualities: A) Nature of Man; B) Properties of Man; C) Potentialities of Man; D) Human Freedom; E) Human Dignity; and F) Human Destiny.

A. Nature of Man

In defining man, that is, the distinguishing qualities and the necessary constitution of man, Maslow states that man has "an essential nature of his own."¹ Man is in a category all of his own and is, therefore, understood to be different from members of the animal species. In describing man's uniqueness, Maslow notes; "That man's inherent design or inner nature seems to be not only his anatomy and physiology, but also his most basic needs, yearnings, and psychological capacities."² In addition to physical features, man possesses, as part of his inner nature, genetically rooted propensities. Chief among this endowment is a system of basic needs and psychological tendencies. The most distinguishing characteristic of man is an essential inner nature. Maslow expands

1 Abraham Maslow, Motivation and Personality, New York, Harper & Row, Publishers, (second edition), 1970, p. 269. Hereafter referred to as Motivation and Personality.

2 Ibid., p. 273.

the limits of this concept.

I include in this essential inner nature instinctoid basic needs, capacities, talents, anatomical equipment, physiological or temperamental balances, prenatal and natal injuries, and traumata to the neonate. This inner core shows itself as natural inclinations, propensities or inner bent.³

Man's nature, therefore, is a composite of innate traits, of specific abilities, and of any fetal or infant dysfunctionalities. All of these factors begin to come together into a self as the person acts and inter-acts with the world around him.

At the core of man's inner nature, Maslow postulates a network of basic needs which are biologically transmitted to him. Since the needs are an evolutionary carry over, some of them are similar to animal needs. However, the higher needs of man are proper to the human species alone. As an indication of man's uniqueness and dissimilarity from animals, Maslow explains that man does not have instincts in the animal sense. The strong, "unmistakeable inner voices which tell them unequivocally what to do, when, where, how and with whom,"⁴ are not part of man's inheritance. Instead, man has

³ Abraham Maslow, Toward A Psychology of Being, New York, D. Van Nostrand Company, (second edition), 1968, p. 190. Hereafter referred to as Toward A Psychology of Being.

⁴ Ibid., p. 191.

instinct-remnants which are weak and capable of being repressed or lost by fear, learning, disapproval and cultural expectations. Consequently, the nature of man is weak rather than strong.⁵

Although man has some needs and capacities which are characteristic of the whole human species, Maslow contends, that there are others which are idiosyncratic and peculiar to the individual.⁶ The variations in the strength of the human instinct-remnants also account for individual differences among man. Nonetheless, an important aspect of man's nature is related to the species-wide network of needs. The theory of human needs influences Maslow's thinking about man's psychological growth, mental welfare and destiny.

B. Properties of Man

The properties of man, which are part of his nature, include those qualities, capacities, talents, and needs which are his alone as a member of the human species and as an individual. In Maslow's vision, man possesses unique characteristics and traits common to all men; he possesses a body, a mind and a need system. Maslow stresses the role and importance of the basic needs network. He asserts that man is

⁵ Motivation and Personality, p. 273.

⁶ Toward A Psychology of Being, p. 191.

born with a set of basic needs as part of his nature and that these needs are organized into a scale of relative prepotency.⁷ These basic needs are arranged in an hierarchial manner, from lower needs to higher needs. The needs system⁸ includes, the physiological needs, the safety needs, the belongingness and love needs, the esteem needs, the self-actualization needs, in addition to the needs to know and to understand, and the esthetic needs.⁹

A precise definition of the concept of basic need is lacking. Maslow explains: "The concept of "basic need" can be defined in terms of the questions which it answers and the operations which uncovered it."¹⁰ In questioning the causes of neurosis, he finds that they are born out of being deprived of certain satisfaction. He calls this lack or deprivation a need, one which could contribute to the neurotic state of people. Maslow further describes the needs as deficiencies in the organism or empty holes which must be filled for

7 Motivation and Personality, p. 38.

8 Maslow lists the characteristics which identify needs as basic and instinctoid, c.f. Toward A Psychology of Being, p. 22; also, Abraham H. Maslow, "Criteria for Judging Needs to be Instinctoid", in Human Motivation: A Symposium, ed. Marshall R. Jones, Lincoln, University of Nebraska Press, 1965, p. 34. Hereafter referred to as "Criteria for Judging Needs".

9 Motivation and Personality, pp. 35-51.

10 Toward A Psychology of Being, p. 21; also, "Criteria for Judging Needs", p. 33.

health's sake.

In his description of man, Maslow predicates "some sort of positive growth or self-actualizing tendency within the organism."¹¹ This is an unequalled property found only in man. This growth trust is indigenous to man and has additional meaning in light of the needs system. The tendency towards growth¹² is also lodged in the needs system, which in turn is part of man's basic composition. The needs afford direction to human behavior and produce a forward progression in moving from the satisfaction of lower needs to the gratification of the higher ones.

For Maslow, the basic needs hierarchy provides a significant factor in explaining the concepts of human potentialities, mental health and personal growth.¹³ The theory of basic needs serve as the under-pinnings for many of Maslow's considerations of man and his growth. Although men differ regarding talents and capacities, they share the common trait of possessing the basic needs. As a member of the human race the network of needs is proper to man; it is part of his

11 Toward A Psychology of Being, p. 78.

12 Maslow defined growth as "the various processes which bring the person toward ultimate self-actualization", Toward A Psychology of Being, p. 26.

13 Abraham H. Maslow, "Some Educational Implications of Humanistic Psychologies," in Harvard Educational Review, Vol. 38, No. 4, 1968, p. 688. Hereafter referred to as "Some Educational Implications".

essence. Maslow maintains that the needs are to be found in peoples around the world, because they cut across geographic boundaries, transcend cultural lines and extend beyond historic epochs.¹⁴

Despite the fact that a particular need is innate and common to all men, the manner in which it is gratified varies among individuals. Maslow explains this phenomenon by underscoring the differentiation among the basic needs, and secondly, by indicating that the strength and capacity of the particular need is contingent upon the genetic background of the individual. At the same time, Maslow discloses that the needs contain within their composition an inclination toward sets of gratifiers.

The requiredness of basic need gratifiers differentiates them from all other need gratifiers. The organism itself, out of its own nature, points to an intrinsic range of satisfiers from which no substitute is possible, as is the case, for instance, with habitual needs [...]. This requiredness is also responsible for the fact that the need is finally tied to its satisfier by canalization* rather than arbitrary association.¹⁵

¹⁴ Ibid., p. 93.

¹⁵ Motivation and Personality, p. 92.

*Maslow indicates that an important kind of learning that is not merely associative in nature is canalization, i.e., learning which objects are proper satisfiers and which are not, and which of the satisfiers are most satisfying or most to be preferred for other reasons. Motivation and Personality, pp. 80-90.

The organism realizes that it requires satisfaction by a particular generic class of gratifiers. It is from within this range or class that specific satisfiers are sought. Although the need is closely connected to a particular category of pacifiers, it is not aligned with any bodily organs or biological processes; rather, it is an intrinsic conceptualization. In seeking fulfillment, Maslow believes a need elicits a response from the whole person.¹⁶ The person reacts as a whole in seeking, possessing and enjoying the satisfier.

According to Maslow, it would be false to believe that need fulfillment is equivalent to the possession of material objects. It is true that money, clothing, possessions and things do gratify lower human needs.

But these things do not in themselves gratify the basic needs which, after the bodily needs are taken care of, are for 1) protection, safety, security; 2) belongingness, as in a family, community, a clan, friendship, love, affection; 3) respect, esteem, approval, dignity, self-respect and 4) freedom for the fullest development of one's talents, capacities, actualization of the self.¹⁷

The lower needs which require physical and material satisfaction move man to seek concrete objects for gratification.

The higher needs, however, which are proper to the human species alone, require immaterial satisfiers. Maslow observes that the higher the need is, the more specifically human it

¹⁶ Ibid., p. 19.

¹⁷ Toward A Psychology of Being, pp. 199-200.

is and the greater value attached to its satisfaction.¹⁸

In Maslow's theory of basic needs, the most fundamental material needs are the first to stand in need of gratification. Upon their satisfaction a higher need appears requiring less physical satisfaction and more immaterial gratification. Once a need has been fulfilled, another emerges and the original one passes back into a potential state.¹⁹ A need which has been satisfied no longer demands fulfillment, but is relegated to a status of quiescence, as a filled bottle possesses potential emptiness.²⁰ Maslow also believes that the need hierarchy is not rigid nor firmly fixed. He declares that reversals of the hierarchy are possible because of habituation, the level of past satisfaction, and the increased frustration tolerance.²¹

Maslow notes that man is a wanting animal and seldom reaches a state of complete satisfaction.²² Therefore, relative gratification is sufficient to have one need subside

18 A. H. Maslow, "Higher and Lower Needs", in The Journal of Psychology, Vol. 25, 1948, p. 433-436. Hereafter referred to as "Higher and Lower Needs".

19 A. H. Maslow, "A Theory of Human Motivation", in The Psychological Review, Vol. 50, No. 4, 1943, p. 375. Hereafter referred to as "A Theory of Human Motivation".

20 Ibid., p. 393.

21 Motivation and Personality, p. 53.

22 Ibid., p. 24.

and cause another need to dominate. Maslow adheres to the belief that in a single human act there could be incorporated a wide range of need operations.²³ It is, consequently, possible for more than one need to influence the activity of a person during a single operation. It is also his conviction that the process of successive need fulfillment is equivalent to personal growth.²⁴ The procedure entails movement which advances from the fulfillment of low level needs and ascends to those of a higher level. This progressive escalation is considered by Maslow to foster the healthy psychological development of the person.

On the other hand, Maslow discloses that the lack of need fulfillment leads to psychopathological consequences. A person who is wanting in any of his basic needs may be envisaged as a sick man or at least, less than a full human.²⁵ Maslow acknowledges that frustration of the inner nature of man may cause personality disorders.²⁶ These neurotic conditions stem from falling short of growth, of self-actualization, or of human fulfillment. These dysfunctionalities are nurtured by a thwarting of the basic needs, a frustration of

23 Ibid., p. 23.

24 Toward A Psychology of Being, p. 26.

25 Motivation and Personality, p. 57.

26 "Criteria for Judging Needs", p. 33.

idiosyncratic potentials, a suppression of self expression, and a stifling of growth.²⁷ The results of these failures are dehumanizing because man is not permitted to become that which he is capable of becoming.²⁸

Maslow cautions that these need impulses are weak and can be modified and even suppressed by the impact of culture. In one respect, the influences of society can be positive, and thereby assist the fulfillment of the need requirements; on the other hand, be negative and cause them to be frustrated. Maslow teaches that the need impulses persist under adverse conditions, even though they are weak. He reasons that since the needs are part of man's inner nature, they rarely disappear.²⁹ Therefore, a need may remain dormant or even be repressed, but it still enjoys a "dynamic force of its own, pressing always for open, uninhibited expression."³⁰

C. Potentialities of Man

Human potential consists of a cluster of dormant orientations inherent in man. Man's inner core is comprised of potentialities which are described as natural inclinations

²⁷ Toward A Psychology of Being, p. 193-194.

²⁸ Motivation and Personality, p. xviii.

²⁹ Maslow identifies cases where the level of aspiration may be permanently deadened or lowered in "A Theory of Human Motivation", p. 386.

³⁰ Toward A Psychology of Being, p. 192-193.

and propensities. For Maslow, these provisions include the human needs along with other capacities and tendencies proper to the individual. The potentialities are part of man's natural endowment. The actualization of the human potential and fulfillment of needs take place developmentally throughout life.

They are actualized, shaped or stifled mostly (but not altogether) by extra-psychic determinants (culture, family, environment, learning etc.). Very early in life these goalless urges and tendencies become attached to objects (sentiments) by canalization but also by arbitrarily learned associations.³¹

Maslow indicates that these forces which incite activity are extrinsic to the individual, after a period of time, the connections become routinized. Links are established between the human tendencies and those factors which contribute to the development of the potentialities.

Maslow regrets the fact that man has a great store of unused potential. He cites two reasons for the lack of actualizing potential; one is cultural and involves the conviction that man's intrinsic nature is evil; the other reason is biological, namely, that human beings no longer have strong instincts.³² The one reason suggests that man is not capable of higher goals because lodged within him are

31 Ibid., p. 190-191.

32 Ibid., p. 204.

tendencies toward malice. The other reason pertains to the strength of human instincts. Maslow acknowledges that man's instincts are not as strong as animal instincts. Nonetheless, he believes that weak or repressed, these urges and tendencies remain as determinants of action or future behavior.³³ Despite these negative considerations, he stresses that man is called to greatness because of his positive possibilities.

By studying the best of humanity, Maslow attempts to learn the extent of that greatness. He assumes that it is possible to assess man's potential to some degree. In order to collate data and make projections, he studies superior people, that is, those individuals who have reached a high level of need gratification.³⁴ Maslow then discerns common traits and patterns of behavior manifested by self-actualizing people. From these observations, he conjectures that other human beings inherit the same types of potentials. He hypothesizes that the accomplishments and behavior of self-actualizers lie within the potential endowment of all fairly well people. Maslow declares that with few exceptions, all persons have the potential to become self-actualizers.

In further discussion about potentialities, Maslow reasons that "the future now exists in the person in the form

33 Ibid., p. 192.

34 Motivation and Personality, p. 150-152.

of ideals, hopes, duties, tasks, plans, goals, unrealized potentials, mission, fate, destiny, etc."³⁵ Consequently, man possesses much of what he is capable of becoming; this potential remains only to be actualized.³⁶ He conceives of human potentialities as seeds which must be cultivated in order for them to grow, develop, and fructify.

The sources of growth and of humanness are essentially within the person and are not created or invented by society, which can only help or hinder the development of humanness, just as a gardener can help or hinder the growth of a rose bush, but cannot determine that it shall be an oak tree.³⁷

These seeds of growth and of humanness are implanted within man. These forces are part of the human potential which is genetically bestowed on him as belonging to his essence. However, for them to germinate and develop, external assistance is required. Therefore, Maslow points out that culture and society exert a role in the movement towards humanness.

Maslow underscores the point that man needs to develop this human potential because it is proper to his nature and helps establish him as a fully human being. This goal is achieved when his basic needs are actualized and his potentialities concretized. In this manner the individual becomes

35 Toward A Psychology of Being, p. 25.

36 "Some Educational Implications", p. 688.

37 Toward A Psychology of Being, p. 211.

more human and a fuller person. Movement toward full humanness must be understood in conjunction with the inner nature of man, that is, his biological and constitutional composition.³⁸ What he will become is contained therein.

In his writings, Maslow dogmatically states that an individual has the right to become complete or fully human because of his membership in the human species.³⁹ Therefore, the individual has the right to seek the fulfillment of all that is within his inner nature by way of needs, potential, and talents.⁴⁰

Opposed to full humanness is the concept of human diminution. This physical and mental state entails the loss or inability to realize human capacities. Maslow defines diminution as, "the falling away from full humanness, from the full blooming of human nature. They are losses of human possibility, of what might have been and could yet be perhaps."⁴¹

D. Human Freedom

The concept of freedom involves the capacity of the human person to make choices and select means to particular

38 "Some Educational Implications", p. 688.

39 Motivation and Personality, p. xviii.

40 "A Theory of Human Motivation", p. 382.

41 Abraham Maslow, The Farther Reaches of Human Nature, New York, The Viking Press, 1971, p. 31. Hereafter referred to as The Farther Reaches of Human Nature.

ends. Maslow conceives of freedom of choice as a property of the human person. Although man possesses a network of needs and potential, no single stimulus or sensation is identified as the sole gratifier of a particular need. Maslow explains that man exercises freedom of choice in seeking satisfaction of needs. The person freely chooses satisfiers from within extensive ranges. "Life is a continual series of choices for the individual in which a main determinant of choice is the person as he already is (including his goals for himself, his courage or fear, his feelings of responsibility, his ego-strength or "will-power", etc.)."⁴² When confronted with various alternatives for attaining the same goal, the person is presented with options for reaching a specific destination. The individual is able to select the satisfier of his choice. In making his decisions, the person is influenced by his strengths and weaknesses, as well as by his ambitions and goals.

At the same time, Maslow claims that the individual is not fully determined by forces and influences outside himself. The person exercises freedom in selecting his course of action.

⁴² Toward A Psychology of Being, p. 193.

We can no longer think of the person as "fully determined" where this phrase implies "determined only by forces external to the person." [...] The person in so far as he is a real person, is his own main determinant. Every person is, in part, "his own project" and makes himself.⁴³

Maslow reveals that after the elementary needs for safety, love and respect from the social environment are achieved, then the real development of individuality begins. For it is at this time, that each human being proceeds in his own style, uniquely, utilizing the need demands to his own private purpose. Development then emanates from within rather than from outside the individual.⁴⁴

In addition to freedom of choice, Maslow discusses the necessity for freedom as a pre-condition for need satisfaction. These conditions are required for the development of the human needs; they are, "freedom to speak, freedom to do what one wishes as long as no harm is done to others, freedom of inquiry, and freedom to defend oneself."⁴⁵ These pre-requisites set the necessary climate before the satisfaction of human needs can take place. They may be understood as freedom of actions which are proffered by society, industry or the family, enabling people to be free to seek need

⁴³ Ibid.

⁴⁴ Motivation and Personality, p. 135.

⁴⁵ Ibid., p. 47.

satisfaction. Maslow claims that without these conditions, the gratification of basic human needs is impossible or at least, severely endangered.⁴⁶

E. Human Dignity

The concept of dignity conveys the notions of esteem, excellence, intrinsic worth and respect. The term dignity is widely used by Maslow in his writings. The attention focused by him on human dignity stems from inherent qualities associated with his new conception of man. Maslow re-enforces the idea of human dignity by pointing to man's unparalleled characteristics and his unequalled intrinsic nature. Because of his nature, essence, and human capacities, man possesses within himself the potential for greatness.⁴⁷

The intrinsic excellence of man is expressed in Maslow's references to man's inner nature. Within this philosophical purview of man, Maslow underlines the fact that as a member of the human species, man enjoys a right to be fully human. He emphasizes the notion that the individual has the capability to seek high goals and accomplish great things. This is so because man embodies the potential of being an independent person, that is, of not only being born into the

46 "A Theory of Human Motivation", p. 383.

47 "Some Educational Implications", p. 686.

human race, but also developing into full humanness. For this reason, man has certain 'rights' which permit him to become strong enough to manage his own fate.⁴⁸

Maslow maintains that the actuality of human dignity is discerned in personal relationships. Where good interpersonal relationships prevail, the essential respect for another's individuality and personality is expressed.⁴⁹ In meaningful relationships a certain amount of respect is rendered to any human being just because he is a human individual.⁵⁰ The person, therefore, has a call for this respect because he is a member of the human race.

Dignity, according to Maslow, also entails acknowledging the fact that a person is an independent entity, an autonomous individual, and a self-determining person. It recognizes the individual as a prime mover, a responsible being who can determine his own fate.⁵¹

Maslow expresses a kind of psycho-dynamic understanding of dignity.⁵² This belief consists of treating people as

48 Motivation and Personality, p. xxv.

49 Ibid., p. 195.

50 Ibid., p. 168.

51 Abraham Maslow, Eupsychian Management, Homewood, Ill., Richard Irwin, Inc, and the Dorsey Press, 1965, p. 193. Hereafter referred to as Eupsychian Management.

52 Ibid., p. 46.

persons and not doing to them those things which are repugnant to oneself. This interpretation of human dignity includes not denying nor disregarding the natural inheritance of the person, but rather acting in harmony with it. Maslow asserts that if one is treated as a cog in a machine, he cannot help but be insulted, since this treatment is not congruent with his human composition.⁵³ There is something of the person which warrants fair dealings with no attempts to manipulate, use or control him.

Furthermore, Maslow endorses the democratic philosophy which acknowledges that the person has certain rights, enjoys civic and personal liberties, and participates in governing. Maslow applies the democratic principles to the work situation,⁵⁴ thereby recognizing the dignity of the person on the job.

F. Human Destiny

The term, destiny, refers to a state, a situation or a condition to be achieved. Human destiny means the goals to be reached by man, the state to be attained, or the ends for which he was made. A recurring theme in Maslow's writings is

⁵³ Ibid., p. 47.

⁵⁴ Ibid., p. 61.

that man is to become that which he is capable of becoming.⁵⁵ This refrain implies that man's destiny is that he become a fully human person. As noted, Maslow asserts that the future already exists within the person, and it remains only to be realized. The way to achieve growth and ultimate full human-ness is by the optimal utilization of personal potentialities.

However, he cautions, that self-actualization is not a static state, but rather a dynamic point in a continuing process. The self-actualizers continue to strive towards the complete fulfillment of their inner nature.⁵⁶ Self-actualization involves the development of what is already in the organism, or, more accurately, of what the organism is itself.⁵⁷ Maslow depicts the self-actualizer as an outstanding person who has reached a degree of perfection through the satisfaction of basic needs, the realization of potential, the development of individual talents and the identification of his self. All of these notions are incorporated in Maslow's definition of self-actualization, for it implies:

⁵⁵ Motivation and Personality, p. xviii; Toward A Psychology of Being, p. vi; also, The Farther Reaches of Human Nature, p. xvi.

⁵⁶ There is a desire in man for self-fulfillment, a tendency to become actualized in what one is potentially, "A Theory of Human Motivation", p. 382.

⁵⁷ Motivation and Personality, p. 134.

[...] a) acceptance and expression of the inner core of self, i.e., actualization of these latent capacities, and potentialities, "full-functioning," availability of the human and personal essence.
b) They all imply minimal pressure of ill health, neurosis, psychosis, or loss of diminution of the basic human and personal capacities.⁵⁸

Maslow specifies that the actualization process entails the disclosure of the true self and the development of existing latent potential. This high state of human maturity requires transcending deficiency needs, utilizing dormant potential and the attainment of Being. Maslow notes that this process of growth is the movement towards becoming a person, because Being is the attainment of selfhood, authenticity and full humanness.⁵⁹

From Maslow's study of exceptional people, it is possible to identify particularized characteristics of self-actualizers. A consideration of these specific traits assists in capturing what man's destiny encompasses. Maslow discloses that the self-actualized person possesses "an unusual ability to detect the spurious, the fake and the dishonest in person-ality, and in general to judge people correctly and efficiently."⁶⁰ The person's accurate perception of situations and reality equips him with penetrating insights which cut away

58 Toward A Psychology of Being, p. 197.

59 Ibid., p. 202.

60 Motivation and Personality, p. 153.

superficiality and drives at the heart of issues. These people focus strongly on problems outside themselves which enlist their energies. They usually have some mission in life, some task to fulfill, a task that they may neither select nor prefer.⁶¹

Maslow comments that their behavior is marked by spontaneity, simplicity and naturalness.⁶² Maslow expands his observations by stating that self-development and inner growth are of major importance to them. Furthermore, self-actualizing individuals in a certain meaningful way resist enculturation and maintain a certain inner detachment from the culture in which they are immersed. These people, he notes, seek solitude and privacy to a greater degree than the average person. Because of their detachment these individuals are more objective and are able to concentrate on issues confronting them. They are self-governed, self-disciplined, responsible and in command. These people are less inhibited and less constricted, they are creative, natural, and human, and they possess the ability to resolve dichotomies and fuse polarities into unities.⁶³

According to Maslow, these superior people display an acceptance of themselves and their inner nature without

61 The Farther Reaches of Human Nature, p. 43.

62 Motivation and Personality, p. 157.

63 Ibid., p. 160-171.

complaints about its limitations, therefore, they are not disturbed by shortcomings in themselves or their neighbors.⁶⁴

The perception they have of human beings in general is "a deep feeling of identification, sympathy and affection."⁶⁵

In addition, Maslow remarks that they have a genuine desire to help the human race, because they experience a sense of brotherhood and a basic underlying kinship with all people.

In inter-personal relationships, Maslow discloses that the self-actualizing person experiences deep and more profound unions than other adults, and that they are capable of greater love, more perfect identification, and of transcending the ego boundaries. These individuals are imbued with a democratic spirit, and can be friendly with anyone of suitable character, regardless of class, education, political belief, race or creed. Moreover, a firm foundation for a value system is furnished them by their philosophic acceptance of their own nature, of human nature, of social life and physical reality.⁶⁶

Furthermore, Maslow points out that in all the things they do, they display a joy of life and manifest gratitude for little things. Experiences never grow stale, old or

⁶⁴ Ibid., p. 156.

⁶⁵ Ibid., p. 165.

⁶⁶ Ibid., p. 167-176.

routine because they have a genuine sense of appreciation and freshness.⁶⁷ Maslow observes that self-actualizing people possess a good sense of humor, not hostile, cutting, smutty or sarcastic.⁶⁸ All of these characteristics assist Maslow in constructing a gestalt of the superior, self-actualizing individual. They serve as an over-lay for viewing what man's destiny is, what he is capable of becoming, and what he is made for. Maslow firmly believes that all persons, with few exceptions, are capable of this destiny.

2. Maritain's Observations About the Concept of Man

The ideas presented in this section of the dissertation are drawn from Maritain's writings about the nature of man and his considerations of man's unique characteristics. Maritain utilizes a philosophical approach to the study of man and is concerned with basic assumptions as well as general principles which could be applied to social, political and economic matters. A central topic in his writings is the concept of the human person. The nature and composition of man are of paramount significance because these suppositions serve as humanistic assumptions in other disciplines.

⁶⁷ Ibid., p. 163.

⁶⁸ Ibid., p. 169-170.

The humanism to which Maritain subscribes is rooted in a distinctive doctrine of man. It is a personalistic interpretation of Thomistic concepts. Maritain's humanism is not merely an idealistic theory; rather it supplies the ways and means of understanding man and of helping him in quest of a destiny. The postulates and principles of Maritain's Integral Humanism provide a blueprint which assists man to develop his abilities as a person in the temporal order and to pursue trans-human goals. In this vision, man is constituted a member of two cities; he is at once a natural and a supernatural being.

In the following sections, the concept of man is studied in terms of the following qualities: A.) Nature of Man; B.) Properties of Man; C.) Potentialities of Man; D.) Human Freedom; E.) Human Dignity; and, F.) Human Destiny.

A. Nature of Man

For Maritain, nature refers to what a thing is.⁶⁹ A perennial question asked by philosophers is, What is man? In responding to this inquiry, Maritain formulates his answer within the context of Greek, Jewish and Christian historical traditions. Man is an animal endowed with reason, whose supreme dignity is in the intellect; he is a free individual

⁶⁹ Maritain indicates that nature refers to a thing being constituted in a given, determinate fashion. Scholasticism and Politics, p. 48.

in personal relation with God, whose supreme righteousness consists in voluntarily obeying the law of God; and he is a sinful and wounded creature called to divine life in love.⁷⁰ Maritain stresses the fact that man's endowment consists of material, immaterial and spiritual qualities. On the one hand, man is wounded or weak because he bears the heritage of original sin; he is not totally corrupted, but carries a wounded nature. On the other hand, man is made for a supernatural end and he bears within himself an enriched life of grace and gifts.⁷¹

Maritain teaches that man is not simply a natural being,⁷² or merely a physical being.⁷³ Man's uniqueness stems from the fact that he has inherent qualities which constitute him at once a natural and supernatural being. Maritain refers to this ontological phenomenon as the philosophical-religious concept of man. It is philosophical because it considers the

⁷⁰ Jacques Maritain, Education at the Crossroads, New Haven, Yale University Press, (Paperbound) 1960, p. 7. Hereafter referred to as Education at the Crossroads.

⁷¹ Jacques Maritain, Integral Humanism, New York, Charles Scribner's Sons, 1968, p. 10. Hereafter referred to as Integral Humanism.

⁷² Ibid., p. 9.

⁷³ Jacques Maritain, "Thomist Views on Education", in The Fifty-fourth Yearbook of the National Society for the Study of Education, Part 1, Chicago, The University of Chicago Press, 1955, p. 63. Hereafter referred to as The Fifty-fourth Yearbook.

nature or essence of man; religious because it treats the existence of man in relation to God.

Furthermore, Maritain emphasizes the psycho-somatic unity of the human being; that is, man is one single substance composed of matter and a spiritual form.⁷⁴ To explain this incomparable composition of matter and form, Maritain relies on the hylomorphic theory.⁷⁵ This formula enables him to conclude that "soul and matter are two substantial co-principles of one and the same being, of a single and unique reality whose name is man."⁷⁶ In man the soul is the substantial form of the body.⁷⁷ Maritain asserts that "the human person exists by virtue of the existence of his soul, which dominates time and death."⁷⁸ This substantial form is different from all other forms because it can exist apart from matter.⁷⁹ According to Maritain, man's soul is unique

74 Education at the Crossroads, p. 8.

75 The hylomorphic theory postulates that in corporeal substances there are two co-equal principles; first matter and substantial form. This concept is fundamental to any understanding of man as a composite unit.

76 Jacques Maritain, Scholasticism and Politics, London Geoffrey Bles: The Centenary Press, (second edition), 1945, p. 48. Hereafter referred to as Scholasticism and Politics.

77 Ibid., p. 48.

78 Education at the Crossroads, p. 8.

79 Jacques Maritain, An Introduction to Philosophy, New York, Sheed & Ward, Inc., (Twelfth Printing), 1947, p. 166-168. Hereafter referred to as An Introduction to Philosophy. For a full description of the qualities of matter and form, cf. Person and the Common Good, p. 25-32.

also because it is gifted with the powers of intellect and will, giving man abilities of insight and volition.

Maritain points out further, that personality and individuality are two facets of the human being.⁸⁰ He maintains that individuality excludes from one all that other men are.⁸¹ Individuals possess the same essence, but differ from one another.⁸² Personality for Maritain refers to the fact that each man is a person and to this extent he subsists by means of the spiritual soul. In the human being, the soul is a principle of unity, of independence and of freedom. Maritain concludes that regardless of what a person's state in life may be, man is constituted a whole and as a person, he subsists in an independent manner.⁸³ Therefore, man is an integral unit; there is no dichotomy in him. He is not compartmentalized, but acts as a unity and responds as a whole.⁸⁴ Because man is a person, the spiritual aspect is truly present

80 Education at the Crossroads, p. 9.

81 Scholasticism and Politics, p. 49.

82 Characteristics peculiar to a particular individual are not derived from the essence. Individuality is rooted in matter. Introduction to Philosophy, p. 208.

83 Jacques Maritain, The Rights of Man and the Natural Law, New York, Gordian Press, 1971, p. 3. Hereafter referred to as The Rights of Man.

84 Jacques Maritain, The Person and the Common Good, New York, Charles Scribner's Sons, 1947, p. 46. Hereafter referred to as Person and the Common Good.

in the corporeal aspect, and the spiritual aspect can never be realized without a corporeal dimension. Maritain holds that man is "a fragment of a species, a part of the universe, a unique point in the immense web of cosmic, ethical, historical forces and influences--and bound by their laws."⁸⁵ Since man is an integral whole, his whole being is an individual by reason of that in him which derives from matter and a person primarily, but not exclusively by reason of that in him which derives from spirit.

B. Properties of Man

According to Maritain, man possesses a variety of singular qualities because of his unique composition and incomparable nature. Maritain discloses that the soul and matter are two co-principles of the same entity. Paradoxically, this union is the foundation of human similarities and differences. Maritain predicates individual differences on a real, though accidental difference in souls.

Because each soul is intended to animate a particular body, which receives its matter from the germinal cells, with all their hereditary content, from which it develops, and because, further, each soul has or rather is a substantial relation to a particular body, it has within its very substance the individual characteristics which differentiate it from every other human soul.⁸⁶

⁸⁵ Ibid., p. 28.

⁸⁶ Ibid., p. 26; also Scholasticism and Politics, p. 48-49.

A soul is not merely any human soul; rather it is the unique form which unites with this matter to form a specific person. The biological matter provides the basis for variances in the potentialities, temperament and intelligence of the human person.

Nonetheless, Maritain adheres to the belief that there is a commonality existing among all men. In Ransoming the Time, Maritain substantiates this assumption about human equality. "The equality in nature among men", he writes, "consists of their concrete communion in the mystery of the human species; it does not lie in an idea, it is hidden in the heart of the individual and of the concrete, in the roots of the substance of each man."⁸⁷

In viewing man's commonality, Maritain uses two lenses, the philosophical and the religious. In one respect, man's equality stems from the nature proper to the human being. In another regard, all men are created in the image of God; all men are called to the same supernatural dignity; all men are redeemed by Christ and destined to the same eternal goal.

Despite similarities, Maritain recognizes that there exists among human beings inequalities arising from a myriad of accidental and historical circumstances. He insists,

⁸⁷ Jacques Maritain, Ransoming the Time, New York, Charles Scribner's Sons, 1948, p. 17. Hereafter referred to as Ransoming the Time.

however, that inequalities do not necessarily apply to every member of a particular group of people.⁸⁸ He condemns the concept of racial inferiority and ethnic supremacy. Maritain claims that a given child born in an impoverished situation can become more intelligent, learned and virtuous than another given child born in more affluent circumstances. Furthermore, he contends that a servant can become better and wiser than his master and that the blind and deaf person can surpass those born with all their senses in tact.⁸⁹

Maritain identifies another type of equality, one which emerges from unusual events. In times of disasters, distress, catastrophies and on occasions of joy, happiness and love, Maritain reasons that human equality surfaces in these conditions and man recognizes man. He suggests that whenever a person helps his fellows or is helped by them, whenever he shares the same actions and the same feelings, then the simplest actions show a person the commonality of nature and goodness.⁹⁰ At these crucial times, the real equality and commonality of nature is revealed to a person as a most precious good, an unknown marvel, a fundamental stratum

88 Scholasticism and Politics, p. 48-49.

89 Jacques Maritain, Redeeming the Time, London, Geoffrey Bles, The Centenary Press, 1946 (reprint), p. 5. Hereafter referred to as Redeeming the Time.

90 Ransoming the Time, p. 18.

of existence, of more worth than all the differences and inequalities grafted onto it.⁹¹

In some sense, Maritain holds that equality is an end to be won. Equality requires justice and demands creating conditions which actually offer to all an equal opportunity--equal in a proportional sense--to make each one's gifts bear fruit.⁹² In this way, Maritain asserts, the essential equality which unites men in rational nature and the natural individual inequalities born of that very unit of equality are acknowledged and manifested.

Thus, Maritain exhorts the practice of mutual respect because it demonstrates this bond of equality.

If you treat a man as a man, with respect and love the secret he carries within him and the good of which he is capable, to that extent do you make effective in yourself his closeness in nature and his equality or unity in nature with yourself. It is the natural love of the human being for his own kind which reveals and makes real the unity of species among men.⁹³

Extending respect to a person expresses a dynamic which draws people together, highlighting a commonality of nature and affection for one's fellow human being.

In discussing human properties, Maritain stresses that man is an intellectual and volitional being, possessing

91 Ibid., p. 31.

92 Ibid., p. 29.

93 Ibid., p. 17.

cognitive and appetitive powers. Of all creatures, man alone enjoys the unique properties of knowing and loving.⁹⁴ Moreover, because of the unity of man, there exist links between thinking and willing and the body senses. According to Maritain's doctrine, the human intellect is an immaterial power rooted in the soul. This power can generate ideas, make judgments and pursue reasoning processes. This faculty does not bestow on man infinite scopes of knowledge, but it has a limitless power for receiving finite forms. In discussing these qualities of knowing and loving, Maritain alludes to man's capacities to expand.

He has spiritual super-existence, through knowledge and love. He is thus, in some way, a whole, and not merely a part; he is a universe unto himself, a microcosm in which the great universe can be encompassed through knowledge. Through love he can give himself freely to beings who are to him, as it were, other selves; and for this relationship no equivalent can be found in the physical world.⁹⁵

These are basic qualities and properties in the human person marking him out as truly different from all other creatures. At the same time, they outline the scope of man's possibilities.

According to Maritain, another unique property of man pertains to his will. Just as the intellect of man inquires

⁹⁴ Person and the Common Good, p. 30.

⁹⁵ Jacques Maritain, "The Conquest of Freedom", in Freedom: Its Meaning, ed. Ruth Nanda Anshen, New York, Harcourt, Brace and Company, 1940, p. 635. Hereafter referred to as "Conquest of Freedom"; also, Fifty-fourth Yearbook, p. 63-64.

after the truth, the will of man searches for the good; that is, those things which would render happiness, satisfaction and pleasure. Maritain teaches that the human will is directed to a good that has no limit.⁹⁶ This universal appetite for the good causes one to strive necessarily and unconsciously toward the perfect good which is God. Although the will can choose other final ends, and opt for other loves, Maritain claims, it is always God that is its desire under aberrant forms and contrary to its own choice.⁹⁷ Therefore, man's deepest tendency goes out towards God. Nonetheless, Maritain indicates that a person's will is directed toward things that are good as known to him by the intellect.

In addition, Maritain assumes that man has drives and tendencies stemming from bodily needs. Man has these inclinations and he seeks to fulfill them, but this movement is related to knowledge and confirmed by volition. Maritain realizes that man's properties include needs which demand life in society.⁹⁸ Not only does man have material and social needs, but he has higher ones pertaining to reason and virtue. Philosophically a need is an objective fact, it is the actual

⁹⁶ Jacques Maritain, Freedom in the Modern World, New York, Gordian Press, 1971, p. 7. Hereafter referred to as Freedom in the Modern World.

⁹⁷ Integral Humanism, p. 60.

⁹⁸ Scholasticism and Politics, p. 54.

lack of something. Maritain points out that the essence of the person needs communion and dialogue. By the very fact that one is a person, he seeks communion with others in the order of knowledge and love.⁹⁹ Maritain emphasizes that an important quality of the human person is his relationship to God. Man in some way resembles his Creator; he is made in the image of God and he is made to be with God.¹⁰⁰

As noted earlier, Maritain's philosophical-religious concept of man considers the soul both as the first principle of life in a living body and as a spirit from God, able to exist and live apart from matter.¹⁰¹ Maritain argues that the radical immateriality of the highest operations of the human soul, of intellectual knowledge, of contemplation, of suprasensuous love and desire and joy, of free will, is an evidence that this soul is spiritual in itself. Furthermore, he reasons that it cannot be corrupt, since it has no matter; it cannot be disintegrated, since it has not substantial parts; it cannot lose its individual unity, since it contains within itself all the sources of its energies, it cannot disappear, since it is self-subsisting. The immateriality of the soul accounts for its powers being boundless, and it also is the

99 Person and the Common Good, p. 31.

100 Ibid., p. 32.

101 Education at the Crossroads, p. 8.

reason why the soul will not disintegrate, fragmentize and disappear. Consequently, Maritain holds that the human soul is immortal, and eternal because it is immaterial.¹⁰²

Additional properties which Maritain attributes to man are the rights and liberties of the human person. These rights of man are undeniably his by the very fact that he is a person, a whole and independent master of himself and his acts.¹⁰³ In identifying human rights, Maritain lists the right of existence as the most fundamental. He stresses the right of personal liberty which enables man to direct his own life, being responsible before God. Furthermore, man has the right to pursue the perfections of rational and moral life. In pursuing the fulfillment of moral life, a person is free to choose the path his conscience tells him is the one indicated by God. In addition, man has the right to select a religious vocation or to marry according to his own choice and to raise a family.¹⁰⁴

According to Maritain, an important right of the human person is the right to property and material goods. Therefore, each person should have real opportunities and concrete

102 Even though man's soul is immortal, it must be noted that man's immortality consists in an "integral immortality" where man, as a person, both body and soul is whole again in the eschaton.

103 The Rights of Man, p. 65.

104 Ibid., p. 79-80.

possibilities of acquiring the advantages of private ownership of material goods.¹⁰⁵

Other rights of the human person which Maritain enumerates include the right of every man to be treated with dignity, to be treated as a person and not a thing. Maritain perceives that there is an awakening to this fact by the working classes. He indicates that the rights and liberties of the working person are his and can never be taken away by employers or by the State.¹⁰⁶ The fundamental liberties of the worker include the following provisions.

The right freely to choose his work. The right freely to form vocational groups or trade unions. The right for the worker to be considered socially as an adult. The right of economic groups (trade unions and working communities) and other social groups to freedom and autonomy. The right to a just wage. The right to work. And wherever an associative system can be substituted for the wage earning system, the right to the joint ownership and joint management of the enterprise, and to the "workers title." The right of relief, unemployment insurance, sick benefits, and social security. The right to have a part, free of charge, in the elementary goods, both material and spiritual, of civilization.¹⁰⁷

For Maritain, these rights are descriptive of the worker's prerogatives. They are activities and opportunities which

105 Integral Humanism, p. 185.

106 The Rights of Man, p. 96.

107 Ibid., p. 113-114.

belong to the worker because he is a human person. Justice requires that employers acknowledge them and respond to their claims.

C. Potentialities of Man

In Maritain's humanism, potentialities do not refer to an innate determined datum inherited by man, but rather to all of the possibilities to which man can aspire. Human potentialities include dormant qualities, latent features and modes of behavior not yet actualized. As Maritain indicates, each human soul is particularized. The human soul has within its substance the individual characteristics which differentiate it from every other human soul.¹⁰⁸

Maritain acknowledges the fact that the human person has material and physical needs which require satisfaction.¹⁰⁹ Furthermore, since man is a political entity, he needs life in society which provides associations with others and the assistance of others as well.¹¹⁰ Maritain emphasizes the necessity for man to seek perfection and fulfillment of his potential, and prescribes a humanistic climate as conducive to this development.¹¹¹ However, the major thrust in his

108 Person and the Common Good, p. 26.

109 Scholasticism and Politics, p. 55.

110 Person and the Common Good, p. 38.

111 Integral Humanism, p. 2.

writings is philosophical; consequently, specific references to human needs and psychological developments are limited. Nonetheless, the processes of psychological growth and human self-actualization could be detailed within the parameters of Maritain's assumptions.

Maritain reveals that there is a growth thrust in man, a vital principle of life which provides the movement in advancing towards perfection. He states the human nature is immutable as such, but it is precisely a nature in movement.¹¹² He also points out that the most fundamental aspiration of the person is toward the liberty of expansion and autonomy.¹¹³ These concepts are equated with personality growth and the attainment of potential goals.

Maritain discloses that there are two movements in the human person. He identifies the vertical movement as being towards Divine Union and self-perfection and the other as a horizontal movement which is concerned with the evolution of mankind and his creative forces within history.¹¹⁴ It is a tenet of Maritain's humanism that man comes from God and travels through history toward God. This philosophic concept does not immobilize man at any time or period during his

112 Ibid., p. 56.

113 The Rights of Man, p. 44.

114 Ibid., p. 29-30.

evolution. It acknowledges the fact that man is still but a partial sketch of himself, and before he attains his true features, he must pass through many moltings and renewals.¹¹⁵ Before man really attains fulfillment or expends his potential, he must undergo change, and this entails not only biological transitions, but internal ones as well.

Maritain endorses the basic Thomistic assumption that in the knowing process, man has the potential to become all things. By means of knowledge, it is possible for a person while still remaining himself to become something else in an "intentional manner," that is, by grasping the form of the object without ingesting its matter. There is a psychical representation of the known object present in the knower. Since it is impossible to take into one's self the concrete and individual matter which gives to the object its own proper existence, it must strip it away in order to consider only the universal nature, or essence, of which the given thing is but a sensible example.

In discussing the primary aspects of potentiality, Maritain explains that in itself, it is absolutely incapable of being represented, and cannot be conceived as something. It can be comprehended only by means of the act with which it is correlated, as the simple power of being that particular

115 Integral Humanism, p. 56.

thing.¹¹⁶ At the same time, the concept of change is locked into that of potency. Maritain observes that things in nature are not confined by what they are, because they need not remain fixed and firm. There is in things that which enables them to undergo change. To the extent that things can become something else, which at present they are not, implies that there is a potency for the object to move in that specific direction. This potency is entirely passive and refers to nothing more than a real power to being or becoming.¹¹⁷

Maritain reveals that all things except God are incapable of realizing everything simultaneously that they are capable of being. Everyone and everything is really open to a vast range of possibilities of which they can never realize more than a few, and these are achieved by means of change.¹¹⁸ In this process the new form does not automatically emerge. Usually factors induce the change by working on the object and drawing from its first matter other forms. Maritain's theory of potency and act explain the dynamics of change, becoming, and actualization.

116 Introduction to Philosophy, p. 245.

117 Ibid., p. 244.

118 Ibid., p. 246-247.

D. Human Freedom

The concept of human freedom according to Maritain, is understood as that property of the rational creature to make selections without constraints. In no way is the choice completely determined by intrinsic causes or external factors beyond the control of the person. Maritain declares the main characteristic of freedom implies not being determined.

All the varied senses of the word Freedom which have importance for mankind presuppose this primordial freedom, this fact that our will in its inner fortress is free not only from all external constraint but also from any kind of inherent necessity that would determine it ad unum.¹¹⁹

Freedom of the will means that the will is not directed to a particular concrete item or object. The will is not predetermined, but it allows for selection and choice. Maritain concedes that since man is composed of body and soul, there are biological factors which are unconscious forces helping to shape and influence a person's decision. Maritain understands man to be "immersed in a world of affectivity, of instinct, of passion, of sensitive and spiritual desires."¹²⁰ Consequently, the will does not function in an isolated manner, or aside from the body in which it adheres.

119 Freedom in the Modern World, p. 5.

120 Ibid., p. 8.

Therefore, Maritain does not view free will as a divine entity, dwelling apart and affected by nothing. He acknowledges that the will is solicited on every side, and since it is weak, it moves toward all sorts of goods.¹²¹ Realistically, Maritain acknowledges the fact that the human free will is also subject to the influence of internal factors. These dynamic forces include instincts, tendencies, psycho-physical dispositions, acquired habits and hereditary traits. It follows in Maritain's thought that freedom, as well as responsibility, is capable of a multiplicity of degrees, which only the Author of being can judge. Maritain remarks that it does not follow from the previous observation that freedom does not exist, on the contrary: "If it admits of degrees, then it exists."¹²² The will, he claims, has an inclination to a particular general end, the good. The will tends of necessity to something of which all that is known is that it satisfies a desire. These objects or alternatives are presented to the person in the light of the good.

It is because the will has by nature a capacity for the infinite and because it tends by nature and necessarily to an infinite good which shall fulfill its aspiration that the will is free in face of every particular and partial good, of every good that we can take and measure and that is insufficient to exhaust the infinite capacity of the will of love.¹²³

121 Ibid.

122 "The Conquest of Freedom", p. 633.

123 Freedom in the Modern World. p. 7.

The person has the capacity and the ability to select a lesser good or not to act at all. Nonetheless, the will always interprets the object as a good. The crux of the matter is that insofar as man is capable of knowing and acting upon his knowledge, he is free. Maritain's psychology posits a link between the intellect and the will; a relationship which acknowledges freedom, but at the same time requires information in order to make a selection. Maritain confirms that freedom of choice is a neutral thing one inherits with his rational nature; therefore, one does not have to achieve it.¹²⁴

Furthermore, Maritain discloses that it is a task of each person to seek the conquest of internal and spiritual freedom which is properly his possession. This freedom is acquired by the person himself; "his liberation is achieved through knowledge and wisdom, good will and love."¹²⁵ Maritain points out that freedom of autonomy is not identical with freedom of choice. The essence of this later freedom "consists merely in the absence of restraint."¹²⁶ He teaches that freedom of spontaneity or autonomy in intelligent beings involves not acting according to pre-existent patterns or

¹²⁴ Ibid., p. 30.

¹²⁵ Education at the Crossroads, p. 11.

¹²⁶ Scholasticism and Politics, p. 104.

pre-established forms; and secondly, it entails that the end of one's acts not be imposed upon him by nature as in the case of the animals and their instincts.

Maritain characterizes freedom of autonomy as a freedom of strength whereby one has the power to overcome and hold control of the impulses, instincts, desires and passions that could make him their slave. It is not a freedom to do things, but a freedom from doing things. Man must achieve this freedom; by exercising his freedom he thus wins his new freedom.¹²⁷ Maritain contends that this victory entails stripping self of selfishness and domination by the lower forces within man; it is a liberating accomplishment.¹²⁸ Indeed man emerges as a true person when the life of the spirit and of liberty reigns over the senses and passions.¹²⁹ Maritain envisions the idea of autonomy as self-sufficiency, enabling a person to rule his own life without experiencing constraints from external causes.¹³⁰

E. Human Dignity

For Maritain, human dignity is a deep and profound quality which sets the person apart from all other creatures

127 "The Conquest of Freedom", p. 639.

128 Scholasticism and Politics, p. 107.

129 Person and the Common Good, p. 35.

130 Freedom in the Modern World, p. 30.

of the universe. According to this assumption, man is cast in the likeness and image of God.¹³¹ Maritain explains the relationship,

[...] the human person not only bears to God the common resemblance born by other creatures; it resembles Him in a proper and peculiar fashion. It is the image of God. For God is spirit, the person proceeds from Him, having as its principle of life a spiritual soul, a spirit capable of knowing and loving, of being elevated by grace to participate in the very life of God, so as to finally love Him and know Him even as He knows and loves Himself.¹³²

Man resembles the all-knowing and all-loving God in the human capacities to know and to love. These attributes, like all those which are analogically predicated of creatures, find their perfect expression in God alone. Man possesses them in miniature, or faint form, because he is a reflection of God. Consequently, Maritain discloses that the dignity of man is proper to the person because he is made in the image of God. This is not a symbolic concept nor a metaphorical figure; rather, it is a religious philosophical proposition based on reason, reality and revelation. Maritain states further that the source of man's supreme dignity lies in his intellect. Since each creature approaches God according to its capacity, the intellectual creature, which is capable of the supreme good, does this in an unusual way. The human

131 The Rights of Man, p. 4.

132 Scholasticism and Politics, p. 52.

person grasps the Divine Essence in an intentional manner.¹³³

Maritain accentuates the fact of man's dignity by stressing the unique relationship between man and his Creator.¹³⁴ Man is constituted as more than a biological being. As noted earlier, the soul or the form is the first principle of life in human beings. By means of this gift man is endowed with a supra material intellect, and a will which seeks in an unconscious manner its Maker. It is man's composition which makes it possible for him to be a vessel of dignity.

Dignity then is a quality which belongs to man as an inalienable property of the human person.¹³⁵ Maritain claims the notion of human dignity would be meaningless if it did not convey the message that man "is the subject of rights and possesses rights."¹³⁶ These prerogatives fall to him because he is a human person. Therefore, according to Maritain, dignity does not have to be asked for nor requested; it is indigenous to man, part of his anthropomorphic composition.¹³⁷

Maritain comments that in modern times more people have become aware of this innate dignity of the person.¹³⁸

133 Person and the Common Good, p. 11.

134 Education at the Crossroads, p. 8.

135 Person and the Common Good, p. 58.

136 The Rights of Man, p. 65.

137 Ibid., p. 72.

138 Integral Humanism, p. 201.

This awakening is registered in the realization of the dignity of the human person in the workingman. He conjectures that workers are willing to endure all kinds of hardships and also to sacrifice themselves to maintain this dignity.¹³⁹ The depth and the strength of this human characteristic makes it a vital part of the human being.

Finally, Maritain discloses that the concept of dignity emerges under various symbolic and figurative forms. Governments and social institutions profess respect for the person and his claim to dignity. Ironically, Maritain concludes that in practice some of these institutions deny that man comes from the hands of God and that man retains within himself the greatness and the dignity of such origins.¹⁴⁰

F. Human Destiny

Maritain adheres to the assumption that the complete concept of man is contained in the philosophical and religious idea of man. The philosophical considerations provide information about the nature and essence of man. On the other hand, the religious viewpoint indicates the relationship between the human person and God, as well as the peculiar vocation stemming from this relationship.¹⁴¹ "The human

139 Ibid., p. 234.

140 Ibid., p. 226.

141 Education at the Crossroads, p. 6.

person," Maritain insists, "is ordained directly to God as to its ultimate end."¹⁴² Elsewhere he observes: "The entire person is relative to the absolute, in which it alone can find its fulfillment."¹⁴³ In the human person there is a confluence of two streams, one corporeal and the other spiritual. Because of these assumptions, "[...] man and human life are ordered simultaneously to two different absolutely ultimate ends, a purely natural ultimate end, which is perfect prosperity here on earth, and a supernatural ultimate end, which is perfect beatitude in heaven."¹⁴⁴ Hence, the human person is in quest of a good life here in the temporal order. At the same time, he has a vocation to be with his Maker. These ends are sequential; the temporal goal is achieved first and the spiritual afterwards. Maritain perceives a relationship between the manner in which the first end is sought and the successful achievement of the spiritual end.¹⁴⁵

Specifically, the temporal goal of man is for him to become truly human, and to manifest his original greatness by interactions with everything in nature and in history that

¹⁴² Person and the Common Good, p. 5.

¹⁴³ Scholasticism and Politics, p. 64.

¹⁴⁴ Integral Humanism, p. 22.

¹⁴⁵ Freedom in the Modern World, p. 25-26.

is capable of enriching him. This goal as envisioned by Maritain includes the development of his latent tendencies, his creative powers and the life of reason; and it entails that he work to transform into instruments of his liberty the forces of the physical universe. Maritain's observations extend beyond material considerations and indicate that man must pursue whatever development necessary to lead an upright life on this earth.¹⁴⁶

An additional responsibility of the human person is to work for a socio-temporal realization of the Gospel truths. Maritain describes this objective as a transfiguring one, for it entails replacing the old man with the new man, which evolves by means of consenting to be changed and knowing that one is changed by grace.¹⁴⁷

Maritain discloses, further, that man is in a peregrinal state and has here no lasting dwelling place.¹⁴⁸ On this pilgrimage man's objective is the mastery over nature, the achievement of autonomy and the manifestation of all the potentialities of human nature. Maritain implies that mastery over nature means anything from attaining the material needs

¹⁴⁶ Jacques Maritain, True Humanism, London, The Canterbury Press, (Fourth Edition) 1946, p.88. Hereafter referred to as True Humanism.

¹⁴⁷ Integral Humanism, p. 93.

¹⁴⁸ Ibid., p. 136.

of bread and clothing to harnessing the great strength of nature for man's comfort.¹⁴⁹ In addition, he remarks that man's journey aims at establishing him as an independent entity. This independence is to be accomplished by "the conquest of internal and spiritual freedom to be achieved by the individual person, or, in other words, his liberation through knowledge and wisdom, good will and love."¹⁵⁰

Furthermore, Maritain teaches that in creating man's spirit and giving him existence, God gave a purpose to man's being. In describing man, Maritain reveals, that he is a free intelligent being who is in personal relation with God and who is called to divine life. It is man's destiny to know and love God as He knows and loves Himself, and also to achieve a good temporal life.¹⁵¹ Therefore, Maritain points out that man has natural and transnatural aspirations.

3. Commentary

Writing in the currents of Third Force and Integral Humanism respectively, Maritain and Maslow present distinctive concepts of man. Nonetheless, they predicate a uniqueness

¹⁴⁹ Jacques Maritain, Christian Democracy, New York, Charles Scribner's Sons, 1944, p. 87. Hereafter referred to as Christian Democracy; also Scholasticism and Politics, p. 55.

¹⁵⁰ Education at the Crossroads, p. 11.

¹⁵¹ Person and the Common Good, p. 11.

about man and focus interest on and attribute importance to the human person. In this section of the chapter, the congruencies and differences between the authors' views are indicated, as well as the consistency in the use of terms, and the extent to which the observations about the specific quality offered by one author complement those of the other.

A. The Concept of Man

a) Nature of Man

Both Maslow and Maritain concur that man has a proper intrinsic nature. It is because of his human nature that man is said to be unique, and possesses special properties, dignity, and freedom. In addition, each author posits a particular destiny for man which gives purpose to his actions and meaning to his life. To this extent there is agreement between the ideas of Maslow and Maritain.

Despite this similarity, their positions and the explanations for the foundation of their views are different. The dissimilarities are registered in explaining the origin of man and the components of man's nature. Maslow's writings indicate that man is a creature of nature, a being who has evolved through several progressive stages and advanced beyond the animal kingdom. Because of biologically rooted features, man is endowed with intrinsic qualities such as a system of basic needs, potentialities and capacities. These

qualities account for the commonality among the human species and also the differences among mankind. For Maslow the nature of man is a genetic product encompassing hereditary factors and native endowment.

According to Maritain, man's origin allows for an evolutionary process. Nonetheless, he admits of an intervention in the biological process by a Divine Force providing for the individual creation of a human soul. The human soul is not generated but infused and constitutes man as a rational being linked to his Creator. This vision is the philosophical-religious view of man. The soul, the principle of life, accounts for an equality among human beings, as well as for differences among them. It is the source of freedom, intellection, volition and dignity in man. Potentialities and properties are also lodged in this animating principle.

As mentioned above, both authors claim that man has a nature which is proper to him; therefore, man is an unequalled creature on the face of the earth. It follows also that since man is unique, he has a particular destiny to accomplish or an end to reach. Both sources agree with these observations, but attribute different interpretations to these concepts.

In Maslow's construct, man's nature consists of physical and bodily qualities, as well as basic needs and psychological capacities. Man's inner nature is instinctoid and includes physical, emotional, and intellectual features.

Although Maslow refers to man's nature as intrinsic, it appears to be a composite of innate traits, constitutional features and physical aspects.

For Maritain, man is a metaphysical person. He is a rational animal. It is rationality which differentiates him from brute animals and enshrines him as a unique creation. Thus, man is an animal endowed with reason, possessing an intellect and will, and established in a relationship with his Creator. These qualities are contingent on man's spiritual soul.

Both Maslow and Maritain agree that man is an integral whole, who acts and reacts as a totality and who cannot be compartmentalized. However, Maslow's man is the integrated whole of various parts and emerges as more than the sum of them. Maritain views man as a whole, not only as a being greater than the sum of various parts, but an integral being based on a totality which stems from the simplicity of the human soul. Man is a psycho-somatic unity, one substance composed of matter and form. For Maritain, man is spiritually rooted, whereas for Maslow, man's nature is biologically generated. The views the authors express are not congruent. Maritain's observations complement those of Maslow because they contribute a philosophical-spiritual dimension to the understanding of man.

b) Properties of Man

The two authors attribute the uniqueness of man to the fact that he has a specific nature. Consequently, there are properties which belong to him alone as an individual and as a member of a species. Although the nature of man establishes his commonality, all men are not the same; they have individual accidental differences.

According to Maslow, the common properties of man include capacities, traits, talents and needs which constitute him as part of the human species. Man is born with a set of basic needs, arranged in a hierarchical fashion. He has a growth tendency lodged within himself which affords direction to human behavior and produces a forward progression in seeking fulfillment.

Despite the fact that a need is common to all the members of the species, the manner in which the need is gratified varies from person to person, as does its strength and intensity. Maslow indicates that lack of fulfillment of needs can lead to psychopathological troubles.

For Maritain, the properties of man are lodged in his being as a composite of matter and form, of soul and body. The union is the basis for human similarities and differences. Commonality of humanity rests on the foundation of the same nature, same source of origin, same mission and same destiny.

Maritain and Maslow are in harmony regarding the possession of human properties, but they are at variance in identifying them, their specific nature, and their locus.

As noted in the comparison Maslow and Maritain concur that man is endowed with particular properties. For each author, however, the enumeration of the properties is related to the image of man each formulates. The quality which Maslow emphasizes is the system of basic human needs. This property provides an innate growth thrust, a motivational table, a means for psychological growth and an exercise in free choice. In addition, man is endowed with the ability to think, to calculate, to be creative and to love.

For Maritain, the person has certain powers associated with his soul: the capacity to know and to love. Moreover, man, the individual, also has needs, impulses, and drives related to physical demands.

Both scholars identify similar properties possessed by man, but they attribute them to man for different reasons, and as rising from contrasting sources. In addition, these properties function differently and their parameters vary. For example, Maslow indicates that man is a wanting animal who is never satisfied, but always seeking. This observation is related to characteristics of the basic needs system.

Maritain however, holds with Augustine that man's heart is restless until it rests in God. This comment is

associated with the philosophical notion of the will as having a relatively limitless capacity to embrace the good. Only God can completely satiate the will's longing for the good.

Maritain allows for human need fulfillment, but it is a process guided by the intellect of man and not left to instinct alone. On the other hand, Maslow explains that need satisfaction involves free choice in the selection of satisfiers although the basic needs are instinctoid by nature.

There is a link discerned in the comparison between Maslow's notion of needs and Maritain's concept of rights. Each claims that needs and/or rights are innate properties of the individual; and they cannot be ignored without doing some violence to the person. For Maslow the needs are viewed as providing growth; for Maritain the fulfillment of the rights are an acknowledgement of man's uniqueness, his dignity and his independence. Furthermore, the recognition of human rights helps to create a better world for people. The fulfillment of needs has a similar salutary effect. Nonetheless, the origin of human needs and human rights differ widely. Human needs are biologically generated and human rights are metaphysical in origin.

According to Maritain, human rights are claims which belong to man because he is a person. These rights are titles in justice which a person possesses by the very fact that he is a person. Their basis lies in the dignity of the

soul and are common to all men. They cannot be ignored or disclaimed without harmful and dehumanizing effects following; and without moral culpability being impuned. The rights of man include the right to existence, the right of personal liberty, to direct one's own life, the right to pursue perfection of rational and moral life, and freedom to choose the path pointed out by one's conscience.

Maslow believes the basic human needs are indigenous to man. They are instinctoid in nature and are genetically grounded and possessed by all men. Moreover, man has a right to seek their fulfillment because need satisfaction is essential for human growth. The fact that he is a member of the human species constitutes his right to become fully human. The needs have a biological root, but the rights, as viewed by Maritain, are innate to man because of his spiritual composition.

Maslow and Maritain concur that man has a proper nature, they agree that rights and needs are in some manner rooted in the nature of man. They differ, however, regarding the nature of the human being, which is a fundamental and significant difference. Maritain's observations complement those of Maslow because they include spiritual properties belonging to man.

c) Potentialities of Man

In the comparison, both authors concur that man possesses a great store of potentialities and both acknowledge that they are not optimally actualized.

According to Maslow, these features include clusters of dormant qualities inherent in man. Man's inner core, his essence and nature, therefore, his genetic endowment, is the source of these potentialities. They are realized throughout life in a variety of ways, by both direct and indirect means. Maslow views potential as so many seeds within the individual waiting to be cultivated. Just how many are unknown and what kinds are not discerned. Maslow claims, however, that within the human needs system there is contained a shadow of what man can become. It is possible to ascertain what man is capable of by observing self-actualizing individuals.

Maslow holds that humanness is the fulfillment of man's nature. Becoming fully human entails actualizing the core of potential which is inherited by a person. Maslow believes that man has need to develop human potential, because it is proper to his nature and helps him to become a fuller person. The individuals possess in a potential manner those traits which comprise humanness. Therefore, the more these traits are actualized the fuller or more human he becomes.

Maritain indicates that man's potentialities are relatively limitless. Each man has in-born tendencies and

capacities which set parameters on his becoming. Nonetheless, the locus of man's potentialities lies in his integral being. Maritain stresses that man's ability to actualize potential is related to knowledge and love; the intellect, and the will. Since their objects are infinite, a myraid of unknown possibilities can unfold. Maritain explains that man has a potential for the good; therefore, he tries to attain those things which he believes are good. The good is the object of the will and the greatest good is the possession of God. Man has this deep unconscious tendency toward God, the Supreme Good. Maritain claims that no temporal good can completely satisfy man. Therefore, man constantly seeks, wants and selects. Since the capacity is relatively limitless, his movement toward the good is constant. This concept appears to be qualitative. For Maritain, the notion of fulfillment has spiritual as well as psychological overtones. It is well to note that within Maritain's philosophical construct of man, it is possible to apply the notions of human development and human potential. They are important considerations within the confines of Maritain's humanism.

Although Maslow states that man's potential is limitless, his explanation, however, suggests quantitative restrictions. He refers to the fact that man possesses in seminal form all he will ever become. Despite the fact that man does not actualize this entire potential endowment, it seems that

there are limitations. By actualizing potentialities and satisfying need demands, Maslow claims that an individual becomes human, indeed becomes more fully human.

Maritain suggests that a person is constituted human because of his essence and nature and is able to develop his personality. In addition, he can move toward fulfillment which lies in expanding his knowledge and love and growing toward autonomous freedom. Man, however, is born a human being and does not have to achieve humanness.

As stated, Maslow and Maritain agree that there are untapped talents lodged in man, some of which he is unaware of possessing. Some of these qualities emerge under the stress of crisis or emergencies; other potentialities can be actualized in interpersonal relationships or by a chain of ordinary events. All of these situations describe ways of actualizing human potential.

Finally, Maritain discloses that man is still only an incomplete image of himself; he must pass through many changes before he attains his true status. Maslow states that man is constantly becoming, therefore, he is ever changing. The author's views of potentialities appear similar, but their explanations rest on different assumptions.

d) Human Freedom

Both authors acknowledge the trait of human freedom, when the term refers to freedom of choice. In the comparison,

there is congruency, namely, that man is a free agent, and that his choices are not predetermined. Maslow does not explain the inner workings of freedom, nor does he endorse the notion of free will. Maslow illustrates the process of free choice in connection with the selection of need gratifiers and accepts the assumption that man is a free and independent agent.

Maritain indicates that man's choices are influenced by a number of factors, some outside himself, others within the person. Maslow agrees with this observation, and notes that there are mental states which impede accurate action and perception.

Maritain acknowledges the influence of psychological and physical laws on a person's choice. He believes that there are in man's mind, unconscious forces which shape and influence conduct to an enormous extent. Maritain does not address these problems, instead, he considers the philosophical problem of free will, and argues against determinism which finds the reign of law in all natural physical movement. Maritain believes that man possesses a corporeal body which is informed by a soul which has as its constitutive characteristic intelligence and will. No purely materialistic or biological explanation of man's rational and volitional activities can suffice. He instructs, moreover, that the typical mode of selection is a deliberate conscious process of thought.

Maslow teaches that the choice of particular need gratifiers is not determined. This aspect of need-seeking indicates that the action is immanent. Maslow envisions the development of gratification patterns as influenced by a person's own life style. The selection process, however, is as from within the person rather than from outside the individual. In describing the human person, Maslow repeatedly notes that man is a self-determining being.

Maritain endorses the fact that freedom of choice is an internal action. Further he concurs with Maslow that choice is influenced by internal and external factors, psychological dispositions, acquired habits, and individual tendencies. He concludes, however, that the degree of freedom is difficult to judge in all situations, but this does not mean that it does not exist. Maslow acknowledges the phenomenon of free choice, whereas, Maritain provides a philosophical analysis of the concept; to this degree Maritain's observations complement those of Maslow.

Freedom of spontaneity is described by Maritain as a freedom of strength whereby one has the power to overcome and hold control of the impulses, instincts, desires and passions that could make one a slave. This is not a freedom to do something; rather it is a freedom from something. It refers to the freedom from constraint by a variety of forces converging on a person. A person free from these pressures

can act as the master of situations, stripped of domination by lower impulses. This conquest is equivalent to personality growth.

Maslow uses the terms spontaneous and spontaneity to describe qualities possessed by self-actualizing people. These words imply acting naturally without strain or artificiality and feeling free. This interpretation is not the same as Maritain's notion of freedom of spontaneity. Maritain's concept is related to mastery of self and freedom of the constraints of selfishness. Maslow's notion connotes a sense of being uninhibited. Maritain's contributions complement those of Maslow because they extend beyond free choice and address another level of man's freedom.

e) Human Dignity

Maslow and Maritain associate the concept of dignity with the human person and both concur that dignity is due to the person. The basis, however, for making the connection differs.

Maslow views dignity in terms of respect, excellence and esteem to be extended to persons. He predicates dignity on the strength of the inherent qualities associated with man's intrinsic nature. Because of his nature, man possesses the potentiality for greatness. According to Maslow, dignity is attached to the fact that man is human. Human dignity then

is related to man's inner nature. Maslow explains that man is born into the human race, but developing into full humanness enables him to manage his own fate. Therefore, dignity entails acknowledging the fact that a person is an independent entity, autonomous and self-determining.

If dignity were associated with the human nature of man and humanness is a goal to be achieved, then dignity is something that man apparently is also earning. This concept closely resembles respect which is earned from others. It is a quality others attribute to an individual.

Maritain views dignity as a property of the human person. Human dignity is aligned with the philosophical-religious concept of man; that is, man is cast in the likeness of God. Therefore, human dignity is rooted in the resemblance of man to his Creator. This belief is not a symbolic notion. This likeness is linked primarily to the fact that man has a rational soul. According to Maritain, some of the qualities of the Creator are predicated analogically of the creature.

Based on Maritain's observations, it follows that man's unique composition makes it possible for him to be a person of dignity. His dignity invites behavior toward him which is in keeping with this lofty property. For Maritain, dignity does not have to be sought or earned; it is an inalienable quality of man.

In the main, Maslow would endorse the notion set down about dignity, but would reject the philosophical-religious

aspects and replace them with bio-genetic ones. However, the considerations from Maritain's analysis complement the opinions offered by Maslow.

f) Human Destiny

Destiny refers to a goal to be reached, or an end to be achieved. The two authors, as seen in the comparison, proposed that man should become all that he is capable of becoming, should try to achieve what is possible, and should strive to attain temporal fulfillment. All of these notions are wrapped up in the idea of destiny.

Maslow supports the belief that man's destiny is that he become a fully human person. The route to achieve growth and full humanness and ultimate destiny is by the optimal utilization of personal potential and the maximum satisfaction of human needs. Maslow suggests studying fully actualized people in order to ascertain what man's ideal destiny embodies.

In general, the self-actualized person has satisfied needs to a great degree, has realized potential, has developed talents and has identified the self within him. Furthermore, the self-actualizer perceives accurately. This person focuses on problems outside himself accurately, and attempts adequate solutions. He is a dedicated person whose behavior is spontaneous and natural and not artificial. Self-actualizing people are self-governed and capable of leadership. They are

creative and less inhibited and can resolve dichotomies and fuse polarities into unities. They display an acceptance of self without complaints about limitations and have a deep feeling for their fellow human beings. They have a sense of identification with, and a genuine desire to help the human race because they experience a sense of brotherhood. They enter into inter-personal relationships, form deep unions and have the capacity for great love. They are imbued with a democratic spirit and a sense of humor. Maslow believes that the attainment of these qualities and characteristics is the destiny for almost all men. Maslow centers attention on the temporal and psychological destiny of the individual.

Maritain's philosophical-religious concept of man points to the fact that man and human life are ordered simultaneously to two different ends. One is a supra-temporal end which is union with God. The other is a purely temporal goal, which is for man to become all that he is capable of becoming, and to move towards perfection.

According to Maritain, the manner in which one pursues and achieves his temporal end determines whether the spiritual end would be attained. There is a relationship existing between the manner in which the first end is sought and the achievement of the ultimate spiritual end. Both authors' views are congruent in stating that the temporal human destiny includes the actualizing of potentialities,

satisfaction of needs, movement toward perfection, growing in love and knowledge and striving toward a good life.

Maslow's observations about destiny are restricted to a consideration of the human temporal destiny, while Maritain's include both temporal and spiritual plateaus. It appears that Maritain's observations complement those of Maslow because Maritain expands the concept of destiny.

B. Summary

It appears from the comparison that the views of the two authors about the concept of man are not identical. However, the similarities in the description of man and the human characteristics seem to warrant congruent conclusions. A major difference arises from the fact that Maslow and Maritain both use the same terms, but attribute different meanings to them. Maritain's understanding of the concept of man is rooted in philosophical and religious considerations while those of Maslow are psychological and naturalistic based. Consequently, their interpretation of the same terms vary.

Nonetheless, both authors envision man as a special creature and a unique being. They both perceive man as harboring social tendencies and psychological capacities. They see man as an independent, self-determining agent with a great store of potentialities to actualize. As humanistic scholars, Maslow and Maritain acknowledge the fact that man has a

special calling. However, it would seem that Maritain does not subscribe to an anthropomorphic humanism and Maslow considers man as being self-sufficient.

In the text and commentary, it is noted, that Maslow proceeds in accord with his psychology of the human person. From a consideration of the nature of man, he develops concepts involving the hierarchy of human needs which in turn account for personal development and growth. These ideas explain man's progressive movement and psychological growth. They also assist in understanding the notions of human origins and human destiny. At the same time, the theory of human needs also provides an explanation for the genesis of mental illness and psychopathology.

In the use of terms, concepts and assumptions, Maslow is consistent and faithful to his definitions. The scope of his labors is directed to the betterment of a man's lot. All of his writings are geared to improving the person as an individual and as a member of society. He is critical of the methods of science because they are not suitable to studying the person. Instead, he suggests a humanistic methodology which would examine questions in light of the whole new image of man.

In the development of propositions, Maritain uses logic to assist the mind to grasp truths. Maritain proceeds at times from general principles and deductively acquires new

information. At other times, he moves from a collection of facts to a principle which encompasses all the individual evidence.

In his works the assumptions of Integral Humanism take a practical form and enter into the modern world. At times it would appear that Maritain's concern is only with the intellectual and less with the affective. Therefore, one might erroneously conclude that the intellect of man is a disembodied entity. Nonetheless, Maritain is alert to the integral human composite; therefore, there is no compartmentalization in the person.

In the body of this chapter, the concept of man is analyzed and examined as presented by Maslow and Maritain. In the next chapter, the administrative factor of interaction is studied not only as an administrative consideration, but also as a human experience.

CHAPTER II

THE CONCEPT OF INTERACTION

This chapter focuses on a comparison of observations from the works of Maslow and Maritain about the factor of interaction. In the first section, the comments represent Maslow's views; in the second section, the references reflect Maritain's opinions. The third section of the chapter consists of a commentary on the contributions offered by Maritain and Maslow, the congruency or difference between the ideas submitted and the extent the observations of one author complement those of the other.

In this study the factor of interaction refers to communication and relationships and pertains to the contact that people have with one another. In a humanistic context, communication and relationships serve as possible growth encounters. These are opportunities to interact personally and to exchange informally and can take place at work, as well as in other areas of a person's life-sphere. Maslow endorses this notion of interaction and professes that the work environment should be healthy and conducive to the psychological growth of the employees.

On the other hand, Maritain's comments about interaction stem from considerations about the political and social man. Since the person is one, whole and integral, it is he

who enters all of these situations of life and applies the same principles in different circumstances. These interactions are understood as contributing to the fulfillment of the human person. Furthermore, Maritain's and Maslow's remarks about personal interaction derive from the model of friendship.

1. Maslow's Observations About Interaction

According to Maslow, communication knits a group together so that the members rely more on each other because each is helping the other to achieve goals shared by them. He notes that where there is mutual interdependence, a spirit of teamwork prevails, and the operation is more synergic.¹ Further, he states that good integrated communication flowing from every part of an enterprise and directed to every part of the structure ensures the full benefits of interdependence.² Therefore, Maslow's holistic model requires interpersonal points of contact and opportunities for social interchanges. His system depends on channels of communication which promote and establish good relationships. These communications may be informational, but trust in the transmissions and credence in the messages serve as a basis for continued communication acceptance and confidence in the person sending the information.

1 Eupsychian Management, p. 98.

2 Ibid.

Maslow's concept of communication includes not only perception, ideas, learning, verbal presentation; but also, "what we are blind and deaf to as well as what gets through to us; of what we express dumbly and unconsciously as well as what we can verbalize or structure."³ He directs attention to these areas because in the human person they do not rise to the surface, and yet they influence either the sending and/or the receiving of dispatches. These factors are locked in the "innards" of the personality.⁴ Because they are veiled, he believes these hidden forces might serve as undetected barriers to communication. Maslow formulates the following general communication thesis stemming from this observation;

[...] that many of the communication difficulties between persons are the byproducts of communication barriers within the person; and communication between the person and the world, to and fro, depends largely on their isomorphisms (i.e., similarity of structure and form); that the world can communicate to a person only that of which he is worthy, that which he deserves or is "up to"; that to a large extent, he can receive from the world, and give to the world only that which he himself is.⁵

Maslow points out that barriers lie within people, that communication flows to the degree that there is some

3 The Farther Reaches of Human Nature, p. 156.

4 Abraham H. Maslow, "Isomorphic Inter-relationships Between Knower and Known", in Floyd W. Matson and Ashley Montagu, eds., The Human Dialogue, New York, The Free Press, 1967, p. 195. Hereafter referred to as "Isomorphic Inter-relationships".

5 The Farther Reaches of Human Nature, p. 155.

similarity between persons; that a person can receive only what he is capable of receiving and finally, one can give and receive only that which he himself is. All of these limitations emanate from intra-personal factors.

Moreover, deficiencies place limitations on what a person is capable of allowing to come in and what he can share.⁶ Maslow notes, "that the blame does not always lie in the environment; that difficulties with the outer parallel difficulties within the inner."⁷ Maslow refers to these conflicts within individuals as dissociation of personality.⁸ He observes that in all persons there are elements vying for control and dominance. He characterizes this struggle within a person as a power struggle "between impulse and control, between individual demands and those of society, between maturity and immaturity, between irresponsible pleasure and responsibility."⁹ It follows, then, that to the extent that a personality split exists, communication would be damaged to that degree. This condition is reflected in communication that is partial, and one-sided, signifying the existence of obstacles to a complete transmission. In these cases, Maslow

6 "Isomorphic Inter-relationships", p. 195.

7 The Farther Reaches of Human Nature, p. 156.

8 "Isomorphic Inter-relationships", p. 196.

9 The Farther Reaches of Human Nature, p. 156-157.

suggests that a personality balance must be sought, that is, a graceful fusion of the intra-personal parts.¹⁰

An integrated personality, Maslow asserts, one that is whole and not in conflict within itself, can attain a more accurate perception of reality.¹¹ This is paramount because what a person perceives regulates how he responds, indeed, if he will respond. It is the healthy person, both physically and psychologically, who can communicate well. Maslow expresses this observation succinctly.

To the extent that we are integrated, whole, unified, spontaneous, and fully functioning, to that extent are our expressions and communications complete, unique and idiosyncratic, alive and creative rather than inhibited, conventionalized and artificial, honest rather than phony.¹²

The more integrated personality receives and emits communications better, more completely and more accurately. Maslow insists that the meaning of a message not only depends on its content, but also on the extent to which the person is able to respond to it.¹³

Maslow alludes to a type of interaction between people and environment which tends to affect communication relationships. He labels it "reciprocal isomorphism" and describes

10 "Isomorphic Interrelationships", p. 196-197.

11 The Farther Reaches of Human Nature, p. 157.

12 Ibid.

13 Ibid., p. 167.

the interactions between the person and the world as a dynamic one of forming and lifting-lowering each other. Maslow explains the simple dynamic in this fashion:

A higher order of persons can understand a higher order of knowledge; but also a higher order of environment tends to lift the level of the person, just as a lower order of environment tends to lower it. They make each other like each other.¹⁴

Maslow hypothesizes that the environment or the orbit in which an individual functions has an impact on him. He states that a higher order of environment can affect a lower one. The reverse, however, is also true. These communication encounters tend to make people one like another. There is not a loss of individuality or personality, but an influence that one person exerts on the other.

Good communication, Maslow reveals, is also contingent on good listening. Good listening prevents blockage because the persons are engrossed in what is being spoken; thus nothing is anticipated nor distorted.¹⁵ As a result, attentive listening is less structured and more spontaneous and honest. Moreover, Maslow believes that the willingness to listen can serve to strengthen relationships, because there is an inclination to speak with someone who is hearing the message and responding to it.

14 Ibid.

15 Eupsychian Management, p. 168.

In all communication situations, there are relationships established. In Maslow's thought, a great deal of importance is placed on the development and growth of individuals by means of human interactions and relationships. He defines relationships in terms of health enhancing experiences.¹⁶

Basically Maslow notes that positive interpersonal relationships promote the development of the whole human being.¹⁷ Maslow reiterates this fact in pointing out the importance of good relationships as a means of fostering the discovery of self, the identification of self and the development of self. He underscores this point when he says, "the discovery of identity of self is helped along by being given the feedback from a whole group of other people of how I affect them, what influence I have on them, how they see me and so on."¹⁸ Through these encounters with other people, an individual receives bits of information ascertained through the eyes of others. The feedback he obtains serves to reinforce an image he has of himself or it suggests changes. Maslow observes that some of these remarks might be sharp or caustic and initially hard to accept. Despite the fact that the person who is criticized honestly may be hurt for

16 Motivation and Personality, p. 249.

17 Eupsychian Management, p. 101.

18 Ibid., p. 158.

the moment, he ultimately profits and cannot help to become grateful.¹⁹ As a result of a free flow of communication, a person can be alert to areas of personality dysfunctionality. Maslow, therefore, claims that good human relations are psychotherapeutic.²⁰ Furthermore, he points out that as a result of healthy relationships phobias disappear, guilt diminishes and fears dissolve.²¹ Consequently, Maslow contends that this feedback aids to form a genuine image of self and enables him to establish his real identity. In return, the "authentic person" assumes new relations between himself and society. He is more universal in his outlook because he views himself less as a member of a local group and more as a member of the human species. The authenticity which the person experiences is also reflected in his perceptions, registered in his communications, and noted in his attitude toward others.²²

According to Maslow's concepts, man has an innate inclination for the fulfillment of basic needs which require human involvement. He writes that an analysis of interpersonal relationships would show "that basic needs can be satisfied

19 Ibid., p. 163.

20 Motivation and Personality, p. 253.

21 Eupsychian Management, p. 162.

22 Ibid., p. 158.

only interpersonally."²³ Maslow indicates that it is only through interpersonal encounters that the need for love, esteem and feelings of worth can be attained. Thus, man has need for his fellow man, because only humans have these capacities for love, respect and protection and only humans have the ability to satisfy these demands.²⁴ Therefore, these needs can be fulfilled "only from outside the person."²⁵ Elsewhere, Maslow judges a relationship as psychologically good to the extent that it supports or improves belongingness, security, and self-esteem and bad to the extent that it does not provide satisfaction.²⁶ Consequently, the criteria he sets down for evaluating the merits of relationships rest on the degree of need satisfaction achieved.

In further discussions of interactions, Maslow reveals that the qualities sought in good human relationships are those found in all good friendships. Maslow expresses the value of these properties as follows: "Mutual frankness, trust, honesty, lack of defensiveness, can be seen as having in addition to their face value, an additional expressive, cathartic releasing value."²⁷ He observes that these traits

23 Motivation and Personality, p. 248.

24 Ibid.

25 Toward A Psychology of Being, p. 34.

26 Motivation and Personality, p. 248.

27 Ibid., p. 249.

provide an atmosphere in which a person can communicate more accurately and freely, and supply feedback, while satisfying basic needs.

A sound friendship permits also the expression of a healthy amount of passivity, relaxation, childishness and silliness, since if there is no danger and we are loved and respected for ourselves rather than for any front we put on or role we play, we can be as we really are, weak when we feel weak, protected when we feel confused, childish when we wish to drop the responsibilities of adulthood.²⁸

These qualities engender a trusting climate in which an individual does not assume pretenses, does not have to prove himself, and does not have to appear more than what he actually is. It is a relaxing situation where a person does not feel inhibited. Maslow selects good friendships as the paradigms²⁹ of good relationships. He reasons that friendships are based on confidence and trust; therefore, the parties accept and enjoy each other as they are and are not disturbed and irritated by one another.³⁰ There is an acceptance of persons and a willingness to take them where they are located.

Unfortunately, good relationships are lacking today, Maslow cites the increase in the number of T-groups and other psychoanalytic groups to substantiate this observation. He comments that in some artificial way individuals are making

28 Ibid.

29 Ibid.

30 Eupsychian Management, p. 173.

up for the fact that they do not have a "bosom friend" with whom to talk intimately, to express deepest wishes, and to whom they can unburden themselves.³¹

On the other hand, Maslow discloses that "healthier people, who have been love-need-satiated, show that although they need less to receive love, they are more able to give love. In this sense, they are more loving people."³² In general, Maslow maintains that they have a deep feeling of identification for human beings, as well as sympathy and affection in spite of occasional outbursts of anger.³³ He observes that the self-actualized person, like the authentic individual, can transcend self,³⁴ culture and society³⁵ and be identified with the human species.³⁶ However, Maslow comments that their circle of intimate friends is usually small. On the other hand, he notes that these people tend to be kind or at least patient to almost everyone.³⁷

The interpersonal relationships engaged in by self-actualizing people are also distinguished by intimacy and

31 Ibid., p. 161.

32 Toward A Psychology of Being, p. 42.

33 Motivation and Personality, p. 166.

34 Toward A Psychology of Being, p. 37.

35 Motivation and Personality, p. 162.

36 Ibid., p. 165.

37 Ibid., p. 166-167.

closeness. According to Maslow, these are properties of B-love. B-love transcends the realm of deficiency and need satisfaction.³⁸ He interprets B-love as expressing feelings of tenderness and affection in which there is great enjoyment, happiness, satisfaction, elation and even ecstasy.³⁹ Maslow describes the depth of this relationship,

[...] approval, admiration and love are based less upon gratitude for usefulness and more upon the objective intrinsic qualities of the perceived person. He is admired for objectively admirable qualities rather than because he flatters or praises. He is loved because he is loyeworthy rather than because he gives out love.⁴⁰

Maslow explains that the person loved is viewed as an end-in-himself, rather than as a tool or a stepping stone to something higher. The uniqueness and independence of the perceived one is grasped and he is accepted for what he is. Although there is an attraction to be with one another, there is no desire for one to dominate nor manipulate the other. Rather the relationships are signified by honesty, self-expression and intimacy.

³⁸ Maslow makes a distinction between D-love and B-love. D-love is characteristic of the love need, it is a deficit love seeking satisfaction and thus it is a deficiency love. The other term, B-love entails love of the Being of another, it is unneeding-love and therefore unselfless. D-love can be gratified, but the B-love is never sated. Toward A Psychology of Being, p. 42.

³⁹ Motivation and Personality, p. 182.

⁴⁰ Toward A Psychology of Being, p. 36.

Intimacy, Maslow explains, involves both physical and psychological aspects.⁴¹ An important feature of a good love relationship is the pooling of the hierarchies of basic needs in two persons into a single hierarchy.⁴² As a result of the fusing of the need systems, one of the persons feels the other's needs as if they belonged properly to him. Indeed, Maslow affirms, "the other's need is his own need."⁴³ Here the identity of one is closely joined to that of the other person. The joys and pains of each is shared. The concerns and caring of one is totally realized in the other.⁴⁴ It is a relationship in which things are anticipated because one of the parties senses that this is a good for the other.

Maslow emphasizes the fact that psychological health stems from being loved rather than from being deprived of love.⁴⁵ Therefore, mental illness can stem from the inability or the failure in relating to other human beings. Maslow prescribes good interpersonal relationships as a means of

41 Motivation and Personality, p. 183.

42 Abraham H. Maslow, "Synergy in the Society and in the Individual", in Humanities, Vol. 1, No. 2, 1965, p. 169. Hereafter referred to as "Synergy in the Society".

43 "Higher and Lower Needs", p. 435.

44 Motivation and Personality, p. 193.

45 Ibid., p. 186.

overcoming psychological disorders.⁴⁶ He believes that if the pathology is not too severe and if detected early enough, it can be cured in certain cases by making up the pathological deficiency which is a lack of love.⁴⁷ This goal can be achieved by means of good friendships and good relationships. As noted previously, Maslow perceives that a good interpersonal relationship is the same as good psychotherapy.⁴⁸ If these patterns were able to make sick people well, they would be able to enhance the personality of a person who is fairly well.

Moreover, Maslow contends that the salutary effects resulting from good communication and good human relations can be achieved in everyday situations and in the work situation.⁴⁹ These beneficial consequences can stem from those relationships in the life of the ordinary individual and may take place without the benefit of a professional therapist.⁵⁰ Maslow attaches great value to the encounter, to the atmosphere in which meetings take place, and to the attitudes that the parties bring to the event. He characterizes these

⁴⁶ Motivation and Personality, p. 253.

⁴⁷ Toward A Psychology of Being, p. 42.

⁴⁸ Motivation and Personality, p. 253.

⁴⁹ Eupsychian Management, p. 1; also, The Farther Reaches of Human Nature, p. 237.

⁵⁰ Motivation and Personality, p. 254.

salutary relationships by,

The willingness to listen, the lack of scolding, the encouragement of frankness, the acceptance and approval even after sinful revelations, gentleness and kindness, the feeling given to the patient of having someone on his side, all these in addition to the factors help produce in the patient the unconscious realization of being liked, protected and respected [...] these are all gratifications of basic needs.⁵¹

Maslow implies that something is sparked in the encounter which creates a bond of acceptance and a link between persons. The fact is, a person shows interest and in the eyes of the friend the other person has a value.⁵² Maslow succinctly enunciates his position;

To sum up, even though a satisfactory human relationship may not be an end in itself but rather a means to an end, it must still be regarded as a necessary or highly desirable medium for dispensation of the ultimate psychological medicines that all human beings need.⁵³

The medicine to which Maslow refers in order to achieve psychological health is need satisfaction. The means to attain this objective is through good communication and human relationships. Maslow teaches that every person "who is kind, helpful, decent, psychologically democratic, affectionate and warm is a psychotherapeutic force even though a small one."⁵⁴

51 Ibid., p. 248.

52 Ibid., p. 247.

53 Ibid., p. 251.

54 Ibid., p. 254.

It is in these encounters that individuals are able to achieve healthy growth.

2. Maritain's Observations About Interaction

In the system of Maritain's philosophic thought, man is viewed as a social animal. Because man is gregarious by nature, he seeks to be with other human beings. Although man is independent and unique, at the same time he is dependent on a community of men for the attainment of his destiny. Maritain expresses the necessity for communication between people in his observations about the person. He writes that, "The person is a whole, but it is not a closed whole, it is an open whole...It tends by its very nature to social life and communion."⁵⁵ Sharing, communicating, participating are all processes contained in the concept of communion. The metaphysical concept of personality which Maritain employs gives further support for the need of interaction.

Personality is the subsistence of the spiritual soul communicated to the human composite. Because, in our substance, it is an imprint or seal which enables it to possess its existence, to perfect and give itself freely, personality testifies to the generosity or expansiveness in being which an incarnate spirit derives from its spiritual nature.⁵⁶

⁵⁵ The Rights of Man, p. 5.

⁵⁶ Person and the Common Good, p. 31.

The personality of the individual takes man beyond himself. As an incarnate spirit, the personality requires the communication of knowledge and love. Consequently, there is need for social exchange. Communication, verbal and non-verbal, is involved in the attainment of this personality requirement.

Similarly, Maritain suggests that the perfection, or fulfillment of the person is contingent on the formation of a continuum of relationships all through life. Supporting this observation, he underlines two aspects of man's nature, material and spiritual, which require communications and relationships.

This is true not only because of the needs and the indigence of human nature, by reason of which each one of us has need of others for material, intellectual and moral life; but also because of the radical generosity inscribed within the very being of the person, because of that openness to the communication of intelligence and love which is the nature of the spirit, and which demands an entrance into relationships with other persons.⁵⁷

According to Maritain, man's exigencies for communication and relationships are based on his characteristics as a person and his needs as an individual.

In addressing the spiritual aspect of man Maritain reiterates the point that an individual seeks to communicate with others by the very fact that he is a person. Elsewhere, he comments that, "It is essential to personality to ask for

57 The Rights of Man, p. 5-6.

a dialogue, and for a dialogue wherein I really give myself, and wherein I am really received."⁵⁸ Furthermore, Maritain notes that a deep human need is fulfilled by means of communication and human relations, namely the help man requires in pursuing the work of reason and following the path of virtue. Maritain states: "To reach a certain degree of elevation in knowledge as well as a certain degree of perfection in moral life, man needs an education and the help of other man."⁵⁹ Expansion in knowledge and growth in virtue stem from human relationships supplying guidance, direction and cooperation. Consequently, for Maritain, the individual is a social being because he is rational and because his reason requires development through character training, education and cooperation of other men.⁶⁰ Therefore, communion and companionship are part of man's heritage and inheritance.

Secondly, Maritain refers to the corporeal aspects of man which call for interaction. Man has need of his fellow men in order for him to be all that he is capable of becoming. At the same time, if relationships are not developed, there is a risk of certain dysfunctionality and thwarting the purpose of human existence; in which case human nature would suffer

58 Scholasticism and Politics, p. 51.

59 Person and the Common Good, p. 38.

60 Ibid., p. 38-39.

violence. Referring to man's needs, Maritain writes: "Taken in the aspect of his indigencies, he demands to be integrated to a body of social communication, without which it is impossible for him to attain to his full life and achievement."⁶¹ Maritain asserts that it is impossible for the individual to attain his full life and achievement without being integrated in a social body. He can only achieve his fullness by receiving certain goods essential from society.⁶² His deficiencies must be supplied by other people. These deficiencies are related to man's limitations and his human needs. In addition, Maritain points out that the person has duties toward other members of the community; he has an obligation to participate in the working of the community.⁶³ When society through its members makes a contribution to the personal development of the individual, he in turn must make his personal offering to the furtherance of the societal interests. At the same time, if he is to receive assistance from others for his own benefit, there is a responsibility that falls to him to give service for the benefit of the others.

Maritain indicates that it is natural and essential for individuals to tend toward sociality.⁶⁴ He accentuates

61 Scholasticism and Politics, p. 54.

62 Ibid., p. 55.

63 The Rights of Man, p. 84.

64 Ibid., p. 5-6.

this fact by disclosing that the individual requires and demands membership in a society by virtue of both his dignity and his needs.⁶⁵ Since the person is an integral entity, the material, social and spiritual needs are neither independent nor isolated, they are integrated. One type of satisfaction can supply for more than one need, and one response can answer to multiple demands. The desire to communicate and the generosity of the human person, all require that he enter into relations with other persons. Maritain implies that in these human encounters there is something given and something is received; items which man needs and can obtain only from others and in cooperation with other people.⁶⁶ It is, therefore, through his interactions with others, through reciprocal duties and through fraternal dialogue, that man develops all his gifts and is able to rise to his destiny.

Maritain injects a paradoxical note pertaining to personal and group relationships. "Man finds himself" he writes, "by subordinating himself to the group, and the group attains its goals only by serving man and by realizing that man has secrets which the group does not encompass."⁶⁷ In man's relationships with groups, associations, organizations

⁶⁵ Person and the Common Good, p. 37.

⁶⁶ Freedom in the Modern World, p. 50.

⁶⁷ The Rights of Man, p. 18.

and particularly in political societies, he finds himself by losing himself. The individual loses himself by cooperating in the achievement of a community goal; at the same time, this experience serves to help him identify himself and develop himself. Nonetheless, autonomous man has personal needs and ambitions which extend beyond those of the group. Indeed, Maritain explains, because of a unique calling, man's ultimate destiny transcends the group's and only he is accountable for his response to this call.⁶⁸

In explaining the primacy of this call, Maritain relies on the fact that man is constituted a person, made by God for life eternal before he is consigned a part of society. His origin is the source of those primordial rights which societies must respect and which they may not injure when they require the services of their members.⁶⁹ Consequently, Maritain insists that man is superior to society, and to social groups.

Nonetheless, Maritain declares that even when man subordinates himself for the sake of the community, he gains something. People contribute to the good of the community and each of them participates in the fruits attained. Their actions and the ramifications of their work is redistributed

⁶⁸ Ibid., p. 17.

⁶⁹ Person and the Common Good, p. 63-65.

to them.⁷⁰ The goal of the community is the good of the person.

An analysis of Maritain's concept of friendship assists in understanding the dynamics of human interactions. This model contains ideas of love, mutual assistance, cooperation, common interests and communications,⁷¹ all of which are ideas incorporated in the notion of interpersonal relationships. Although friendship involves a free choice regarding the object of friendship or the loved one, it is founded on justice.⁷² This characteristic contributes a broad dimension to the notion of relationships because justice entails treating everyone as he deserves, that is, dealing with everyone as a human person. In turn, this means treating them with dignity and respect.

Maritain's development of the concept of friendship is contingent on a confession of equality among men, that is, the evolution "in the consciousness of each one of us of our fundamental equality and/or our communion in human nature."⁷³ In a commentary on friendship, Maritain identifies the roots of interpersonal relationships as buried in justice and

70 The Rights of Man, p. 9.

71 Ibid., p. 37.

72 Ibid., p. 36.

73 Ibid., p. 37.

stemming from equality;

[...] friendship, that is to say, the union or society of friends, cannot exist between beings who are too separated from one another. Friendship supposes that beings are close to each other and that they have arrived at equality among themselves. It is up to friendship to put to work in an equal manner the equality which already exists among men. But it is up to justice to draw to equality those who are unequal, the work of justice is fulfilled when this equality has been achieved. Thus, equality comes at the terminus of justice, and lies at the base and origin of friendship.⁷⁴

According to Maritain's interpretation, friendships call for an acknowledgement of the equality which already exists among men, and is lodged in the common nature of the human persons. However, it is the duty of justice to recognize equality where it is not demonstrated. Maritain insists that, if the commonality among men were not recognized, then people would be separated and believed to be intrinsically different. Moreover, the fact that people are not close debilitates against the possibility of establishing friendships. Closeness does not refer only to physical proximity, but even more to an attitudinal likeness which acknowledges similarity, commonality and congruent views.

In Maritain's opinion, good friendships are those which have in mind the good of the loved one; that is, relationships in which the one loved is viewed as a good in himself.

74 Ibid.

Maritain points out that through love one can give himself freely to beings who are to him other selves.⁷⁵ The relationship is not based on utilitarian reasons; consequently, the person is not to be used as a means of attaining some other end. In these relationships respect is manifested for the human person.

More concisely, good will and a relation of respect and love between persons alone can give to the movement of the social body a truly human character. If the person has the opportunity of being treated as such in social life and by it, and if the thankless works which this life imposes can be made easy and happy and even exalting, it is first due to the development of right and to institutions of right. But it is also and indispensably due to the development of civic friendship.⁷⁶

To insure respect and humane treatment, Maritain advances an additional reason: man's connection with the Creator. "For to love a being in God and for God," Maritain claims, "is not to treat it as a mere means or a mere occasion for loving God; it is to love this being and to treat it as an end because it merits to be loved."⁷⁷ The spiritual dimension expands the scope of relationships and brings respect to the encounter. Loving one's fellow man in a spiritual sense, acknowledges the fact that he of himself is love worthy. These relationships which reflect the characteristics

75 Fifty-fourth Yearbook, p. 64.

76 "Conquest of Freedom", p. 643.

77 Integral Humanism, p. 72.

of true friendship, contribute to the development of man and the achievement of his spiritual and material needs.

In his social philosophy, Maritain associates the creation of the new humanistic society with good relationships. He reveals that a humanistic society should be pluralistic in composition, that is, heterogeneous in social structures and institutions.⁷⁸ A "simple unity of friendship" provides the unifying ingredients in these mixed associations.⁷⁹ This bond involves communication, association, and relationships despite individual differences, varied backgrounds and diversified interests. All of these interactions are manifested as people working for the common good. Maritain explains the human characteristic of the common good:

[...] this common good itself includes, as an essential element the greatest possible development of human persons, of those persons who form the multitude, united, in order to constitute a community, according to relations not only of power, but also of justice.⁸⁰

For Maritain, the common good is not a quantitative thing, nor is it the sum of each individual good; it is not a collection of private goods, nor is it limited to benefit a few people. Rather, the common good is the sum of those conditions of social life which allow social groups and their individual

78 Freedom in the Modern World, p. 60-61.

79 Integral Humanism, p. 173.

80 Scholasticism and Politics, p. 56.

members relatively thorough and ready access to their own fulfillment. Contained in the common good is a call for relationships, friendships, communication, and communion, because these are the avenues by means of which a person can develop his human qualities. In Maritain's view, the idea of common good carries with it the notion of a redistribution of goods to those who participate in the relationships, society or organization. Maritain summarizes the notion of the common good by referring to the human aspects of the common good and man's sociability. "We have seen", Maritain explains, "that it is a good according to the requirements of justice; that it must flow back upon persons, and that it includes, as its principal value, the access of persons to their liberty and expansion."⁸¹

The second quality Maritain requires for the establishment of a humanistic society is ethical specifications. Maritain recognizes that ethics supplies rules of human conduct in the natural order which have a relationship to man's last end.

Since its distinctive object is not the perfection of the works produced and fashioned by man but the good and perfection of the agent himself or the use he freely makes of his faculties, it is in the strict sense the science of action, the science of human acts.⁸²

81 Person and the Common Good, p. 45.

82 Introduction to Philosophy, p. 264-265.

Ethical specifications refers not to a good product, but rather to the perfection of the agent. Ethical matters have social implications, which in turn can be viewed as relationships within man and between men. Maritain indicates that a person has the right to conduct his own life as master of himself and his actions, being responsible for them before God and the law of the community.⁸³ Social actions controlled by the free decisions of man are considered moral insofar as they conform or do not conform to the norms and principles governing right reason.

Thus, in his relationships with other persons, man is also subject to a moral criterion, which involves complying with what is rationally good, and not contrary to the norms of the correct acting.⁸⁴

3. Commentary

This portion of the chapter consists of a commentary on the observations about interactions supplied by Maritain and Maslow, an indication of the congruencies and differences noted in their contributions, and the degree to which the ideas of one author complement those of the other. The topics

83 The Rights of Man, p. 79.

84 Maritain writes that ethics provide norms of human conduct in the natural order, however, man's actions must be regulated in reference to his supernatural end, therefore, ethics is completed by teachings of revelation. Introduction to Philosophy, p. 266-267.

discussed in this section arise from a concurrence of items treated by each author in his analysis of the concept of interaction. The subject matter, therefore, is related to the factor of interaction and includes: a) Interactions viewed as growth opportunities; b) The influencing effect of interaction; c) The negative consequences stemming from a lack of interaction; d) Ethical considerations involved in interactions; e) Interaction as a co-natural process of man; and f) Friendship as a model for interpersonal interaction.

A. The Concept of Interaction

a) Interaction: Growth Opportunities

In the discussion on communication, Maslow provides a broad definition of the term which extends not only to the message but also to factors surrounding the sending, composing and receiving of messages. He also is alert to the barriers preventing accurate communication. These obstacles frequently are related to psychological variables in the sender and/or receiver. Emphasizing this belief, Maslow notes that a person expresses what he is, in the message. If he is troubled, disturbed or perplexed, this information is conveyed in the transmission and distorts it. At the same time, Maslow describes self actualizing people as good communicators, because they are integrated personalities, not in conflict with themselves. They have a keen sense of perception and,

therefore, grasp a true picture of reality.

In analyzing relationships, Maslow focuses much interest on interpersonal relationships. Relationships are the lines linking people together, establishing in some manner points of contact, avenues of affection and concern. In addition, Maslow stresses that psychotherapeutic relationships provide need gratification and serve as important steps along the path to the ultimate goal of all therapy, namely, self-actualization.

In Maritain's writings, there is less of the psychological and more of the philosophical concern noted. However, all of the psychological ramifications have not been drawn from Maritain's assumptions and principles. Therefore, the concept of communication is not extensively diagnosed in terms of sender, receiver, distorted messages and barriers. Nonetheless, in the discussion on relationships the dependence on communication is obvious. It is clear that speech enables man to communicate with others, to exchange ideas, to declare his own needs, to share expectations, and to work for common goals. Since man has the power of speech, it follows that he can communicate. Furthermore, communication connotes the ideas of communion, sharing, concord and agreement. In addition, communication is viewed as the vehicle which transports knowledge and information and love. Maritain claims that man alone can communicate love and knowledge because of his

unique, human characteristics.

Concerning human relationships, Maritain indicates that the rights of the person are not to be violated in these encounters. These rights are not biologically rooted as are the basic human needs. Maritain identifies these rights as embedded in the vocation of the person as a spiritual and free agent. Among these indigenous rights is the right of association; therefore, relationships are natural encounters for man and an avenue of expansion.

Maslow and Maritain develop the ideas of communication and relationships with fidelity to their concepts of man. Both concur that interactions can be opportunities for growth. Maslow's recommendations are more specific and to this degree they complement the notions offered by Maritain.

b) Interaction: Influencing Effect

It is clear from the comparison that Maslow and Maritain view communication as exercising an influence on the person receiving a message. Indeed, communication affects the formation of individuals. Maslow calls this "reciprocal isomorphism" and describes the relationship between the person and world as a dynamic one of forming and lifting each other through the communication exchange.

Therefore, Maslow suggests that the environment in which a person functions has an influence on him. Environment

encompasses physical surroundings as well as the human composition of situations. It follows that a higher type milieu can exert an influence on a lower one by means of its knowledge, demeanor and dialogue, lifting the lower to the level of the higher. At the same time, it is noted that the hostility of an environment can work to discourage accurate communications and beneficial relationships.

On the other hand, Maritain subscribes to the belief that people learn from one another. Therefore, people exert an influence on one another by the inculcation of virtue and the acquisition of knowledge. Since people are dependent upon others to learn, these interactions affect them and contribute to their formation.

Maritain does not write about the "field" in which interactions take place. He advances, however, the idea of a temporal humanistic community, whose environment provides a healthy and supportive milieu, one conducive to personal development.

In this discussion one finds that Maritain's contributions are contained in Maslow's suggestions; to this extent their observations are congruent.

c) Interactions: Negative Consequences

Maritain and Maslow concur that when healthy relationships are not developed, the person could be subject to

dysfunctionalities, thwarting his purpose of existence and acting contrary to his nature.

Maslow indicates that intra-personal factors affect accurate perception and the transmission of communication and the richness of relationships. He reports that communication difficulties between people arise from dysfunctionalities from within the person. Many of these obstacles are hidden, and therefore, people are blind to them. If there is an imbalance and strife within an individual, these conditions manifest themselves in interaction. These negative factors contribute to faulty communication and inaccurate reception; the result is poor relationships. Nonetheless, Maslow confirms that improvement in communication takes place when the personality moves towards wholeness. One becomes more integrated and whole when internal strife subsides. In addition, Maslow points out that good communication is contingent on good listening. This process involves hearing the message accurately. In turn, receiving an accurate transmission depends on several nonverbal variables surrounding the exchange.

In the development of the topic of negative interaction, Maritain does not explore various internal and external barriers to communication. He does not allude to the psychological aspects associated with communication. The person, as Maritain previously noted, is not closed, but is an open entity and tends to social life and communion. Consequently,

man needs the communication of knowledge and love to expand. For Maritain, this expansion is equivalent to personality growth; growth of the person then requires communication and relationships. Therefore, a social being cannot escape membership in a society without violence to his nature. Because of man's composition as a psychosomatic being, it follows that any violence to his nature entails some of the consequence that Maslow indicates: frustration, emotional stress, loneliness and isolation.

The thinking of the two authors is similar. The treatment, however, of the psychological effects is more extensive in Maslow's works and can serve to expand Maritain's observations, for this reason Maslow's observations complement those of Maritain.

d) Interaction: Ethical Consideration

Both authors use the term, ethics. For Maritain, the concept has moral implications which affect relationships between man, his neighbor and his God. Maslow uses the word to refer to standards of conduct between men.

Maritain posits the existence of an interior guiding norm, influencing interpersonal relationships. He claims that man is a moral being and is responsible for his decisions and actions. Maritain calls ethics the science of human acts because it regulates and directs human interactions. In turn,

these actions and reactions have an influence on the development of the person, as well as the attainment of his super-temporal destiny. To achieve his ultimate goal, man must lead a good moral life. Apart from satisfying human needs, there are spiritual effects attached to relationships. These effects are non-tangible, but they transcend the interface meetings between people; they are psycho-socio-theological outcomes.

Maslow does not discuss this type of relationship, nonetheless, he is concerned about man's behavior toward his fellowman. It is his conviction that the fully human person is sensitive to the needs of other human beings and is committed to improving their lot. Failure to act in this manner stems from failure to reach the high level of self-actualization. It involves a preoccupation with deficiency needs or a psychological block impeding correct action. For Maslow, sin is failing to respond to the needs of one's fellow man.

The authors utilize the same terms but attribute different degrees of meaning to them. Maritain's observations extend beyond the temporal and psychical levels advanced by Maslow; to this degree they complement Maslow's contributions.

e) Interaction: Co-Natural for Man

From an examination of their observations, both Maslow and Maritain agree that interpersonal relationships are co-natural for man. Maslow asserts that man has an innate

inclination for the fulfillment of basic needs. The gratification of social needs is accomplished in consort with people. Moreover, the criteria for judging the quality of relationships rest on the degree of satisfaction derived in the encounter. It is clear from studying Maslow's observations that there is a quest on man's part for the fulfillment of affection, esteem and a sense of worth needs. These qualities are to be found in good relationships.

Maslow attributes a great deal of importance to the therapeutic development of individuals. Human relationships are need-fulfilling experiences and contribute to the growth and health of individuals. Consequently, the presentation of views regarding communication and relationships primarily flows from Maslow's assumptions about man's higher order needs. These experiences demand the cooperation of other human beings for gratification. At the same time, Maslow indicates that positive relationships are means of avoiding mental and psychological illness. This is Maslow's diagnosis and remedy.

It is a humanistic axiom voiced by Maritain that man needs man. Maritain bases his observation on the fact that man is both social and rational, therefore, he seeks companionship, communication and relationships. Interpersonal relationships are necessary because man is a gregarious being and unless he joins himself with others, he can neither live

nor develop his potential. Maritain contends that the necessity for communication and relationships is based on the needs and the exigencies of human nature. Since man is social by nature he seeks to be with other human beings and depends on their help and cooperation in the provision of needs. Furthermore, Maritain discloses that man needs man in order to complete his destiny.

In his writings, Maritain does not treat the origin, the structure nor the capacity of psychological needs. He indicates, however, that personality of its essence requires a dialogue in which souls really communicate.

From the discussion it is seen that the observations set down by both authors arise from different premises and assumptions. The notions offered by Maritain expand the understanding of the concept, to this extent they complement those submitted by Maslow.

f) Interaction: Friendship Model

From an examination of the texts cited in the comparison, it is clear that the qualities sought in good human relationships are those found in all good friendships. Both Maritain and Maslow place a high value on friendship and the qualities manifested in this type of relationship.

Maslow's concept of friendship is based on confidence and trust in which the parties accept each other as they are

rather than being irritated by one's style. This type of relationship is presumed good, healthy and therapeutic. Maslow recommends that having a good friend with whom one can talk frankly and freely about intimate problems and worries, contributes to the psychological health of an individual.

Maslow is convinced that the absence of love breeds emotional problems; he states that love and affection are basic to the healthy development of the individual. This positive thrust is especially true of B-love. This type of love is based less on gratitude or usefulness than upon the objective, intrinsic qualities of the perceived person. In these encounters the person is admired for objectively admirable qualities rather than because he flatters or serves or gives gifts. He is loved because he is love-worthy. The person is loved for himself.

Maritain's concept of friendship illustrates the dynamics involved in good human relationships. He affirms that it is natural for man to seek friends. Friendship is not only necessary for human living, but is something good in itself. It is necessary for man in approaching his destiny and the actualization of his potential to employ the assistance of other human beings. Maritain explains that man has a propensity to combine efforts with others, and seek human companionship.

In a somewhat different manner from Maslow, Maritain arrives at the same conclusion; namely, that the loved one

be sought as an end in himself. Maritain describes good friendships as those which have in mind the good of the loved one. The most noble friendships are those based on the good seen in the person. According to Maritain, friendship exists between beings who are close to each other and who have arrived at equality among themselves. The equalizing element in these relationships is the fact of common nature, common origin and common dignity.

Maslow selects intimacy as characteristic of good relationships. Intimacy is attained by fusing the needs systems of the persons involved in the meeting. There is a pooling of the two basic needs systems into a single hierarchy. The concerns and caring of one are totally realized in the other; the spending of self for the other is genuine because there is a deep understanding and acceptance of that person.

Maritain identifies a true friend as an alter ego, another self. In this concept one can envision much of what Maslow states regarding the fusing of two needs systems into one single scale. Consequently, the cares and pains of one are experienced by the other, and the joys and success of the other are reflected in the loved one. Moreover, Maritain's view of friendship is favored by a Christian vision which reflects the commonality of man and causes persons to extend respect and fraternal love.

Maritain bases friendship on reasons beyond the physical and psychological. He contributes a trans-natural basis for

good friendships and healthy interpersonal relationships. For this reason, it appears that Maritain's ideas complement and expand those offered by Maslow.

B. Summary

The observations examined illustrate that the two humanistic sources view good communication and healthy relationships as vehicles for human development. Furthermore, it is seen that although there is agreement in principle, these conclusions do not stem from the same assumptions.

Maslow's considerations flow logically from the basic premises he formulates, and are in keeping with his psychological vision of man. His work is coherent, his use of terms consistent and his conclusions are logically deduced. Maslow's observations rest on his basic assumptions about personal growth. He teaches that the needs of man may be gratified in a work situation, as in many other situations in life. The satisfaction of human needs, however, is not realized automatically, but rather with the assistance of other human beings.

In the observations offered by Maritain, there is registered a consistency in the use of definitions, interrelationships of concepts, and a faithfulness to their meanings.

In comparison to Maritain's views, the psychological implications stemming from good communication and healthy personal relationships are extensively treated by Maslow.

He writes of interpersonal relationships as need fulfilling, growth stimulating, identity revealing and therapy yielding. Maritain does not cite specific psychological effects resulting from good interactions. The philosophical principles which he enunciates contain provisions for psychological extrapolations. Maritain's writings emphasize the intellectual and moral development associated with good human interactions. The specificity noted in Maslow's works serve to complement the considerations rendered by Maritain.

A similar observation is discernible in the treatment of friendship. In the presentation set down by Maritain, the concepts of love and intimacy are more abstract than those proposed by Maslow. Using philosophical principles, Maritain accounts for the closeness which is associated with love and true friendship; however, the explanation lacks warmth. Nonetheless, within the principles espoused by Maritain it is possible to expand these concepts beyond what is initially expressed.

The concept of friendship and its characteristics are extensively developed by Maslow and translated into popular psychological terms. Nonetheless, it appears that Maritain's insights furnish a broad foundation upon which Maslow's contributions can be predicated.

The views of Maslow and Maritain about the administrative factor of interaction were compared in the body of this

chapter. Closely associated with the factor of interaction is the concept of participation. Both communication and relationships serve as vehicles for engaging people and getting them involved. In the next chapter, the concept of participation is viewed as an extension of the development of the idea of interaction. Participation as a human concern in administration is studied in light of the humanistic stance taken by Maslow and Maritain.

CHAPTER III

THE CONCEPT OF PARTICIPATION

This chapter deals with a comparison of Maslow's and Maritain's observations about the factor of participation. In the first section, Maslow's recommendations are set down and in the second section, those attributed to Maritain are listed. The third section is a commentary on the juxtaposed ideas of the two authors. It also points to areas of congruency and disagreement, and indicates the measure to which the considerations of one author complement those of the other.

The factor of participation refers to the act of taking part in or sharing in common with others certain activities. In an organizational framework, the humanistic concept of participation encompasses the need for involvement as an avenue of personal growth and human development, as well as an occasion for organizational betterment. In some manner the involvement of the employees in the operation of the enterprise contributes toward the accomplishment of these two salutary results. Although the means of participation may vary from being a member of an organization to taking part in the formal decision-making processes, the essence of participation entails individual involvement in aspects of organizational functions.

1. Maslow's Observations About Participation

In the previous chapter, interaction was discussed as an avenue of personal growth and organizational efficiency. These three distinct activities of communication, relationships and participation comprise administrative concerns which are interdependent. Communication is necessary prior to participation and involvement; and in turn, participation implies sets of relationships. In a holistic manner, these notions provide for a flow of information which is transmitted and expressed in relationships within organizations thereby encouraging participation. If participation is the goal to be reached, then it is done effectively by means of people who are equipped with adequate information conveyed to them by other individuals.

Maslow assumes that people want to participate in determining their own fate,¹ they want to get involved in those things which touch them closely. He observes that people "prefer to have a say in everything which affects their future."² Maslow emphasizes the point that participation gives people a voice in making decisions affecting the enterprise because these matters are important for them. The

1 Abraham H. Maslow, "Eupsychia-The Good Society", in Journal of Humanistic Psychology, Vol. 1, No. 2, 1961, p. 2. Hereafter referred to as "Eupsychia-The Good Society".

2 Eupsychian Management, p. 55.

implementation of this principle provides a broad base for gathering information for decision-making and problem solving.

Maslow insists that: "The very process of talking about ideas helps the creativeness, and thereby makes it more likely that there will be hundreds of ideas where there were only dozens before."³ Whether it is a brain storming session or a committee meeting, Maslow suggests that the more people involved in the exercise, the more profitable it will be.

On the one hand, when the individual participates in important functions of the organization, this involvement intensifies his self-esteem. On the other hand, when the individuals participate, the organization benefits from the accumulation of valuable information. Maslow offers two reasons to support his suggestion, "namely, that human beings like to participate in their own fate, that given sufficient information they will make wise decisions about their own lives."⁴ Subscribing to these eupsychian assumptions encourages the participation of the workers in the decision-making and problem solving sessions of the enterprise. The more cogent the alternatives to action, the better the choice is for intelligent, productive implementation. Decisions concerning the complicated operation of an enterprise are manifold.

3 Ibid., p. 95.

4 Ibid., p. 54.

Maslow realizes that one person is not capable of mastering all of the expert information from diversified areas which is necessary to formulate alternatives in problem solving.⁵

In order to assure positive results, Maslow offers administrators the following norm: "Assume everyone is to be informed as completely as possible of as many facts and truths as possible, i.e., everything relevant to the situation."⁶ Information should be sufficient to enable an individual to proceed on a job, equipped with facts which assist the successful completion of the task. At the same time when ample information is available, the better is the understanding of the total work situation. Therefore, Maslow advocates participation in the informational flow as an arm of good management.

Aside from pragmatic and economic considerations, Maslow emphasizes humanitarian reasons advocating participation. He notes that the higher order needs: self-esteem, self-confidence, self-actualization, are gratified by belonging, contributing and being trusted.⁷ These are human needs which require fulfillment. People are looking for ways to satisfy

⁵ Maslow cites the importance of the Theory Y salesman who is a valuable source of feedback information. Eupsychian Management, p. 231.

⁶ Ibid., p. 17.

⁷ "A Theory of Human Motivation", p. 380-382.

them, but more significantly, the administrator in Maslow's design is seeking ways of providing conditions which help individuals achieve these demands. Maslow clearly envisions participation as a means of human need satisfaction.

By means of participation, Maslow declares an individual can assume a close identity with an organization. Thereby the worker feels close to the enterprise because of his contributions to the solution of difficulties and the improvement of working conditions.⁸ Identification with important functions of the organization expands the self and makes it important.

Maslow further states that participation in a good work situation can be enjoyed not merely for a pleasure of producing something, but also from the very processes of working.⁹ He acknowledges that participation in these work activities could be ego enhancing and need filling.

Maslow points out that because of association with a company which has a good reputation, a worker shares in the prestige of that company. The worker perceives that, "no matter how minor a contribution he may make because he is a member of a huge enterprise, he demands respect by participation in the enterprise."¹⁰ This involvement is a fundamental

8 Eupsychian Management, p. 9.

9 Ibid., p. 28-29.

10 Ibid., p. 9.

way of participating; it entails merely being a member of a good company. The identification stemming from participation in the work of a good company, that is, one with prestige or one known for its good products, fosters belongingness, which in turn provides identity and self-esteem.¹¹ Therefore, according to Maslow, participation satisfies basic human needs and in turn promotes psychological health of individuals.

The eupsychian ideas advanced by Maslow spawn a spirit of partnership in the enterprise. As a result of this perception the workers undertake anything that needs to be done for the good of the enterprise. They are prone to spend self and make sacrifices. In an eupsychian system, Maslow contends that a fraternal spirit prevails, one that brings people together where they are transformed into colleagues and team-mates rather than an employee.¹² Because of this humanistic climate employees feel like partners and responsibilities are assumed willingly, and people are brought closer together.

Partnership is the same as synergy, which is the same as recognizing that the interest of the other and one's own interest merge and pool and unite instead of remaining separate or opposed or mutually exclusive.¹³

11 Ibid., p. 112.

12 "Synergy in the Society", p. 169.

13 Eupsychian Management, p. 66.

According to Maslow, this spirit has a unifying effect. People are participating in the work of the enterprise and are pulling together because what helps one is also beneficial to the other. Maslow contrasts this concept of brotherhood with the atomization and isolation of people, characteristic of the Balkanization Theory.¹⁴ The fragmentization of parts is visible to the degree that each becomes an independent entity, fighting and struggling against the others.

However, Maslow claims that information helps to dispell fear and uncertainty, as a result, knowing "may have not only a growing-forward function, but also an anxiety reducing function, a protective homeostatic function."¹⁵

When Maslow discusses the topic of being informed, he reveals some negative features of this injunction. He observes that information can be seen as a heavy burden and is avoided as long as possible. For some people this reticence leads to a denying of one's talents and potentialities. It is a lack of growth and a possible path to illness. Maslow explains the positive effects of being informed.

It makes the person bigger, wiser, richer, stronger, more evolved and more mature. It represents the actualization of human potential, the fulfillment of that human destiny foreshowed by human possibilities.¹⁶

14 Ibid., p. 67.

15 Toward A Psychology of Being, p. 64.

16 Ibid., p. 63-64.

Finally, Maslow observes that knowledge and action are very closely bound together.¹⁷ When one knows completely and fully, suitable action follows, fast and automatically. If knowledge leads to action, the more an individual participates in the informational flow, the better he is able to implement the knowledge he has; in turn, the more valuable are his recommendations in the decision-making and problem-solving aspects of the operation. Concurrently, the individual as Maslow reveals, is also expanding self by satisfying needs and tapping potential.

2. Maritain's Observations About Participation

In the views of Maritain, participation is closely identified with communication and relationships. Although these ideas are autonomous, a dependency is discerned among them.

Where there is one, to some degree, the others are also present. This is the case because communication involves an exchange of ideas or information which in turn creates a relationship between the sender and the receiver, and the interaction takes place by involvement in the exchange and by the interchange of roles of speaker and listener. This is a rudimentary description of the interconnection between these factors.

¹⁷ Ibid., p. 66.

Some of Maritain's observations about participation stem from considerations about the political man. The political person is involved with people as is the social person and the economic person. The economic order consists of free and independent people working together and applying human principles in their endeavors.

Maritain points to a movement in society which involves "the progressive realization of man's longing to be treated as a person."¹⁸ This current carries with it man's desire to be treated as a whole being with potential to be developed, talent to be realized and ideas to be used. To achieve these ambitions, Maritain believes, the norms of governing the industrial economy ought to subordinate the mobilization of finance to the interest of the person and the common good.¹⁹ In this way, the worker is liberated from industrial servitude.

The conquest of freedom in the social and political order is the central hope, he writes, characterizing the historical ideal of the last two centuries.²⁰ Maritain claims there is a growing awareness by the worker of his human worth and the corresponding need to view work as an opportunity to

18 The Rights of Man, p. 34.

19 Freedom in the Modern World, p. 61.

20 "Conquest of Freedom", p. 639.

develop.²¹ The opportunity should be afforded to workers to develop their own abilities and personalities by participation in the regulation of the work they perform.

Therefore, Maritain suggests that the social realm be ordered so as to recognize the right of its members to existence, to work, and to the growth of their life as persons.²² This feeling of self worth is not limited to a particular class of people or division of labor. Workers, farmers and professionals seek not only to provide for the necessities of life, but also to develop their potentialities by their labors and indeed, to take part in regulating economic, social, political and cultural life. By involvement in their labor workers develop aspects of their personality, and hope to receive from their participation in the work experience chances to grow psychologically, as well as economically. Maritain urges that the work environment be organized so as to stimulate the growth of the worker's life as a person. Work can provide a healthy experience for them, particularly if they take part in regulating industrial affairs which affect them deeply.²³ Moreover, Maritain asserts, man has an attraction toward involvement. There is a human inclination for people to expand

21 The Rights of Man, p. 92.

22 Integral Humanism, p. 137.

23 The Rights of Man, p. 79.

and to exercise their freedom which calls them to gain knowledge and use it. Maritain remarks, man is not the victim of history, but he shapes it.²⁴ He complements this statement by pointing out that individuals manifest a propensity for mastery over their own lives.

Maritain stresses the fact that the rights of the human person in a work situation cannot be denied. A fundamental right of every human being is that of personal liberty, or the right to direct his own life as his own master, responsible before God, and the law of the community. This human right insuring involvement is not being fully recognized.²⁵ Although man is equipped to participate and to contribute, opportunities are not offered. Therefore, he is denied the chance to develop and to actualize his potential while on the job.

In addition to these reasons for participation based on human rights, Maritain cites the democratic ideals. He writes that "the democratic philosophy of man and society has faith in the resources and the vocation of human nature."²⁶ This philosophy maintains that man is called to participate in the life of the community.²⁷ This mandate is congruent

24 Integral Humanism, p. 130.

25 The Rights of Man, p. 92.

26 Christianity and Democracy, p. 66.

27 Ibid., p. 69.

with Maritain's conception of personalist democracy. According to this idea, citizens have not only the right to suffrage, but also an obligation to engage themselves in an active manner in the political life of the community.²⁸ Consequently, Maritain supports the philosophy which includes personal involvement, this concept can be transported into the work area of man's life.

Although Maritain endorses the doctrines of participation, specific methods for implementation are not developed. Nonetheless, Maritain claims that participation should take into account each person's function, whether it be one of ownership, management or labor, and it should provide for the necessary unity of operations.²⁹ This recommendation encourages broad based participation in the decision-making, problem solving and policy forming processes. Maritain proposes that in the economic order, distinct and compact groups be formed similar to guilds. Each group, he states, would exist as a moral person made up of collaborators in one organic task and would be endowed with much autonomy.³⁰

In his theory of Integral Humanism, Maritain recommends a type of industrial participation which is contingent

28 The Rights of Man, p. 84.

29 Freedom in the Modern World, p. 57.

30 Ibid., p. 56.

on a radical change in the economic structure. He advocates associative ownership.³¹ This type of participation brings the workers deeply into the managerial phase of the enterprise. Because they are actual partners and co-owners, the workers are also personal and willing participants. Maritain believes that the co-owners would take necessary measures to insure the continuation of the enterprise, improve its products and enjoy its fruits. They take pride in their work because they are judged by the craftsmanship of the products they make or the services they render. There would be a common effort to enhance the operations and the organization because there is a shared interest drawing them together. At the same time, the sharing would serve to unite the people together by bonds of friendship and a "community of labor."³² Furthermore, Maritain claims that the partnership would eliminate the servitude imposed on the workers by the machine and compensate the human person by participation of his intelligence in the management and direction of the enterprise.³³ Maritain describes the concept of co-ownership in this manner,

31 The Rights of Man, p. 98.

32 Ibid., p. 99.

33 Integral Humanism, p. 186.

[...] it is a question of a society of persons in which the co-ownership of certain material goods (means of production) 1) would above all be the guarantee of a possession humanly more important, that if one can so speak of the "title of work"; and 2) would have as its fruits the formation and development of a common patrimony.³⁴

By providing for participation and co-ownership, Maritain purifies the collective concept of ownership from depersonalizing influences. In which case, co-ownership serves as the material basis for personal possession and for the possession of a charge or a title of work, which assures man that his employment is rightly his; and, that it is juridically linked to him and provides for his operative activity to progress in his field.³⁵ Further, co-ownership calls into action those fundamental and inalienable properties of the worker; "his personal forces, his intelligence and his arms."³⁶

Maritain views the urgent problems involving the working person as those violating the rights of the human being as he engages in labor and work. It is a situation which calls for adjustment and acknowledges the dignity of the human person. Maritain holds that a sensitivity must emerge for the rights of the human person, "the rights, in the name of which the worker stands before his employer in a

34 Ibid., p. 187-188.

35 True Humanism, p. 182.

36 Integral Humanism, p. 188.

relationship of justice and as an adult person, not as a child or a servant."³⁷

Unfortunately, in some circles there is the temptation toward paternalism which tends to make the improvements of the working situation contingent on the edicts of management. Maritain comments that such an attitude tends to treat the worker as a "minor, and opposes in the most radical manner that consciousness of the social dignity and rights of the working person."³⁸

In economic enterprises, the dignity and total vocation of the person must be honored and advanced along with the welfare of society as a whole; for man is the source, the center, and the purpose of all socio-economic life.³⁹

3. Commentary

In this portion of the chapter a commentary appears on the observations about participation offered by Maslow and Maritain. The comments deal with the significant notions and common themes which arise from the presentation, as well as the congruency or difference between the observations, and the extent the views of one author complement those of the other. The topics to be examined in relation to participation

37 The Rights of Man, p. 96.

38 Ibid., p. 99.

39 Integral Humanism, p. 191.

include: a) Participation as a human aspiration; b) Participation as a growth experience; and c) Partnership as a model for participation.

A. The Concept of Participation

a) Participation: Human Aspiration

From a study of their comments it appears that Maritain and Maslow endorse the proposition that participation is a human aspiration. These authors claim that people desire to get involved in those matters which touch them deeply. They observe that human beings wish to have a voice in everything that affects their future.

Maritain writes that liberty to direct one's own life as master, responsible only to God and the laws of the land, is a fundamental human right. The person carries this right with him in all of life's situations. Therefore, the rights of the human person in the work situation cannot be denied. Consequently, Maritain urges that workers be given the chance to participate in those matters which affect them. However, the human desire for involvement has been unsatisfied because opportunities have been lacking. Nonetheless, man possesses the right and the human characteristics which enable him to participate.

At the same time, Maritain's writings identify a critical problem as centering around the violation of the rights

of the person as he engages in labor and work. In order to remedy this predicament, there must emerge a sensitivity for the rights of the human person. Unfortunately, it is the thinking of some managers and administrators that the improvement of the working conditions and the opportunities to participate are contingent on their good will. Maritain criticizes paternalistic attitudes which tend to view the worker as a minor and which opposes in a very radical manner that consciousness of the social dignity and rights of the working person.

On the other hand, it is also Maslow's belief that people want to participate in determining their own fate. He observes that people prefer to have a say in everything which affects their future. In addition, Maslow claims that participation in the regulation of affairs of the organization contributes to basic need satisfaction. Man has an intrinsic basic need to belong and to seek self-esteem and to get involved. Furthermore, it is by means of participation that an individual can assume a close identity with an organization because of his contribution in the solution of difficulties and the improvement of working conditions. In turn, identification with important functions of the organization has a tendency of enlarging the self, making it important. Furthermore, workers share in the prestige of a company which has a good reputation. Consequently, the worker's self-image is enhanced because he belongs to a good company and contributes

his energies to the operation of the enterprise.

In addition to the human considerations calling for the worker's participation in planning and problem solving, Maslow suggests a pragmatic reason. He notes that the very process of talking about ideas helps to generate more ideas which in turn serve as alternate avenues of action.

Maritain affirms that participation stems from acknowledging the rights of man and treating him in a manner that is in keeping with his dignity. Moreover, the rights of man establish him in a relationship of justice with employers, leaders, and administrators.

Although there is agreement that people want to and should participate in determining their own fate, each author bases his stance on different foundations. However, Maritain establishes the fact that man has the right to participate while Maslow dwells on the need to participate and various means for participating.

It would appear that the observations offered by Maslow complement those of Maritain.

b) Participation: Growth Experience

The observations set down by Maslow and Maritain agree that participation in the functioning of the enterprise can prove to be a growth experience. However, the concept of growth, developed by Maslow is specified and refers to

psychological qualities. Maritain's interpretation of growth is generic and refers to the development of the person.

Maritain cites a visible movement in society which entails the progressive realization of man's longing to be treated as a person. This current carries with it a human desire to be recognized as a whole being with potential to be actualized. According to Maritain, there is a growing awareness by the worker of his worth and the corresponding need to view work as an opportunity to develop. Therefore, workers seek not only to provide for the necessities of life, but also to develop the gifts of their personality by their labors and even more, to take part in regulating various aspects of their life cycle. Moreover, Maritain's references suggest that the social realm be ordered so as to recognize the rights of its members to existence, to work, and to the growth of their life as persons. These observations validly pertain to the work situation. It appears that opportunities should be afforded to workers to develop their abilities and personalities through the work they perform. Maritain contends that the conquest of freedom is the central hope characterizing the historical ideal of the last two centuries. This growth has been a long time ambition of man.

In describing participation as a growth opportunity, Maslow indicates that man's higher order needs - self-esteem, self-confidence, self-actualization - are reached by belonging,

contributing and being trusted. These are basic human needs which require fulfillment. By means of participation needs are gratified and the psychological growth of the person unfolds.

Both Maslow and Maritain concur that participation supplies experiences for expending the potentialities and talents residing within the human person. In Maslow's works the satisfaction of human needs is explored and explained in terms of the process of participation, which is a growth encounter. Maslow's insights refer to the psychological aspects of man and Maritain's stem from a philosophical consideration. The observations offered by Maslow complement those provided by Maritain.

c) Participation: Partnership Model

Both authors treat the subject of partnership in connection with the administrative concern of participation. Partnership emerges as a means of participating and a goal of involvement. According to Maslow, the feeling of partnership stems from the utilization of the eupsychian principles of management. For Maritain, partnership is a proposed goal which responds to an inherent right of man.

In Maslow's view, the eupsychian principles of management provide a climate engendering a sense of partnership in an organization. The feeling of partnership stems from the

humane treatment of the worker. The principles of enlightened management are geared toward human growth, and need fulfillment and psychological development of people. As a result of their application, the workers feel like a vital part of the enterprise. In turn, they are willing to undertake anything that has to be done for the good of the enterprise. Maslow describes this partnership syndrome as synergetic. The partnership is the same as synergy because it recognizes that the interest of the other and one's own interest merge and pool and unite instead of remaining separate. People are pulling together because they perceive that what helps others is also beneficial to them. In an eupsychian system, this attitude promotes a fraternal spirit in which everyone is transformed into a partner rather than just an employee. As a consequence of the humanistic climate, people are brought closer together and they readily assume responsibilities. This type of partnership is a legal fiction, but a psychological reality.

On the other hand, Maritain advocates an authentic type of partnership, one which has legal roots and guaranteed avenues of participation. He recommends associative ownership which is based on the right to personal property. This type of participation is contingent on a radical change in the prevailing economic structures. Co-ownership serves as the material basis for personal possession and for proprietorship or a title of work which assures man that his employment is rightly his. Joint ownership brings the worker into the

managerial functions of the enterprise. Furthermore, co-ownership draws on those fundamental and inalienable properties of the worker.

It follows that as a co-owner, the worker utilizes the necessary measures to insure the continuation of the enterprise, to improve its products and to enjoy its fruits. At the same time, this common concern unites the people by a bond of friendship into a community of labor.

In the observations noted, Maritain presents an expanded interpretation of the concept of participation which embraces the legal construct of partnership. The pattern of co-ownership is founded on man's right to procure private ownership. By acknowledging this right, the partners actually participate in the management of affairs of the enterprise. In so doing, the worker is able to dominate the machine and use his talents to help the enterprise flourish. Furthermore, he belongs to the organization because the organization belongs to him. The observations offered by the authors differ, nonetheless, the recommendations by Maritain complement Maslow's ideas on participation and elaborate on and enrich the concept of partnerships.

B. Summary

It appears from the comparison that Maritain and Maslow agree about the necessity for participation in the operation

of the enterprise. The idea of participation for Maritain is related to the basic rights and dignity of the person. Furthermore, the exigency to participate in affairs which touch him is connected with the fact that man has potential to actualize and talents to develop. Consequently, as a free and independent being, the person is capable of addressing those matters which are important in his life and affect his human development.

Maslow strongly supports the belief that people want to participate in determining their own fate. He bases this principle on the fact that man has basic needs which depend on participation for their fulfillment. In order to satisfy these human needs and afford the worker an opportunity to grow, he must be involved at some level in the operation of the enterprise. For the worker, however, to be intelligently associated with the operations of the enterprise, he must also participate in the informational flow. These recommendations are related to Maslow's assertion that people have a right to know, that knowledge leads to action and that individuals preferred to be involved rather than to stand by idly.

It is also seen in the comparison that participation fosters a sense of partnership. For Maritain, the concept of co-ownership promotes and assures participation. As an owner, the worker is concerned with the development of that which is part of himself. These are reasons, indeed, causes for the

participation in the management of the enterprise. At the same time, Maritain realizes that men possess knowledge in varying degrees and within confined limits; it is the efforts of the group which surpasses these restrictions.

Maslow holds that as a result of participation, a feeling of partnership prevails among the worker. People are seen pulling together towards goals they helped to designate. Where this friendly spirit emerges, there are concomitant rewards of brotherhood, harmony and synergy. Because of involvement, the employees take a keen interest in the organization and work for the improvement of conditions, the resolution of problems, and the betterment of products. In the long run, the enterprise profits by having good products, good sales records, and a core of good workers.

Maritain acknowledges these salutary results, but attributes them to the notion of co-ownership. In his plan there is a real identification with the organization because the workers are true partners. They, in turn, channel their interests, efforts and talents to bettering the organizational structures as well as the products. These efforts prove to be beneficial to the individuals and profitable to the organization.

It seems that there is general agreement between the observations of Maslow and those of Maritain. They agree that participation by people in the affairs which affect them is

a beneficial strategy, both psychologically and economically. Maslow, however, considers participation as a growth experience contingent on the fulfillment of human needs. Maritain views participation in organizational matters as a right of the working person. Maslow's recommendations are particularized and address man's psychological needs. To this extent, Maslow's opinions complement the generic references to growth cited by Maritain. Nonetheless, the observations which Maritain offer can achieve that which Maslow is seeking, namely, the growth of the person and the improvement of the enterprise.

The administrative concerns of interaction and participation were examined in this chapter and the previous one. Interaction and participation refer to actions between people and behavior extended to them. Another factor involving communication and relationships in organizational settings is leadership. The leadership function and the interpretation of the role of the leader are critical concerns in dealing with people and maintaining the organization. Leadership style can be positive and salutary or negative and deleterious. In the next chapter, the humanistic notion of leadership is studied as understood by Maslow and Maritain.

CHAPTER IV

THE CONCEPT OF LEADERSHIP

This chapter deals with a comparison of views about the factor of leadership. In the first section, Maslow's opinions about this administrative factor are set down and in the second section, Maritain's impressions about the same factor are cited. The third part of the chapter consists of a commentary on the contributions offered by the two authors, indicating the congruencies or differences, and signifying the extent to which the insights of one author complement those of the other.

The administrative factor of leadership refers primarily to the role of the leader. The observations are restricted to viewing the characteristics, functions and types of leadership. The concept of leadership is important because it affects the implementation of other administrative factors. The prevailing leadership philosophy determines the manner in which procedures are introduced and the type of policies set down. Maslow's observations about leadership are chiefly drawn from his eupsychian management theory. The ideas pertain to the role of the leader in the framework of the work setting. One of the major responsibilities of the administrator as leader, is to organize human efforts and to direct them toward the attainment of the objectives of the

enterprise. In pursuing this task, the successful leader relies on his ability to predict and to control human behavior.

In Maritain's purview, the humanistic leadership style of the administrator, his attitudes and his philosophy combine to generate a healthy climate. For Maritain, the notions of leadership style and administrative approach are treated in terms of attitudes to be assimilated and functions to be executed by the leader. He exhorts the leader to establish priorities and encourages him to appropriate time and effort to guiding and maintaining the human organization on course.

1. Maslow's Observations About Leadership

According to Maslow, it would be a major fete if the leader were able to actualize the dormant potential of the human resources within an enterprise. Maslow claims the leadership role entails tapping this human potential.¹ It is his conviction that leaders utilizing eupsychian management principles can initiate such a psychological thrust. The enlightened leader whom Maslow describes, understands that people grow throughout life,² that ordinary situations and circumstances can stimulate growth,³ and that self actualization

1 Eupsychian Management, p. 2.

2 Ibid., p. 25

3 Motivation and Personality, p. 28.

is a beneficial human goal.⁴ These assumptions, Maslow believes, serve to guide the efforts of the leader. Moreover, they urge the actualization of human potential and the consequential growth of the individual.

The eupsychian theory advanced by Maslow, emphasizes two concerns and identifies two goals for leadership achievement:

[...] one is the economic productivity, the quality of products, profit making, etc.; the other is the human products, that is, the psychological health of the workers, their movement toward self-actualization, their increase in safety, belongingness, loyalty, ability to love, self-respect, etc.⁵

It is the leadership task, he believes, to help establish a healthy climate in the organization, one in which the working conditions are conducive to personal development⁶ and which contribute to the goal achievement of the enterprise. Maslow claims that this wholesome atmosphere promotes synergic efforts whereby the goals of the individual and those of the enterprise seem to fuse into one.⁷ In which case, the worker feels directly affected by the growth or decline of the

⁴ Toward A Psychology of Being, p. 160.

⁵ Eupsychian Management, p. 78.

⁶ Maslow claims that the actualization of a person's real potentialities is conditioned upon the presence of basic need satisfying parents and other persons. It is contingent on a variety of ecological factors. Motivation and Personality, p. xxv.

⁷ "Synergy in the Society", p. 169; also, The Farther Reaches of Human Nature, p. 237.

organization because it is part of him and he is part of it.

Therefore, according to Maslow, the underlying philosophy of the eupsychian principles is that proper management of the work situation in which human beings find themselves, can serve to help them improve their human status.⁸ Oftentimes, Maslow writes, the criteria of successful management are interpreted in terms of small labor turnover, low absentee rates and amount of profit.⁹ Administrators using these standards, he observes, "neglect the whole eupsychian growth and self-actualization and personal development side of the enlightened enterprise."¹⁰ Maslow's new principles are based on an understanding of the higher, as well as the lower possibilities in human nature.¹¹

Despite the fact that the eupsychian theory is concerned with achieving two goals, the importance of human growth and self-actualization appear to dominate Maslow's theory. This observation is alarming to some administrators. Therefore, Maslow attracts industrial leaders by alluding to pragmatic gains.

8 Eupsychian Management, p. 1.

9 Ibid., p. 40.

10 Ibid.

11 Motivation and Personality, p. 97-103.

I must stress with these people that this is a path to financial and economic success. That, for instance, it is well to treat working people as if they were high type Theory "Y" human beings, not only because of the Declaration of Independence and not only because of the Golden Rule and not only because of the Bible or religious precepts or anything like that, but also because this is the path to success of any kind whatsoever, including financial success.¹²

Maslow argues that treating people well pays off. Although there are a number of noble reasons why administrators should be humane, an over-riding one for some individuals is the economic reason.

Maslow challenges this belief and urges that leaders acquire an enlightened management mentality. This attitude supports the concepts associated with a new conception of human nature, acknowledges man's basic human needs and respects his personal dignity.¹³ "For instance," Maslow states, "the whole philosophy of this new kind of management may be taken as an expression of faith in the goodness of human beings, trustworthiness, in enjoyment of efficiency, of knowledge, of respect, etc."¹⁴ Maslow asks, how can any human being help but be insulted when treated like a cog in a machine or an appurtenance to an assembly line?¹⁵ He cautions that the

12 Eupsychian Management, p. 41.

13 Ibid., p. 39-40.

14 Ibid., p. 53.

15 Ibid., p. 47.

leader's behavior must stem from a salutary attitude and not superficially connected to popular whims. Eupsychian actions are the overflow of genuine feelings of democratic notions, of brotherhood, and of affection.¹⁶ Stemming from this inner source the feelings of dignity, self-esteem and self-respect are easy to convey. "It costs little or nothing, it's a matter of attitude, a deep-lying sympathy and understanding which can express itself almost automatically in various ways that can be quite satisfying."¹⁷ Genuine human action can contribute a great deal to the welfare of the enterprise. On the other hand, Maslow holds that insincerity penetrates actions and that the lack of conviction shines through lucidly. He writes elsewhere; what one is, sooner or later communicates itself.¹⁸ Eventually, the fictitious is exposed and the artificial revealed.

From an examination of research studies, Maslow is able to identify the type of leadership which is responsible for the economic superiority of the workers. These supervisor managers, he notes, are "more democratic, more compassionate, more friendly, more helpful, more loyal, etc."¹⁹ At the

16 Motivation and Personality, p. 254.

17 Eupsychian Management, p. 48.

18 The Farther Reaches of Human Nature, p. 159.

19 Eupsychian Management, p. 83.

profit level, it is shown that the characteristics of productive managers are those reflected in the behavior of good humanitarian managers as well. Again, Maslow discloses that the humanistic principles pay off:

[...] the nice thing about this whole new management business is that from whichever point you start, whether from the point of view of what is best for personal development of people or from the other point of what is best for making a profit and turning out good products and so on, the results seem almost exactly the same.²⁰

Maslow reveals that financial gains follow the implementation of the eupsychian principles. On the one hand, if one were concerned about making good products and a good profit, the eupsychian norms would assist. On the other hand, if the prime concern were for the worker's well being, the result would also be economically beneficial for the enterprise. Nonetheless, Maslow is convinced that, "The best managers increase the health of the workers whom they manage."²¹

In Maslow's opinion, the best leaders are not self-centered, but are alert to the human concerns of employees. As a pre-requisite, they have the psychological ability to take pleasure in the growth and self-actualization of other people.²²

20 Ibid., p. 140.

21 Ibid., p. 75.

22 Ibid., p. 131.

Partly the whole eupsychian development of management policy and leadership policy depends on bosses being able to give up power over other people, permitting them to be free, and actually enjoying the freedom of other people, and the self-actualization of other people.²³

The good leader as depicted by Maslow, is willing to delegate duties and authority. He is not timid about getting people involved and having them participate in aspects of the organizational operation.²⁴ The leader is not threatened or intimidated by having the workers take part in the direction of the enterprise. A psychologically healthy leader has no need for power over other people, he does not seek it nor desire it. It appears that the movement towards health takes away all necessities for control and power over people. In addition to drawing enjoyment from a job well done, the leader gains satisfaction from witnessing the growth of others.

Apart from this healthy attitude, the leader has need of other personality traits. For example, he must be decisive and be able to say no; he should be strong enough to do battle, if that is objectively necessary;²⁵ he should be stern and steadfast in those situations in which he knows himself to be right. Maslow reinforces these observations and identifies other leadership traits. He writes:

²³ Ibid., p. 151.

²⁴ "Synergy in the Society", p. 169.

²⁵ Eupsychian Management, p. 130.

The person who is able to be decisive who is able to make a decision and then stick to it, who is able to know definitely what he wants, to know that he likes this and dislikes that and no uncertainty about it, who is more likely to be predictable, who is less apt to be changeable, to be counted on, who is less suggestible, less influenced by contradiction - such a person is in general apt to be [...] chosen as the administrative type or the executive type or the leadership type.²⁶

The "leadership type" described by Maslow is characterized by ego-strength, sufficient to withstand hostility and unpopular comments without falling apart. The leader also displays the courage necessary to withstand the effects of crises and does not appear weak or ruled by fear. He is a person who has a vision, who knows the goals to attain and moves toward them. This type of leader does not vacillate, but proceeds with knowledge and determination. Therefore, he is little deterred by contradictions and negative criticism. Moreover, the leader is consistent. Employees know where he stands on matters. Maslow observes that: "Human beings just don't like inconsistencies."²⁷ Consistency of behavior stems from the leader's commitment to human concerns and his dedication to the democratic philosophy. Both of these elements influence his decisions and contribute to his actions.

²⁶ Ibid., p. 146-147.

²⁷ Ibid., p. 117.

In addition to possessing ego strength and consistency, the ideal leader is a person who has many of his basic needs gratified. Maslow hypothesizes the closer a person approaches toward self-actualization, the better leader he is apt to be; in general, he qualifies for a large number of leadership positions. This belief supports the axiom "that psychological health covaries with successful leadership."²⁸

Maslow also insinuates that the self-actualizing leader manifests a salutary kind of self-respect and self-trust which suggests a confidence to meet the future. He points to a need for such leaders who can adapt to the laws of changing situations.

This, in general, is also true of executives, leaders and administrators in business and industry. They must be people who are capable of coping with the inevitably rapid obsolescence of any new product, or of any old way of doing things. They must be people who will not fight change but who will anticipate it, and who can be challenged enough by it to enjoy it.²⁹

Maslow acknowledges the fact that progress brings new products, new methods and new insights to deal with new problems. Therefore, leaders must be able to respond to change and feel comfortable with it. Ordinarily change is unsettling and disturbing, but eupsychian leaders are individuals strong enough to trust themselves to handle problems in an improvising

²⁸ Ibid., p. 143.

²⁹ The Farther Reaches of Human Nature, p. 98-99.

manner.³⁰ Maslow believes that they approach the problems spontaneously as they arise, then solve them in light of the actual circumstances, using the tools they have available. The self-actualized leader, in Maslow's conception, is a creative person who is attracted to mystery, novelty, change and finds all of these easy to live with.³¹

Maslow is alert to warn the aggressive leader of possible conflicts. Despite the fact that the intellectually superior leader would be able to cope with difficulties creatively and respond to questions with accurate information, there are uncomfortable predicaments he might unwittingly create. For example, Maslow notes that in participatory practices, the intellectually endowed leader is apt to be restless and irritated waiting for people to catch up to him. At the same time, the less intelligent individuals will fall back and wait for the more intelligent participants or the leader to offer recommendations and solutions to problems.³² Maslow suggests that the time factor would determine the manner of resolving this problem. If time were limited and quick action required, the leader should respond expeditiously. On the other hand, if the time span were prolonged and the task

30 "Eupsychia - The Good Society", p. 4.

31 Eupsychian Management, p. 192.

32 Ibid., p. 144.

involved long range projects, then greater patience should be exercised. In these cases, more discussions would be necessary and common agreement on conclusions sought.³³ Furthermore, Maslow observes that sometimes communication is lacking in leader dominated situations because people feel inhibited or intimidated. He recommends that the leader absent himself frequently from group discussions, thereby enabling a free exchange of views among peers.³⁴

Maslow also cautions the leader to be discreet about disclosures of personal or professional shortcomings which could be dysfunctional for the group. Consequently, he recommends some space between the leader and the workers.³⁵ Despite a certain distance, the leader must be close enough to receive information and have observations passed on to him. This availability includes listening and not pre-judging situations until facts have been assembled.³⁶ It also entails not providing solutions to problems until alternatives have been submitted.

Focusing on the human aspects of the enterprise, Maslow reminds the leader to take people where they are at.

33 Ibid., p. 145.

34 Ibid., p. 138.

35 Ibid.

36 Ibid., p. 139.

Some people are fixated at low levels and are psychopathic; others are normal and well. He also notes that "people are born different with respect to the qualities of need to be in control, need to defer, need to be passive or be active, proneness to anger or to fight, etc."³⁷ Therefore, leaders must be aware of individual differences and not strive for uniformity in all things.³⁸ Maslow suggests that the human relations principles of management have to be adjusted to the realities embedded in the various situations. The principles for judging would be the same, but the applications would be mitigated. Maslow also believes that that administrative policy or leadership policy is most favorable which best fits the objective requirement of the objective situation.³⁹

This same conviction provides the rationale underlying functional leadership. Under this arrangement the individual who is best equipped to solve the problem or pursue the task is designated as the leader.⁴⁰ Functional leadership or B-leadership corresponds to the concrete requirements of the objective situation. In practice the best qualified person is selected for the job, bringing together knowledge

37 Ibid., p. 142.

38 Ibid., p. 34

39 Ibid., p. 71.

40 Ibid., p. 125.

and experience. Maslow characterizes the B-leader as the one who can get the job done best or who at least can help organize things in such a fashion that the job gets done best.⁴¹

Some models of leadership rely on controlling and coercing people; Maslow reacts against leadership models which invoke force or intimidation. He judges the people who respond to these methods and those who use them as being sick persons.⁴² On the other hand, people respond to the B-leader because they presume that he is the right person for the job. In this case, it is assumed that workers and leaders have the same purposes in mind. The leader then is like a quarterback who co-ordinates the efforts of the group toward the common goals.⁴³ He calls the signals rather than gives orders, or exerts power. Nonetheless, Maslow realizes that there are some situations which demand highly directive leaders and others which require the team approach. The task is to fit the right leader to the right situation.⁴⁴

Although functional leadership suggests the shuffling of leadership personnel and respecting "one man, one vote"

⁴¹ Ibid., p. 128.

⁴² A. H. Maslow, "The Authoritarian Character Structure", in The Journal of Social Psychology, Vol. 18, 1943, p. 411. Hereafter referred to as "The Authoritarian Character".

⁴³ Eupsychian Management, p. 124.

⁴⁴ Ibid., p. 141.

rule, Maslow advocates both stability in top leadership positions and implies the veto power by factual authority. He believes stability is necessary for an organization to continue to do a good job in a free and competitive market. In the area of top management, people are definitely not interchangeable and workers definitely do not have one vote per person.⁴⁵

Maslow suggests that the qualities and attitudes of the leader are embodied in the father figure. He describes the B-leader as a strong father who enjoys responsibilities, who can mete out discipline, who can be stern as well as loving, who can direct and guide, and who is able to get gratification out of watching people grow up well.⁴⁶

Today, administrators are needed who have expertise and a new vision; men and women possessing a new philosophy and a new anthropology are needed. Organizations clinging to obsolete policies and autocratic leadership practices are hampered in their long range development. To cope with this problem, Maslow recommends that a special office should be created, the milieu manager. This person would serve as an organizational leader whose responsibility would be to coordinate, supervise, and direct "the fostering of growth, the

⁴⁵ Ibid., p. 136.

⁴⁶ Ibid., p. 131.

increasing of the personality level of all the employees of an enterprise, including the managers."⁴⁷

2. Maritain's Observations About Leadership

Despite the fact that Maritain does not develop the concepts of industrial leadership or organizational administration, there are aspects of leadership functions, goals, values and attitudes which emerge from his works. In his writings, the notion of leadership is considered from a political standpoint. Nevertheless, the observations gleaned from Maritain's philosophical writings provide a sketch of what the leader's role involves.

According to the data from Maritain, a function of the leader is to create a new social organism by the implementation of integral humanistic principles. This new society would be a temporal venture by means of which man is rendered more truly human, one in which man is able to develop his talents along with the creative forces of reason, as he works to master the physical universe.⁴⁸ In a general manner, Maritain identifies the conditions that should prevail within societies and/or organizations which would stimulate the growth of the workers.

⁴⁷ Ibid., p. 263.

⁴⁸ Integral Humanism, p. 2.

This secular goal, in Maritain's mind, demands the recasting of society and its institutions in order to preserve the "humanist" truths disfigured by the extremes of anthropocentric humanism.⁴⁹

Maritain believes an atmosphere of respect must be engendered in this new society, one in which "the creature would not be belittled or annihilated before God, and neither would it be rehabilitated without God or against God."⁵⁰ Maritain insists that the creature be respected in its relation with God because he is rooted in the Divine. This insight focuses evangelical attention on the spiritual aspects of this new society.

Creating this new society requires the socio-temporal realization of the Gospel Truths. Maritain states that these truths are above sociology and philosophy, and provide sovereign rules for the conduct of life and trace a very precise ethical code to which any Christian civilization⁵¹

⁴⁹ Ibid., p. 71.

⁵⁰ Ibid., p. 72.

⁵¹ In dealing with the creation of a Christian society, the philosopher is not posing the problem of the truth of Christianity, but that of temporal responsibilities of Christians. Since civilization is by hypothesis a Christian civilization, the world in question has received the light of the Gospel. By the fact that this work is secular and not sacral, the common task joining people does not exact as a starting point that every man professes the Christian truths. This work asks all men to cooperate, to give themselves in a practical way to this common work, and perhaps without being the least devoted. Integral Humanism, p. 205-206.

should try to conform.⁵² The implementation of this social message falls heavily on the shoulders of a leader because of his role to provide direction. The leader needs the guidance of these ethical principles to help make the society or the organization a truly human one, that is, one "whose social structures have as their measure of justice, the dignity of the human person and fraternal love."⁵³

Moreover, Maritain warns the leader against pursuing calloused behavior which demonstrates contempt for the human person. He cautions also against using methods which are harsh, terrorizing and cruel, as well as those which are bureaucratic, despotic and sinister.⁵⁴ It is clear that Maritain advocates that the exploitation of man by man must be abolished. In order to accomplish this goal, Maritain contends that the leader must be imbued with the social and political philosophy of true humanism. He labels a person who attempts to introduce humanistic concepts in a cosmetic or decorative fashion as pharasaical. He writes that, "It is vain that one affirms the dignity and vocation of the human person if one does not work to transform conditions which oppress him and to bring it about that he can eat his bread

52 Ibid., p. 42.

53 Ibid., p. 111.

54 Ibid., p. 84.

with dignity."⁵⁵

However, prior to the accomplishment of salutary results, Maritain admits that many changes are necessary. These transformations not only involve the construction of new social structures, but also involve an awakening of the forces of faith, of intelligence and of love springing from the interior of the soul.⁵⁶ The changes entail a renewal of spiritual and moral life and necessitate a re-examination of the moral norms governing social activities. This conversion, furthermore, encompasses a deep and genuine concern for people. This attitude requires changes within the person. Maritain alludes to these modifications as a substantial change.⁵⁷ He explains that one can only transform the social order of the modern world by affecting, at the same time and first of all a spiritual and internal renewal.⁵⁸ Maritain affirms that all of these objectives can be achieved by a leadership commitment to the principles of Integral Humanism.

Possessing this mentality, the leader then is sensitive to adjusting the deplorable conditions in the work situation and endeavors to secure for workers a relatively

55 Ibid., p. 94.

56 True Humanism, p. 82.

57 Ibid.

58 Freedom in the Modern World, p. 142-143.

earthly happiness, good human structures, a state of justice, of friendship and of prosperity which makes it possible for each person to fulfill his destiny.⁵⁹ According to Maritain, a leader motivated by a true humanistic spark does not accept injustice, servile conditions and misery among his brothers; he labors to right these wrongs.

Administrative positions are not for all, Maritain observes, but for those who feel called to such a task and who think themselves competent with regard to it.⁶⁰ He believes there is a hierarchy of positions and responsibilities in society. Maritain implies that those individuals who are charged with initiating new programs which attempt to transform societies and institutions, should be prepared for these duties by means of special training. He calls for leadership preparation which includes practical knowledge and sound philosophical foundations.

The philosophical preparation includes developing attitudes, values and goals associated with good moral leadership. These properties are contained in Maritain's simple description of the leader as the bonus vir, the good man. He sets down the qualities of the benevolent leader in this manner:

59 Integral Humanism, p. 137.

60 Scholasticism and Politics, p. 173.

... a man purely and simply good and virtuous constituted firmly in a state of moral rectitude, this presupposes in fact the gifts of grace and charity, those "infused virtues" which properly merit, because they come from Christ and are in union with Him, the name Christian virtues, even when as a consequence of some obstacle for which he is not responsible, the subject in whom they exist does not know or fails to recognize the Christian profession.⁶¹

The leader in the Maritain's framework is a good and virtuous person. Although briefly stated, this description of the leader is a comprehensive definition. The leader is a person of good moral character which indicated that he is a person who can act rightly. He has regard for the law and acts with justice. The good leader endures difficulties and does not give way to discouragement, and he observes moderation and self control. In addition, he possesses the virtue of love and the divine gifts. In an analogous manner these qualities establish a link between the leader and Christ in whom these qualities are fully realized. This is the case even though the leader may not be sensitive to this significant relationship.

Elsewhere, Maritain singles out the features of a good politician as qualities which characterize every good leader. Therefore, these are traits which should be found in the good industrial leader.

⁶¹ Integral Humanism, p. 169.

Thus it does not suffice for a man to be pious, just and holy for him to be a good politician. He must also possess the knowledge of techniques that are useful for the common good; but he must also and above all possess a knowledge of the human and moral values involved in this common good, the knowledge of the field of social and political realization, or so to say, the political aspect of justice, of fraternal love, or the respect due to human persons and the other exigencies of moral life.⁶²

Maritain discloses that in addition to virtue, the leader must possess knowledge that will contribute to the accomplishment of the common good. Accordingly, the leader must be keenly aware of the human factors, human needs and human values. In addition, he must be alert so that the benefits of the common good flow back to the people and he must remove impediments to this redistribution. The common good is understood by Maritain, as a human good and is measured in terms of the human being. In this light the common good includes the greatest possible development of persons.⁶³ All of these qualities and attitudes Maritain attributes to the good leader.

From the description of the bonus vir, and the good politician, it appears that the leader carries in his portfolio good moral credentials. According to Maritain, the leader applies the virtues of justice, fraternal charity and respect for the dignity of the human person in the social and economic

⁶² True Humanism, p. 210-211.

⁶³ Scholasticism and Politics, p. 56.

milieu. Maritain teaches that these concepts of morality are not arbitrary axioms, but the supreme rules governing concrete actions in particular work situations.⁶⁴ These norms function in conjunction with proximate rules of production and procedural matters. Yet, over all is the guidance of prudence which intervenes in the solution of problems and the selection of new methods and the formulation of employment policies. The guidelines of prudence are not traced out in advance, but evolve from the application of ethical precepts to particular cases in the climate of an upright will.⁶⁵ Although the leader applies the principles to different cases, his actions emerge from a history of previous good acts and wise decisions.

In addition to discussing the qualities of a good leader, Maritain lists matters of caution and concern. He identifies a crucial problem in the work world as not knowing how to subordinate technology, the machine and industry to man. Because of his capacity, man can enter into the regulation of daily commerce through his knowledge, experience and wisdom. Unfortunately, Maritain indicates that the errors of the past and the failures of social philosophy are linked

⁶⁴ True Humanism, p. 212; also, Scholasticism and Politics, p. 181.

⁶⁵ Integral Humanism, p. 218.

with their failure to recognize the eternal in man.⁶⁶ The machine, industry and technology are made for man and not vice versa. Maritain advises that the servitude which follows the use of the machine must be offset by admitting the workers to share in the direction and the administration of the work.⁶⁷

Maritain also points out, frequently industrial leaders have been influenced by the profit ethic and imbued with the false notion that perfect planning can relegate industry to the service of man.⁶⁸ Maritain concedes that planning is a necessary function of the leader; however, the leader must attempt to regulate industry not only according to industry's own laws, but rather in conjunction with principles in harmony with the good of the person.⁶⁹ In planning and projecting for the future, Maritain contends that the ethical determinants have priority over the technical ones. It is this primacy which gives an economic structure its ultimate specification and its typical morphology. Therefore, Maritain hypothesizes, if the leader were to adopt a Christian philosophy of man, of work and of ownership of material goods, there

66 Ibid., p. 89.

67 Freedom in the Modern World, p. 62.

68 Integral Humanism, p. 194.

69 True Humanism, p. 188.

would be new dimensions given economic questions and problems would be resolved in a new and different direction.⁷⁰

Maritain reveals these new dimensions in explaining the formation of humanistic social entities. He asserts that societies are formed and organizations established because men assemble for a reason, for an object, for a task to be done.⁷¹ People join together in order to accomplish the common task. Although it is a secular task, the operation assumes additional parameters when the dignity of the human person is perceived and greater depth when the cost of that dignity is realized.⁷² Maritain maintains that where the rights of the individuals as persons are acknowledged and respected, there a climate prevails in which the workers' personalities can develop. There is no fear that the workers are attempting to take control and subvert the functioning of the enterprise. In the humanistic atmosphere the rights of the workers are acknowledged as an undeniable endowment which cannot be ignored nor rejected.

Therefore, Maritain teaches that it lies heavily on the administrator to understand the purview of these rights and liberties and not to be intimidated by them. Maritain

70 Integral Humanism, p. 195.

71 The Rights of Man, p. 39.

72 Integral Humanism, p. 206.

emphasizes the right of every man to be treated with dignity, to be treated as a person.⁷³ This injunction implies that human life and dignity are to be esteemed and respected. In addition, Maritain insists that there is a growing awareness by the worker of his dignity.⁷⁴ It is seen as a consciousness of self-worth on the part of the community engaged in labor. Maritain believes that men are ready to face all kinds of hardships and sacrifices in order to maintain their sense of dignity and the rights tied to this inherent quality.⁷⁵

Sensitivity to this right has been lacking; Maritain writes that too often leaders and administrators are influenced by the realism of the Machiavellian philosophy of leadership. He explains that the attractiveness of Machiavellianism is in the illusion of immediate success.⁷⁶ Nonetheless, immediate success does not coincide with the long term existence of the social entity or the enterprise. Maritain claims the totalitarian tactics of Machiavellianism are destructive because the principles engender fear and insecurity. They boast of being practical, realistic and rational because they are based on

73 The Rights of Man, p. 79.

74 Integral Humanism, p. 234.

75 Ibid.

76 Jacques Maritain, Man and the State, Chicago University of Chicago Press, (Thirteenth Impression), 1971, p. 57. Hereafter referred to as Man and the State.

the manner in which men most often behave. The principles of this philosophy, however, slip away from morality and stress success. This doctrine denies that man comes from the hands of God and that he retains within himself a certain grandeur and dignity of origin.⁷⁷ It is Maritain's firm conviction that the temporal ends of a society can be achieved by using means which are in conformity with the dignity of the person and motivated by fraternal love.

It is, therefore, the function of the leader to fuse the human, social, material, spiritual and economic elements into a community. This is not a material, biological or sociological community, but a truly human community. The bond of unity is not only the common task, but also the union of friends joined together by fraternal love. Maritain reveals that fraternal love gives direction to the common life; it animates the community and draws the energies of people.⁷⁸ He suggests further that this union can be accomplished, "by men who share in common the same vision of the socio-temporal convivium."⁷⁹ The convivium which Maritain endorses is the peaceful assembly of numerous persons from various backgrounds who share goals, ambitions, desires and needs. When the

77 Integral Humanism, p. 226.

78 Ibid., p. 204.

79 Scholasticism and Politics, p. 175.

atmosphere of the convivium is truly humanistic, then people find what they are seeking.

At the same time, unity is achieved. Unity is reached because of the efforts exerted in helping people attain their needs.⁸⁰ All of these efforts, however, are for naught if the administrator believes that he is above the law. In coordinating affairs, in planning for the future, in providing for the needs, he cannot be deceptive, devisive or dishonest. According to Maritain, the leader must learn that he cannot award himself privileges at the expense of other's rights and liberties.⁸¹ The feudal concept of lord and master is contrary to the democratic concepts advocated by the humanistic philosophy of leadership. In fact, the leader as chief of the operation sets the example and his behavior reflects the policies of the organization and its philosophical commitment. Consequently, Maritain contends that it is imperative that the leader think, live and act according to the Christian style in order to bring to the world an intrinsically humanistic model of life.⁸²

Maritain points out, furthermore, that a leader imbued with the humanistic spirit and a desire to create a new type

80 Freedom in the Modern World, p. 51.

81 The Rights of Man, p. 65.

82 Integral Humanism, p. 252.

of industrial enterprise can turn to the social works of the Church for insights. These documents explain social and labor issues and contribute the moral force of a large and respected magisterium.⁸³ This information opens wide new sources for possible answers to social and industrial problems. It helps sort out the ends which are worthy of being pursued and assists in constructing priorities.

As seen in this presentation, the leader motivated by a philosophy of true humanism can purify social and industrial concepts of the past. Maritain believes that the administrator should be able to adapt these principles for modern usage.⁸⁴ Furthermore, the leader would be able to calculate the cost of implementation of ideas, the benefits for the future and the good that would be accomplished. From these considerations, practical decisions would emerge affecting the human element, as well as productive efficiency.

3. Commentary

In this section of the chapter specific aspects about leadership as offered by Maslow and Maritain are cited, examined and contrasted. The congruencies and differences stemming from their particular view of leadership are noted and the

⁸³ Ransoming the Time, p. 207-209.

⁸⁴ Integral Humanism, p. 195.

extent to which one set of observations complement those of the other author is indicated. The topics to be addressed arise from a confluence of material presented by Maslow and Maritain about leadership, and include: a) The role of the humanistic leader; b) The nature of the leadership commitment; c) The characteristics of the good leader; d) Identification of the ideal leader; and, e) Leadership ability to change.

A. The Concept of Leadership

a) Leadership: Role of Humanistic Leader

From an examination of their comments, it appears that Maslow and Maritain attribute a twofold function to leadership, namely, accomplishing a particular task and providing for the well being of the workers. In the writings of both authors, a priority is indicated in favor of human concerns.

It is a firm conviction of Maslow that people can grow psychologically in the work situation. People identify with the work and define themselves in terms of the job. He stresses the belief that fairly normal people working in a relatively good organization can improve their personal psychology. Consequently, the proper type of leadership in the work situation is an important factor contributing to these salutary results.

In a detailed fashion, Maslow explains that the eupsychian management theory addresses two areas of administrative concerns: economic productivity and the psychological health of the workers. Normally, the leader is alert to production procedures, technological advances and sales trends. In order, however, to keep the organization viable, the leader must also be sensitive to the human element in the enterprise. Without the continued cooperation of the workers, the company's reputation can erode, products can become shoddy, and sales can shrink. The question might be asked which takes priority, the product or the people. Maslow would respond that one objective need not be separated from the other. He teaches that eupsychian philosophy of management can accomplish both ends because it is a synergistic system.

In the thought of Maritain, organizations like other human societies have a certain work to be accomplished in common. The work to be done is the purpose for which people come together. They strive towards the common goal and participate in the common task. Instead of the powers of the machine being used savagely through the instinct of domination and subjugation, technology may be used by collective reason to liberate the worker.

For Maritain, the leadership role is to help form a humanistic climate. He describes this environment as one in which man can develop his talents under the direction of reason as he works to master the physical universe. He

suggests that the work of the enterprise, agency or institution be accomplished in an atmosphere which is liberating, rather than constraining. The concepts generating this climate flow from a realistic philosophy of man and from revealed insights. According to Maritain, these sources provide an integral view of man, consider his nature and the essential status of this human nature in relation to God.

From the observations listed, it is seen that both Maslow's and Maritain's views are congruent that a function of the leader is to give direction to an organization, but even more paramount is the concern for the human element. Significantly, Maritain alerts the leader about the spiritual link between the worker and his Creator. This bond brings to man respect and dignity. Maslow also cautions the leader about human ambitions. However, his admonitions pertain to growth opportunities derived on the job. Indeed, what Maslow advocates can be achieved within the framework of Maritain's structures. The opposite, however, is not true; consequently, Maritain's contributions appear to complement and extend Maslow's opinions.

b) Leadership: Commitment

In the comparison, both Maslow and Maritain call for a commitment on the part of the leader. They ask for a humanistic commitment which emphasizes the importance of the

person. Although the authors concur about the need for a commitment, each advocates a commitment to the theories they support.

Maslow exhorts a leader to make a genuine commitment to the eupsychian theory. The eupsychian philosophy is a dynamic set of concepts which are destined for use. Therefore, the commitment which Maslow requires of leaders entails a desire on their part to provide for the worker's welfare. At the same time, it is an acceptance of the eupsychian philosophy, which provides the foundation for human goals.

Maritain disdainfully points to those who pay mere lip service to humanistic concepts. The commitment he calls for involves a radical interior change, and a true acceptance of Integral Humanism. In order for the leader to initiate efforts and to stimulate people, he needs to be convinced of the values embodied in the philosophy of Integral Humanism. Consequently, the leader who has a human commitment can utilize these principles with assurance that they express a legitimate philosophical understanding of man.

Both Maslow and Maritain claim that their theories can reinforce the leader's commitment. They each claim the notions they endorse have widespread appeal and applicability.

An immediate question arises about the universal adaptability of Maritain's recommendation. All industrial and educational administrators are not Christian, much less Catholic. Therefore, his suggestions appear restrictive and

of limited appeal. It must be pointed out that Maritain's writings are not the exclusive domain of Catholics or Christians. He realizes that people who have not been exposed to Christian philosophy manifest a sincere and profound feeling for the human person and his dignity. Some of these persons display a practical respect for the dignity of man equaled by few.

Although the label Christian appears restrictive, it is descriptive. In writing about the origins of Western Humanism, Maritain reveals that Western Humanism stems from religious and transcendent sources without which it is incomprehensible. His interpretation of the term 'transcendent' includes diverse forms of thought which find as principle of the world, a Spirit superior to man; which find in man a spirit whose destiny goes beyond time and which find at the center of moral life a natural or supernatural piety.

In reality, Maritain is concerned with a temporal regime, whose form and structure bear the imprint of the Christian conception of life. He seeks the collaboration and participation of non-Christians in the life of a new temporal order. Consequently, it appears from his writings that he has not the intention of excluding non-Christians.

Maslow observes that since most people must labor for their bread, they should be exposed to opportunities to expand in a psychologically healthy manner. Because of benefits which

can accrue on the job, it is legitimate for Maslow to view the work-life of an individual as a potential psycho-therapeutic experience.

Some practical minded persons might believe that Maslow's observations are unrealistic. Maslow does realize that the picture he paints is a utopian one; however, it does lie within man's grasp. Nonetheless, Maslow is realistic and acknowledges the point that not everyone is ready for the eupsychian approach. He is aware that gold brickers exist, that people are fixed at low levels on the need scale, and that some people fear responsibility. The leader must deal with these situations in the best way possible. If confrontations were necessary, they must be encountered; if admonitions were warranted, they must be issued; and if praise were earned, it should be rendered. Maslow believes the industrialist, the businessman and the administrator can be won over to eupsychian management by showing them the pragmatic gains attributed to the use of these principles.

Maslow uses experimental evidence to substantiate the claims of the enlightened management approach. There are concrete data from experiments undertaken by other humanistic scholars supporting the hypothesis Maslow has formulated. Consequently, the expectations traced out by Maslow are not fantasies, but attainable goals.

Maritain and Maslow agree that humanistic leadership requires an acceptance of a realistic philosophy of man and a firm commitment to its assumptions. They concur that the leader has to experience a conversion to human values and an appreciation for the worth of the person. They disagree to the extent that Maritain includes moral, ethical and spiritual coordinates within the conversion scheme. Maslow advocates an acceptance of the Third Force image of man. Maslow proposes a theory of management which can readily be applied to organizational situations; whereas, Maritain's observations are general and must be refined for specific use. Nonetheless, Maritain's integral assumptions can be more extensively employed; to this degree his observations complement those offered by Maslow.

c) Leadership: Characteristics of the Good Leader

From an examination of their observations, it appears that Maslow and Maritain concur that the good leader possesses specific characteristics, special qualities and a firm commitment to humanistic practices.

In Maslow's opinion, it is noted that the best leaders are not self-centered, but alert to the human concerns of employees. They have, as a pre-requisite, the ability to take pleasure in the growth of people. Therefore, the leader is willing to delegate duties and authority. He is not timid about getting people involved and not intimidated by having

them participate in aspects of the organizational operation.

At the same time, it is also seen that the person occupying the leadership position should be strong enough to do battle if that is really necessary. Moreover, he should display the courage required to bear crises and not appear weak or to rule by fear. He should not be deterred by contradictions and negative criticism. The leader whom Maslow describes does not vacillate, but proceeds with knowledge and determination. His constancy of action stems from his commitment to human concerns and his dedication to the democratic philosophy. Both of these elements influence his behavior and contribute a consistency to his actions. Nonetheless, the eupsychian principles of management require adjustments to the realities embedded in circumstances.

According to Maritain, in addition to being fair, trusting and charitable, the leader must be prudent. Further, Maritain claims that the leader must possess a new vision of man, society, and work. The gospel attitude furnishes this vision and compels the leader to react against injustice and wrong doings. Therefore, the leader willingly serves others and works for their well-being. He is sensitive to what should be, and when confronted with things as they exist, he acts to ameliorate them.

Maritain implies that not all persons are called to leadership positions. Those, however, who believe they have

the ability and desire to serve should receive professional training to be able to cope with the duties of the office. This preparation includes technical knowledge, social information and philosophical study. All these disciplines assist a leader in co-ordinating the efforts of people, in expediting production procedures and in solving problems.

Maslow basically agrees with this latter observation. Although he contends leadership positions might be open to anyone, it is only the person who has the right credentials who can serve as leader. Not all persons possess the knowledge, facts and ingenuity to cope with specialized tasks and complex human problems. Maslow realizes that there are some individuals who are inevitable losers, others who fear responsibilities, and still others who are stagnant at low levels on the need scale. These people would never qualify for leadership positions. On the other hand, Maslow suggests that the self-actualizing person probably would be good at all things which he attempts. The implication is that the superior person could qualify for many leadership posts.

Maritain interjects that a leader who embraces Integral Humanism and its philosophical components, views problems from a new prospectus and interprets policies in new ways. Difficulties are not resolved merely on the basis of industrial norms, on the profit and production principles, or seniority and minority guidelines. The informed leader is equipped with industrial, educational and legal norms, but

blends their application with humanistic considerations.

Maslow makes the same claim for Third Force Humanism. A leader imbued with this humanistic philosophy possesses a unique view of man. The ramifications of this philosophy are far reaching and affect the leader's behavior in a multitude of social settings.

Both Maslow and Maritain identify "human concern" as an important characteristic of the leader. Maslow indicates that this concern is reflected in providing for human need fulfillment. Maritain recognizes human concern in the acknowledgement of man's rights and his personal dignity. Each author identifies a list of specific traits, such as strong personality, expertise, fairness, prudence and humaneness. Maritain disagrees with Maslow's statement that everyone can qualify for leadership positions. In this discussion the majority of Maritain's observations complement those suggested by Maslow.

d) Leadership: The Ideal Leader

The comparison reveals that Maslow and Maritain concur that it is possible to define and identify the ideal leader. They agree that the leader should have some expertise. In addition, Maritain casts the leader as a good moral person and Maslow depicts him as a psychologically mature person whose needs are relatively satisfied.

Maslow describes the best administrative policy and leadership policy as those which best fit the requirements of the objective situations. This assumption also provides the rationale underlying functional leadership. Basically, functional leadership entails selecting an ad hoc leader who is best qualified to cope with the dimensions of concrete problems, projects or tasks. The explanation is elementary; the person whose knowledge, experience and interests equip him to expeditiously attack the matter, is designated the leader. Therefore, the leader possesses the necessary "know how" required by the job; furthermore, he has the confidence and trust of the people, and brings to the assignment superior information and indisputable facts. The leader, however, is not only concerned with terminating a specific duty, but also is sensitive to the welfare of the workers.

Maslow when reporting about top administrators, indicates that they should remain in their posts for long durations. This stability insures continuity in management philosophy and policies; it encourages the formulation of long range plans; and it allows the experience and expertise of the executive to continue to cope with the administrative tasks.

Maritain favors leadership reflecting practical knowledge and sound philosophical foundations. He places great emphasis on the philosophical preparations which include developing attitudes, values and goals associated with good

moral leadership. Maritain assumes that the person who qualifies for the leadership position should be a good and virtuous man, the bonus vir. It should be noted that not every virtuous man is a leader, but every leader should be a virtuous man. Therefore, in Maritain's opinion, the leader is a person of good moral character. In addition to possessing virtue, he also has knowledge necessary to guide the enterprise towards the common goal. Maritain points out that the virtuous man is the person who has acquired a habit of good moral actions. This person's behavior is ordinarily morally sound, and his relations with people normally good. Consequently, the leader does not hold himself above the law, but is guided by it.

According to Maritain, the leader exerts efforts to improve the conditions of the worker. He attempts to engender a spirit of community, a human community where needs are recognized and provided, a community which is knit together by common goals and fraternal love. Most of the material presented about leadership is drawn from literature dealing with political leaders, but it is valid to apply these notions to all leaders, including industrial and educational leaders.

Maslow's concept of the ideal leader involves the ideas of psychological satisfaction, knowledge, experience and the ability to perform a job well. Maritain refers to the knowledge and preparation that a leader should have, but even

more he stresses the point that the leader is the one who possesses virtue and is alert to the needs, concerns and rights of the worker. Maritain accentuates the moral qualities which make a leader good. The presumption is that if a person is good, his actions will be likewise. Both authors advise that the leader be an integrally sound person and possess necessary knowledge. For Maslow, this principle is interpreted in terms of psychological qualities; for Maritain the worth of the leader stems also from a moral stance. It would appear that Maritain's concepts expand and complement those offered by Maslow.

e) Leadership: Ability to Change

A practical leadership quality that issues from a study of the comparison is the ability to change and adjust. Both Maslow and Maritain concur that the leader should be able to confront the future with confidence.

Maslow points to a need for leaders who can adapt to the laws of changing situations. The fact is that progress creates new situations, new conditions and new circumstances. Therefore, leaders must be able to respond to change and feel comfortable with it. Ordinarily change is disturbing and unsettling, but eupsychian leaders are individuals strong enough to trust themselves to handle new problems in an improvising manner. They approach the problems as they arise,

solve them in light of the prevailing circumstances and use the means they have available. The self-actualized leader in Maslow's view is a creative person who is attracted to mystery, novelty, change and finds all of these easy to live with.

On the other hand, in Maritain's view, the leader should be endowed with prudence, knowledge and experience. These qualities would enable him to face the future confidently. Governing his actions is prudence which intervenes in the solution of problems, the selection of new methods, and the formulation of employment policies. The norms of prudence are not traced out in advance, but evolve from the application of ethical precepts to particular cases. Maritain indicates that the leader who takes on the Christian humanistic view of man and its philosophy resolves issues in a different context.

The above statements indicate that both authors take different paths to the same goal. It appears that Maslow's recommendations should be found in the leader which Maritain describes. Seemingly, Maritain's observations provide a foundation for them and to this extent they complement Maslow's observations.

B. Summary

In the presentation on the role and function of leadership, Maslow and Maritain are in accord. They agree that the leader should possess a human commitment and be directed by a realistic philosophy of man. There is agreement also that the humanistic leader is responsible not only for production, but also for people. Furthermore, it falls to the leader to promote growth opportunities for workers, to recognize their human rights and always to treat them with dignity and respect.

It is noted that Maritain's leadership concept transcends the economic and psychological consideration, for he introduces moral responsibilities and obligations which fall to the leader. Maslow's concern is limited to the full development of individuals and the temporal achievement of self-actualization for them.

Throughout the presentation on leadership, Maslow does not depart from the initial description, nor, from the definitions set down about the basic human needs and the importance of self-actualization. Moreover, he does not cease emphasizing the dictum that man has a right to become fully human. He strongly urges that steps in this direction be taken in the work situation.

In the discussion about leadership, Maritain demonstrates a consistency in the use of terms and the application

of their meanings. He proceeds deductively from brief descriptions and short definitions and extracts extensive concepts and broad principles.

Maritain indicates the essential ideas which must be adhered to; consequently, there is room for psychological theorems to be applied within the system of Integral Humanism. A major concern for Maritain is raising man to the greatness that was once his, for Maslow it is raising man to the greatness that is potentially his.

The humanistic observations set down in the comparison expand the functions of leadership to include human concerns. Related to leadership functions, roles and styles is the kind of governance structure endorsed by the leader; but to a greater degree the type of leadership is dependent upon the governance philosophy in vogue in the organization. Authority regulates policies and procedures and affects the lives of individuals in the enterprise, institution or civic society. Therefore, the source, purpose and types of authority as well as the kinds of governance models, are important administrative considerations. In the following chapter, these topics are to be examined in light of the particular humanistic assumptions set down by both Maslow and Maritain.

CHAPTER V

THE CONCEPT OF AUTHORITY

This chapter presents a comparison of views expressed by Maslow and Maritain about the factor of authority. These observations are set down in the first section and second section of the chapter and are made with reference to each author's interpretation of the concept. In the third section of the chapter, a commentary is offered on the contributions submitted by Maritain and those of Maslow, noting the extent to which the observations are congruent or different and the extent the observations of one author complement those of the other.

The topic of authority is examined in the broad context of a governance pattern. The source, duty and function of authority are set down as traced out in the humanistic thought of Maritain and Maslow. In this analysis, the factor of authority refers to the type of governance structure they propose and endorse. The prevailing governance philosophy is an important ingredient in an organization, because it influences the leadership style and opportunities for employee participation as well as the type or frequency of human interactions and incentives.

1. Maslow's Observations About Authority

Maslow strongly supports the philosophy of democracy. He endorses the political concept and transports the democratic principles of society into the management of the enterprise. However, he does not pursue a philosophical analysis of the concept. He explains the term as understood in the American political context, but embellishes it with popular notions of liberty, freedom and limited constraints. Maslow envisions the democratic concept at times as a state of mind which incorporates political notions, psychological principles and anthropomorphic ideas. He applies this multi-faceted concept of democracy in an industrial setting. In fact, he states that "enlightened management can be considered under the head of democratic philosophy applied to the work situation."¹ The suppositions contained in the idea of political democracy are,

[...] namely, that human beings like to participate in their own fate, that given sufficient information they make wise decisions about their own lives, and that they prefer freedom to being bossed, that they prefer to have a say in everything which affects their future, etc.²

He claims the principles of enlightened management contribute to the continuation of the democratic political idea, thereby exposing workers to attitudes, practices, and values harmonious

1 Eupsychian Management, p. 61.

2 Ibid., p. 54-55.

with democracy. Maslow points out that this political philosophy requires people who can think for themselves and make their own judgments, that is, people who can rule themselves.³ Furthermore, Maslow notes that the democratic tenets encourage an egalitarian spirit. At the same time, people in this environment are honest and respectful before individuals who can teach them something or who demonstrate a skill that they do not possess. The democratic principles also encourage a feeling of respect to any human being just because he is a human individual.⁴

Enlightened management for Maslow is a form of democratic expression which provides these opportunities and extends these benefits. This democratic philosophy of management is an expression of faith in the basic goodness of the human being, in his trustworthiness, and in his enjoyment of efficiency, of knowledge and of respect.⁵

These beliefs are incorporated in the assumptions providing the foundations for eupsychian management. Maslow reveals that a basic postulate of the eupsychian principles is that every man wants to be treated with dignity and respect; he wants to be fairly and justly appreciated. Another

3 Ibid., p. 61.

4 Motivation and Personality, p. 168.

5 Eupsychian Management, p. 53.

assumption is that generally everyone is to be trusted because he is basically honest. It is also assumed that people want to feel important prime movers and useful. Enlightened management principles underscore the fact that people want to be treated as a whole person and that they seek to establish their personal identities. The eupsychian norms presume that people are strong enough to accept the truth and even sustain setbacks. Furthermore, the management principles presume that people have an impulse toward self-actualization and enjoy growing. The principles also imply that people have a built-in impulse to achieve and to do a good job and, that they prefer work, especially meaningful work, to idleness.⁶

Underlying the democratic thrust in the industrial setting is the supposition that people work together because they identify with the same goals. As a result of this synergy, there is a willingness to be part of the team, which provides friendship, belonging and love from others.⁷ Furthermore, the democratic viewpoint presupposes that people can be objective and detached and that there is wisdom in their self choices, and that people prefer responsibility to dependency.⁸

6 Ibid., p. 17-29.

7 "Synergy in the Society", p. 169.

8 Eupsychian Management, p. 30-32.

All of these assumptions provide guidelines for the democratic governance of an organization. In reality, they form for Maslow the cornerstone of eupsychian management principles. Consequently, by invoking these principles of administration, the leader utilizes a democratic philosophy of management.

Although the principles of enlightened management support the continuation of democratic forms of government, Maslow indicates that these principles have a better chance of adoption in places where the democratic political structures exist.⁹ The principles are a reflection of the political belief of democratic concern for people, and when they are in vogue, they are appreciated and exert a social influence.

Maslow contrasts the authoritarian management procedures with those proposed by a democratic philosophy and condemns the former. The authoritarian philosophy, he claims, is based on a distorted view of the world and a convoluted concept of man. It perceives society as a dangerous place where the laws of the jungle prevail. In this framework, human beings are conceived as primarily selfish, evil and stupid. Therefore, one must be strong, superior and powerful in order to dominate and overcome these pernicious forces.¹⁰

9 Ibid., p. 34.

10 "The Authoritarian Character", p. 403.

Maslow points out that authoritarianism is nurtured on hatred and hostility towards some people or towards some group which is considered to be inferior. The autocrat reasons, since they are inferior, they are not quite human; therefore, it does not matter if they are maltreated. Kindness, generosity and sympathy are identified by the autocrat as signs of weakness; these pusillanimous traits are to be shunned. In reality, Maslow asserts that the conditions attributed to human nature by the authoritarian mind represent a small proportion of people. He insists that the only individuals who ultimately fulfill these despotic conditions are those who are psychopathic personalities.¹¹

Furthermore, Maslow rejects the authoritarian approach because it outrages the dignity of the worker and strips him of self-esteem.¹² A worker does not want to be equated with an interchangeable part of a mechanical device. Maslow believes that working hard in a machine environment is tolerable if a person's self-esteem is not threatened.¹³ Nonetheless, the authoritarian format is one of domination and subordination which is dehumanizing and deprives the worker of dignity.

11 Ibid., p. 411.

12 Eupsychian Management, p. 44.

13 Ibid., p. 48.

Maslow points to another possible stumbling block. He discloses that authoritarian people confronted with principles of management based on benevolent assumptions would consider the manager weak or at least sentimental and unrealistic.¹⁴ He recommends that a profoundly authoritarian person has to be broken a little before he can assimilate kindness and generosity. Anyone who envisions a leader, an administrator or a manager as tough, stern and harsh, would initially reject the concepts of enlightened management, because they are based on democratic assumptions. These latter principles enunciate respect for persons, acknowledging them as independent entities and autonomous individuals.

Maslow's concept of B-leadership encompasses a unique notion of authority and power. He proposes that the selection of leaders be in keeping with the objective requirements of the position, problem or task at hand. The requirements for a leader then are stipulated by the objective demands of the situation. Consequently, the person best suited to solve the problem or successfully pursue the task is the designated functional leader. The burden of responsibility is placed upon the leader because he possesses the knowledge and expertise congruent with the job dimensions. As a result of his credentials, "the leader has power that is given to him, deliberately and voluntarily on an ad hoc basis by the people

¹⁴ Ibid., p. 34.

in the particular situation."¹⁵

In describing the good society, Maslow expresses the idea of power in psychological terms.

[...]I would define power as the feeling of self-respect [...] Or, you could say the feeling of having some control over fate, of not being tossed here and there by forces out of control. This characterizes power as a very healthy, straightforward trait, a very desirable thing for any human being.¹⁶

Elsewhere Maslow offers a description of power as a capacity; that is, "the power to do what needs doing, to do the job that ought to be done, to solve the objective problem."¹⁷

Although these definitions of power appear to differ, there are similarities noted between them. The definition of power implies action whereby a person has some control in directing matters which affect them. Further, it entails the ability to solicit the help of other people who have the same expectations. Therefore, the idea of power can be described as a feeling, but more technically it is the ability to act and to influence others to assist. At times the terms power and authority appear to be synonymous; at other times power seems to stem from authority. More accurately, the terms are synergic in that one affects the other and is partially contained in it.

¹⁵ Ibid., p. 124.

¹⁶ "Eupsychia-The Good Society", p. 2.

¹⁷ Eupsychian Management, p. 126.

As noted in Maslow's writings, B-leadership carries with it B-power. The leader's authority rests on the accepted fact that he is the best suited for the job. Knowledge and experience vest him with factual authority. Popularity is not the criterion for selecting the leader, nor is it the source of authority and power.¹⁸ Maslow indicates that both the selection of the leader and the root of power stem from facts. He amplifies this notion by saying that factual superiority, authority of the truth, and the demands of reality are the criteria which serve as the norms for selecting the best leader.¹⁹ The leader then is recognized as an expert, and this is the foundation of his authority. He knows more than the rest of the people and his experience is greater as well. Authority, therefore, is not imposed or implanted, but it is contained in the appointment of the functional leader. The authority of facts solicits the ascent of many people. The group, Maslow observes, tends to accept the facts both of the task situation and the qualifications of the leader.

Having been selected to perform a task, it is assumed that one has all the power necessary to complete it. B-power in Maslow's view, however, is not only task oriented, but it is also concerned with human circumstances.²⁰ The manner in

18 Ibid., p. 152-153.

19 Ibid., p. 152.

20 Ibid., p. 126.

which a job is done, the means used to execute it, the consequences which follow it, are important considerations for democratic management.

On the other hand, Maslow describes D-power as unhealthy; it is neurotic power, self power, the power over other people.²¹ These qualities he associates with an autocratic regime. The authoritarian regime is characterized by a strong drive for power, status and external prestige. In addition, it is also typical of D-power to be used selfishly to assuage one's own psychological needs, and secondly, it is used in a hard, cruel or sadistic fashion. Maslow believes that power used in this manner is the symptomatic expression of thwarting of the person's basic needs for safety, belongingness or love. "The true (unconscious) aim of power seeking is then not power per se, but other unconscious psychological satisfactions which the subject fallaciously hopes power will bring."²² The humanistic idea of power which Maslow expresses implies strength, which in turn is the capacity to solve problems external to the subject's psyche. B-power does not attempt to manipulate people; it is exercised for their benefit.

Frequently, the worker introjects the goals or objectives in the problematical situation and has so identified

21 Ibid., p. 128.

22 "The Authoritarian Character", p. 405.

with them that he wants the job achieved in the best possible way.²³ B-power, therefore, maintains confidence and trust in the workers and the workers in the leaders. The concept of B-power and B-leadership are basically democratic institutions.

2. Maritain's Observations About Authority

In this section of the dissertation, the task is to examine the notion of authority which Maritain advocates and the concept of democracy he endorses.

Within the frame of Maritain's works, the term democracy designates first and foremost a general philosophy of human and political life, as well as a state of mind.²⁴ Maritain subscribes to the concept of democracy "based on human realities, wherein the sense of individual freedom, of initiative, of trust in the chance of every man, are fundamental."²⁵

Maritain points out that the term democracy is an equivocal one.²⁶ He claims the word has given rise to much confusion and misunderstanding, therefore, it would be preferable to select a new word to designate the ideal of a commonwealth of free men.²⁷ Maritain contends that true

23 Eupsychian Management, p. 129.

24 Christianity and Democracy, p. 33.

25 Scholasticism and Politics, p. 73.

26 True Humanism, p. 195.

27 The Rights of Man, p. 53.

democracy in its ideal form is the only way of bringing about a moral foundation of politics because it is a rational organization of freedom founded upon law.²⁸ It is the only form of governance, he believes, which is built upon the unity of human nature and its dignity, the inalienable rights of the person, the political rights of the people who constitute the whole and whose consent is implied and called for by any political regime.

The tragedy of modern democracies, according to Maritain, is that they have never succeeded in realizing democracy. Their error lies in having sought good ends by bad means. At times, democratic slogans are exploited by unscrupulous people who use healthy principles for evil purposes.²⁹ For democracy of the person, they substituted democracy of the individual: an individualism that threatens to crush the dignity of human personality. Maritain believes that the principal reason for this failure lies in a spiritual reason. He declares that the democratic concept springs essentially from the inspiration of the Gospel.³⁰ Unfortunately, the Gospel roots of democracy is a relationship which has been denied and rejected by both secular and religious sources. Maritain

28 Man and the State, p. 59.

29 Christianity and Democracy, p. 63.

30 Ibid., p. 27.

holds that true democracy, not the abstract theory, but actual, live democracy will be possible only when the world has returned to the Gospel and draws from it not only the inspiration for a new spiritual life, but also a new social one as well. Christian democracy is the only true democracy and this democratic form of governance can hope to survive only in so far as people and nations adhere to those ideals and the source that gave them birth. Therefore, Maritain calls for a rediscovery and a reconciliation between the Christian inspiration and the democratic aspirations in order for this form of social life to be fruitful.³¹

In Maritain's view Christianity has penetrated history. Consequently, he views the Christian inspiration as an energizing leaven lodged in the secular conscience and secular world.³² Therefore, Maritain claims that the Christian teachings are recognized in the social progress of people. He points to some of the political concepts as evidence of this fact;

[...] the inalienable dignity of every soul fashioned in the image of God, the dignity of labor and the dignity of the poor, the primacy of inner values and of good will over external values [...] the law of brotherly love which reaches out to all, even those who are our enemies, because all men, to whatever social group, race, nation or class they may belong, are members of God's family and adopted brothers of the Son of God.³³

31 Ibid., p. 29.

32 Scholasticism and Politics, p. 80.

33 Christianity and Democracy, p. 44-45.

These elements constitute the essence of democracy and have their source and origins in the evangelical message. Maritain asserts that these basic democratic themes have their roots in Gospel teachings, as well as in a vision of the human person. Maritain reveals that philosophies which do not recognize the spiritual and eternal in man are unable to guide man in building a democratic society. These philosophies are incapable of respecting the exigencies of the person; thus, they cannot appreciate the nature of society.³⁴

Maritain identifies the essential characteristics of the democratic philosophy of man and of society in terms of a humanistic political philosophy. The basis of this philosophy is the reality of human nature and the human person.³⁵ He describes the democratic philosophy in terms of the following concepts:

[...] inalienable rights of the person, equality, political rights of the people whose consent is implied by any political regime and whose rulers rule as vicars of the people, absolute primacy of the relations of justice and law at the base of society, and an ideal not of war, prestige or power, but of the amelioration and emancipation of human life-- the ideal of fraternity.³⁶

The foundation of democracy for Maritain encompasses ideas related to the nature of the human person and his properties

³⁴ Scholasticism and Politics, p. 65.

³⁵ The Rights of Man, p. 50.

³⁶ Christianity and Democracy, p. 68.

of rights, dignity, equality and respect. These values are at the core of the democratic inspirations. It follows then that the concern of a democratic institution is the betterment of the life of the people and the emancipation of the person. This freedom extends beyond alleviating oppression and servitude in a physical and material sense and includes the liberation of the mind and spirit.

Significantly, Maritain explains, where there is resentment for and hatred of people, where the interest of the ruling classes prevail, or where the enslavement of people is practiced, there human degradation is witnessed.³⁷ In these cases, democracy fails to root because of social distortions and tragic misunderstandings of the meaning of the concept. He notes further, that where the concept of money and its multiplication is pursued and where the quest for power and dominance of people prevails, there selfishness reigns.³⁸ In like manner, democratic principles cannot exist where societies fail to cope with the problem of poverty or the dehumanization of work conditions.

At the same time, he reveals that, "the effort to deliver labor and man from the domination of money is an outgrowth of the currents released in the world by the preaching

37 Ibid., p. 25-26.

38 Ibid., p. 26-27.

of the Gospel."³⁹ Another reflection of the residue of the Gospel message is the prevailing manifestation of aspirations towards liberation from misery, servitude and the exploitation of man by man.⁴⁰

The true democratic thrust not only stems from the inspiration of the Gospel, but it also cannot exist without it. Maritain claims "to have faith in liberty and in fraternity, a heroic inspiration and heroic belief are needed which fortify and vivify reason."⁴¹ He proposes that the human mind needs to be strengthened, fortified and illumined by faith in the Gospel.

According to Maritain, there has emerged from the hidden influence of the Christian message, a secular conscience which believes in the rights of the human being as a working person engaged in the social and economical life of the community.⁴² This message expresses the conviction that the forward progress of human societies is a march toward the conquest of a freedom consonant with the vocation and the nature of the person. The belief in question is a civic or secular faith, not a religious one.

39 Ibid., p. 38.

40 Ibid., p. 54.

41 Ibid., p. 60.

42 Ibid., p. 47.

The secular faith in question deals with practical tenets which the human mind can try to justify -- more or less successfully[...]from quite different philosophical outlooks, probably because they depend basically on simple, "natural" apperceptions, of which the human heart becomes capable with the progress of moral conscience, and which, as a matter of fact, have been awakened by the Gospel leaven fermenting in the obscure depths of human history.⁴³

It is for this reason, he surmises, that men possessing diverse viewpoints and different philosophical and religious outlooks can converge. By virtue of an analogical similitude in practical principles they are able to share in the same practical secular faith. This congruity is possible, Maritain teaches, providing they revere, even for diverse reasons, truth and intelligence, human dignity, freedom, brotherly love and the absolute value of moral good.⁴⁴ Maritain enumerates the content of such a moral charter, as items being agreed upon by the fundamental compact of a society of free men. He believes that in democratic societies which have experienced struggles for freedom, that the tenets of such a charter are widely endorsed. He also claims that people imbued with Christian convictions recognize as true the justification of the democratic charter as stemming from Christian faith and Christian philosophy. He notes that such a covenant contains the following points:

⁴³ Man and the State, p. 111.

⁴⁴ Ibid.

Such a charter would deal, for instance, with the following points: rights and liberties of the human person, political rights and liberties, social rights and social liberties, corresponding responsibilities; rights and duties of persons who are part of a family society; [...] mutual rights and duties of groups and the State; government of the people, by the people and for the people; functions of authority in a political and social democracy, moral obligations binding in conscience, regarding just laws as well as the Constitution which guarantees the people's liberties [...] human equality, justice between persons [...] civil friendship and an ideal of fraternity [...] mutual tolerance and respect.⁴⁵

In Maritain's view, the charter could be described as a Bill of Rights which recognized the existence of human rights and liberties. The document also provides for the participation of the people in the processes of business enacted in their behalf.

Maritain comments further that the principles of democracy can adjust themselves to different forms of government.⁴⁶ Nonetheless, a fundamental requirement is that the regime reflect the inspiration of the Christian message, of the democratic charter, of the secular conscience. Maritain stresses the issue that the form of governance must acknowledge the dignity of the human person and the existence of human rights.⁴⁷

Employing these democratic notions in the work situation is not difficult, for it is the locus of commands issued

⁴⁵ Ibid., p. 112.

⁴⁶ "The Conquest of Freedom", p. 640.

⁴⁷ Christianity and Democracy, p. 34.

to free men for the sake of a good common aim, that is, the achievement of the work of the whole person, of which these free men are a part.⁴⁸ In this democratic environment, the human agent has an opportunity to experience an expansion of the person.

In writing about the origin of authority, Maritain indicates that "all non-materialist conceptions of the world, be they religious or simply philosophic, admit in one way or another that authority among men has its original foundation in the origin of nature itself and in the primordial root of the world's intelligibility."⁴⁹ In the Christian tradition this idea is expressed in the axiom that all authority derives from God as from its primordial source.

Maritain elsewhere explains the origin and function of authority in this manner;

By virtue of the hidden word of evangelical inspiration the secular conscience has understood that the authority of the rulers, by the very fact that it emanates from the author of human nature, is addressed to free men who do not belong to a master, and is exercised by virtue of the consent of the governed.⁵⁰

Maritain continues his development of authority, and comments that authority rests with the people. He explains that a

48 Scholasticism and Politics, p. 78.

49 Ibid., p. 83.

50 Christianity and Democracy, p. 50.

government by the people, "is a government exercised by representatives of the people or by the people in the person of its representatives; a government exercised in the virtue of the people's mission, in the virtue of the popular designation of authority which passes authority over to its holders, according to the duration, the measure, and the degree of their attributions."⁵¹

The humanistic concept of democracy embodies the notion of authority and power. According to Maritain, authority is the right to direct and to command, to be listened to and obeyed by others.⁵² By power he means the force which one can use, and with the aid of which one can oblige others to listen to or to obey. Maritain remarks that all authority in the social sphere needs to be completed by power, without which it threatens to become useless and inefficacious among men. Nonetheless, all power which is not the expression of authority is iniquitous. Ordinarily, the word authority implies power and vice versa. In the final analysis, Maritain observes that authority would be of primary importance, because it carries with it the right to be followed by the minds and wills of other men and consequently the right to exercise power.⁵³

51 Scholasticism and Politics, p. 85-86.

52 Ibid., p. 73.

53 Ibid., p. 74.

In general, the concept of authority refers to obeying a person who has the right to direct an operation. Maritain does not interpret this procedure as an act of submission or servitude, but rather as an act of reason and of freedom. Therefore, to obey an administrator who is directing the enterprise towards material and human goals is to act as a free man.⁵⁴ At the same time, Maritain insists that the workers be governed as persons, not as things, and that they contribute to the accomplishment of a common good which is truly human and which flows back on them.

The administrative officials who are vested with executive authority and power are deputies of the whole group and guide the operation in a manner beneficial to all. Maritain explains that authority is exercised by the people in the person of its representatives.⁵⁵ People therefore, are governed by men whom they have chosen and over whose management they maintain a regular control.⁵⁶

Accordingly, the democratic concept connotes the processes of people selecting and electing representatives and participating in the governance functions. These procedures provide for an authority model which can be incorporated in

⁵⁴ Ibid., p. 79.

⁵⁵ Ibid., p. 85.

⁵⁶ Man and the State, p. 25.

the industrial environment. However, Maritain acknowledges that changes in the economic realm must first be realized. The true deliverance for the human person from servility, Maritain asserts, is achieved not only by lessening work schedules, but also by giving the workers a part in the ownership and management of the enterprise.⁵⁷ If employees were to become co-owners, then the administrator not only would be the representative of the people, but would also be the one selected from among them to rule and guide. Authority and power would rest with the leader because of common consent and because the people place their trust in the leader.⁵⁸

In continuing his explanation of the democratic conceptualization, Maritain identifies two important characteristics of a humanistic democracy; personalism and pluralism. A humanistic democracy is personalistic because its goal is to make men free and to form a community of friends. Maritain suggests that it is a function of authority to maintain the freedom and friendships of persons.⁵⁹ Maritain emphasizes this responsibility because "large portions of humanity remain in a state of immaturity or suffer from morbid complexes accumulated in the course of time, and they are still no more

57 "The Conquest of Freedom", p. 643.

58 Christianity and Democracy, p. 53.

59 Scholasticism and Politics, p. 87.

than the rough draft or the preparation of that fruit of civilization which we call a people."⁶⁰ In order to help people enjoy their humanity, their dignity and destiny, it is required that authority and leadership offer protection against people being exploited and dominated.⁶¹

In addition to being personalistic, Maritain signifies that the humanistic democracy should be pluralistic. A pluralistic pattern of democracy, he indicates, allows individuals and groups autonomy and provides for them to function within the confines of the society.⁶² This notion of pluralism is associated with the concept of subsidiarity. According to Maritain, the pluralistic concepts provide for small groups governing themselves within the large structure of a society. At various levels it is possible to resolve difficulties, to provide solutions to problems, and to exhibit the personalism that is part of the democratic concept. At different levels, there is brought together a diversity of groups each with rights.⁶³ This format can be used in the industrial situation, in which there are various departments and different units. It is wrong for the large organization to abrogate to itself

60 Christianity and Democracy, p. 61.

61 Ibid.

62 Integral Humanism, p. 164.

63 Ibid., p. 163.

the functions which can be performed efficiently by smaller and lower units. Maritain cautions industry that it is contrary to the nature of men who are all equal before God to be simple tools in any type of system.⁶⁴

3. Commentary

This portion of the dissertation consists of a commentary on the significance of the observations the authors offer about the factor of authority. In addition, comments are offered about the congruencies and differences noted in the contributions submitted by Maslow and Maritain and also the degree to which the remarks are complementary. The subject matter to be discussed emanates from a coincidence of topics set down by Maslow and Maritain in the comparison, they include: a) The democratic concept of governance; b) The commitment entailed in the democratic format of governance; c) The main characteristics of the democratic governance model; d) Autocratic governance models; and, e) Authority and leadership.

⁶⁴ Christianity and Democracy, p. 51.

A. The Concept of Authority

a) Authority: Democratic Concept

From an examination of their observations, it is evident that Maslow and Maritain support the democratic concept of governance and management. Maritain's development of the idea is philosophical and rests on humanistic political foundations, while Maslow's view of the democratic concept is related to the American political notion.

As a refinement and expansion, Maslow applies the democratic ideas to the industrial complex. In so doing, he presents a broad base for the definition of the democratic notion. Maslow incorporates political norms, psychological principles and anthropomorphic ideas into the theory of enlightened management, which he then equates with the democratic concept.

On the other hand, Maritain believes, however, that the concept of democracy is rooted in the Gospel message and is reflective of a theo-centric anthropology. He points out, however, that the concept of democracy has suffered because of a variety of interpretations given to it. Maritain explains the Gospel connection with reference to the ideas of equality, human dignity, inalienable rights and the freedom of the individual. Frequently, the link between the Gospel teachings and the democratic thrust is not acknowledged. He notes that

the democratic principles cannot exist where societies have failed to cope with the problem of poverty and the dehumanization of work.

The concept of democracy presented by Maslow falls within the purview of the American political model. To some extent this conceptualization is limiting. Maritain's concept of democracy is broad in that it is not restricted to one governmental form or political system, but is manifested wherever the ideas of equality, human dignity, inalienable rights and individual freedom prevail. Therefore, the democratic configuration presented by Maslow flows from the principles noted by Maritain. It appears that Maritain's observations complement those submitted by Maslow.

b) Authority: Democratic Commitment

From the comparison, it is seen that the democratic style of governance depends upon leadership commitment. This commitment as noted in the previous chapter, is a humanistic commitment. In this chapter, an aspect of that commitment is singled out. Both Maslow and Maritain concur that a democratic commitment is necessary; however, each interprets the commitment differently.

For Maslow, a commitment to the eupsychian principles of management implies an acceptance of the democratic principles of social living. Maslow uses these two terms

interchangeably. He emphasizes the merits of democracy, particularly as being superior to authoritarianism. He employs the term to mean a mentality, an attitude and a mode of behavior. The democratic viewpoint which Maslow formulates is reflected in the eupsychian management principles. Maslow establishes this congruity by asserting that the principles of enlightened management are an application of the democratic philosophy in the industrial situation. The parity between democracy and eupsychian thrust rests on the fact that the assumptions supporting both concepts are the same. Traditionally, the democratic thrust is one which displays respect for the individual, acknowledges his dignity, and affords the person an opportunity to participate in the management of affairs which affect him. Furthermore, the democratic creed recognizes the rights of individuals and functions in the framework of justice for all. It supports the beliefs of equality, decency, and brotherhood. These same ideas are embodied in the eupsychian philosophy.

Maritain claims that a Gospel mentality is necessary to interpret and understand the concept of democracy. This requirement does not mean a person must be affiliated with a specific religious sect. The Gospel mentality refers to men of good will, that is, to those who have reached the conclusion that man is a special entity, that there is a superior transcendent being, and that man has a supra-temporal destiny.

From Maritain's observations it is seen that the commitment is one to the democratic philosophy which appreciates the human person and incorporates provisions for individual freedom, initiative and opportunities for every man. It is a philosophy concerned with the welfare of people and reflects Maritain's belief that democracy has its roots and foundations in the Gospel inspiration.

Maritain describes some of the social and political movements in history as evangelical impulses which erupted, bearing the imprint of a secularized Christianity. Maritain reveals that these doctrines have been absorbed in history, because there is a Gospel residue lodged in the heritage of the human race. These concepts represent values comprising the secular conscience. The secular conscience assigns value to the dignity of the human person and maintains faith in the rights of man as a person engaged in social life and as a person engaged in work situations.

It appears, that those matters which are important for people are the ones which stem from the Gospel message. At the same time, these are the same concepts which are of paramount import in the democratic philosophy of man and society. Maritain reveals that if democracy is to prevail, it needs to be on the condition that the Christian inspiration and the democratic inspiration recognize each other and become reconciled.

The eupsychian commitment recommended by Maslow is synonymous with a democratic commitment. Since the eupsychian concepts are concerned with management procedures, they offer specific ideas to administrators for organizational matters. On the other hand, Maritain recommends a Gospel attitude. In reality, this mentality is a commitment to a particular view of man which calls for humane responses and addresses deeper aspirations than merely economic and psychological ones. It appears that the broader notions which Maritain presents, contain within their parameters the ideas that Maslow advocates. Therefore, Maritain's observations complement the ideas Maslow generates about the democratic commitment.

c) Authority: Characteristics of Democratic Concept

The primary characteristic that both Maritain and Maslow identify with the democratic concept is human concern.

Maritain perceives the essential characteristic of democratic philosophy in terms of a humanistic political philosophy. In turn, the basis for a humanistic political philosophy is the reality of human nature and the human person. This is manifested in Maritain's explanation that the core of democracy encompasses the ideas of rights, dignity, equality and respect. Although the democratic concept connotes the processes for participation and involvement in the election or selection of leaders and officials, a major concern is with

the welfare of people. It provides for the betterment of the life of man, the emancipation of people, and the expansion of persons.

For Maslow also, the main trait of the democratic concept is its people centeredness. He associates the notion of participation as an important mark of the democratic thrust. Maslow claims that the democratic political notion is incorporated in the eupsychian principles of management. These principles are people oriented and provide for their well being and their growth. Therefore, the democratic norms are distinguished by the human need satisfaction which they provide. They afford people the dignity they desire, the proper treatment they seek and the opportunities to belong and to feel appreciated. According to Maslow, the democratic principles and the norms of enlightened management help people to grow psychologically, they provide learning opportunities, and they assure a good life. Where the eupsychian principles operate, the democratic philosophy exists, and what the democratic philosophy advances, the eupsychian principles provide. There is a synergic relationship, a fusion, of the two notions into one set of actions. The views of Maslow and Maritain regarding democratic characteristics are similar, however, it appears that Maritain's observations complement those of Maslow.

d) Authority: Autocratic Model

From studying their observations in this chapter and reviewing what Maritain and Maslow state in the previous chapter on leadership, it is clear that both men are opposed to authoritarianism. They both concur that the autocratic philosophy denies man his dignity and the respect which rightfully is his. Both authors are as strongly against authoritarianism as they are in favor of the democratic approach to managing people.

As discerned in his comments, Maslow holds that the authoritarian philosophy is based on a distorted view of the world and an irrelevant concept of man. He holds that authoritarianism betrays a psychological deficiency in the people who advocate this type of management. Maslow asserts further that the principles and assumptions of despotism are wrong because they violate the dignity of the worker and his self-esteem. These ill conceived norms tend to misuse people and manipulate men, thereby equating them with tools and machines. As a result, these principles are devisive and reap discord and dissension.

In discussing the same topic, Maritain admits that authority is necessary, but not authoritarianism. His humanistic description of democracy advances the common good and the well being of persons. He believes that the authoritarian approach is wrong, because it is self-centered and denies to

man those things which fall to him by his very nature. For Maritain, the use or misuse of power has moral overtones. The use provides for the improvement of life of people; the misuse is a denial of human rights. In the latter case, the worker is treated as a thing rather than a person. In the development of this topic both authors are congruent and consistent with the major themes they voiced.

e) Authority: Leadership and Authority

Both Maslow and Maritain concur that the leader is the person who has authority to execute a work. However, they differ regarding the source of authority.

The democratic concept offered by Maslow is less philosophical and more pragmatic. In analyzing the source of authority in the organization and on the job, he identifies a new source and origin of authority, facts. Maslow explains that the requirements for a leader are stipulated by the objective facts of the situation. Therefore, the person best suited to solve the problem or successfully pursue the task is designated the functional leader. The burden of responsibility of leadership falls to him, because he possesses the knowledge and experience congruent with the job dimensions. As a result of these credentials, the leader has power which is deliberately and voluntarily given to him on an ad hoc basis.

This assignment carries with it B-power. According to Maslow, this is the power to do what needs doing. Authority,

therefore, is not imposed or implanted, but it is contained in the appointment of the functional leader. The authority of facts solicits the ascent of the people.

Moreover, Maslow explains that B-power is not only task oriented, but he is also concerned with the human circumstances. B-power does not attempt to manipulate people, but is exercised for their benefit, therefore, B-power maintains confidence and trust in the workers and the workers, in the leaders.

Maritain affirms that authority is the right to direct, to command, to be listened to and to be obeyed by others. Obeying the person who has the right to command is not blind submission or servitude, but it is a free act of man. In a democratic organization where the workers take part in the selection of the leader and where he is one of the co-owners, the authority to command arises from the group's action. The leader is delegated to carry out the task of administering the organization.

For Maritain, authority is firmly grounded in natural law, in the sense that the very nature of the social organization requires that certain men be entrusted with the affairs of the whole for its common good. He observes that human nature, though everywhere identical in essence, reveals itself differently in each of the individuals possessing it. Consequently, there are some men having an inborn talent for

leadership, for assuming the control and direction of public and social affairs. Furthermore, Maritain holds that community life demands a hierarchial distribution of functions. It requires that certain members should have as their proper work those functions which concern the unity of the group and the direction of the common work and common life. Maritain is careful to explain that no man has any natural authority over any other man. Nevertheless, the very fact that certain men are placed in charge of the community, usually by the members of the community themselves, means that they have a right to be obeyed.

Moreover, legitimate authority is invested with power to enforce its decrees; otherwise, it is not authority at all. Normally, authority implies power and power implies authority, but Maritain distinguishes carefully between them. Power is the force by means of which one can oblige others to obey him, whereas authority is the right to direct and command. Authority requests power, but power without authority is tyranny. Maritain admits that authority has its role in a democracy. In the democratic configuration, power ultimately resides in the people. Although they vest their rulers with authority, the people do not in any way lose their basic right to self-determination.

At the same time, Maritain indicates that the administrative officials who are vested with executive power are

deputies of the whole group and guide the operation in a manner beneficial to all. This means that people are governed by men whom they have chosen and over whose management they maintain a regular control. Maritain's observation extends beyond the development Maslow provides. Therefore, Maritain's notions complement those of Maslow and expand the concept of authority.

B. Summary

From the comparison of views about authority, it appears that Maritain and Maslow support the democratic notion of management, that both oppose the authoritarian philosophy of governance, and that they agree that authority rests with the leader. Their interpretations, however, of these concepts vary and their deductions are based on different premises.

The democratic concept envisioned by Maslow is reflected in the principles of eupsychian management. The concept is supported by the humanistic Third Force Psychology and eupsychian social theories. Maslow's interpretation of democracy emerges from the assumptions upon which the eupsychian principles of management are formulated. These assumptions attribute respect and dignity to man; they presume man to possess potentialities, talents, and basic needs; they suggest that man should be given opportunities to better himself. The assumptions state that man should participate in those

matters which affect him and his future. All of these suppositions are compatible with the democratic ideal and compose the democratic thrust.

According to Maritain, the principles of democratic governance can be invoked in the work setting. His philosophic position acknowledges the dignity of the person, respect for the rights of man, and opportunities to participate in regulating affairs which touch them. Maritain voices a priority of the person over profit and man over the machine. He reveals that democracy is a general philosophy of the human person and of political life, as well as a state of mind. He identifies the essence of the democratic thrust as the recognition of the dignity of the person and the acknowledgment of human rights. Maritain links the democratic beliefs to Gospel origins.

As noted in the comparison, both authors prescribe a commitment to the democratic beliefs. Maslow recommends a commitment to the eupsychian theory which in reality is an acceptance of the Third Force Psychology of man. Maritain believes that a democratic attitude is necessary and this commitment stems from the Gospel mentality which suggests a particular focus on man.

The comparison furthermore reveals that the theory of B-leadership proposed by Maslow encompasses the ideas of authority and power. The functional leader possesses factual

authority and B-power. This is not a power of domination, but the power to do what needs to be done in order to resolve objective problems and perform designated tasks. At the same time, B-power works for the amelioration of human situations and for the welfare of the workers.

Maritain does not deny these notions; indeed, there are provisions in his format for functional leadership. He does not claim that all men are capable of becoming leaders. In societies and organizations, there are a variety of positions which its members undertake in order for the organism to achieve its goals. It is the function of some persons to direct the operation and accomplish the designated task. Maritain notes that in a political body, authority resides with the people who in turn select or elect their leaders. Within Maritain's scheme of co-ownership, this democratic transaction is attainable, for the co-owners who are co-workers can elect one of themselves to serve as leader.

In this discussion of the democratic concept, it seems that, Maslow's ideas include concern about man's basic needs, the desire to be involved in the workings of the organization, and the ideas of human dignity. Maritain alludes to the basic notion of man's uniqueness, his inherent dignity, and his non-alienable rights. Both authors proceed in a logical fashion, moving from the assumptions they set down to valid conclusions. In so doing, Maslow attaches importance to the

psychological development of the individual in a democratic context, and also refers to aspects of man requiring a democratic form of management. Maritain allows for the development of the person within the democratic setting, but analyzes the democratic concept in terms of the humanistic political philosophy. He sets down broader democratic guidelines. From the comparison, it emerges that Maritain's observations complement and amplify those of Maslow.

The comparison indicates that Maslow's and Maritain's observations support the democratic concept of authority. This model of management exhibits respect for the dignity of the person. Another administrative factor which is directed toward the worker is that of incentives. It is an accepted administrative axiom that the viability of an organization is contingent upon the satisfaction of the workers. Therefore, if the workers were satisfied, the continuation of the organization would be assured. In order to provide substantial inducements, it is necessary to identify those benefits which are important for the worker. In the next chapter, the concept of incentives is examined in light of Maritain's and Maslow's humanistic views.

CHAPTER VI

THE CONCEPT OF INCENTIVES

In this chapter of the dissertation, the factor of incentives is examined in light of Maslow's thought and Maritain's concepts. In the first section, Maslow's statements about incentives are set down and analyzed. The same is done in the second section regarding Maritain's observations. The third part of this chapter consists of a commentary on the major notions and similar themes presented by Maslow and Maritain. In the commentary reference is made to the congruency and/or disagreement of views and the extent to which the thinking of one author complements that of the other. It is acknowledged by organizational theorists that the help of people is necessary to maintain an organization in a viable condition. The organization endures because there is a semblance of parity between contributed services and inducements received. When satisfaction ceases, cooperation dwindles and the organization may become defunct.

Incentives refer to all those influences, direct and indirect, which contribute something of worth to the employees, thereby satisfying needs, desires and expectations which are deeply lodged within them. The purpose for providing incentives and the various kinds of inducements suggested by Maslow and Maritain are examined in this chapter.

1. Maslow's Observations About Incentives

It is an accepted axiom that workers are willing to contribute their skills, talents and energies to achieving the goals of the organization once they believe the effort is worthwhile. Therefore, the organization perdures as long as satisfaction is received.

To conceive of incentives in terms of money, pay increases and bonuses alone is an obsolete conception. Maslow suggests a set of new incentives.

It is true that the lower need-gratifications can be bought with money--but when these are already fulfilled, then people are motivated by higher kinds of "pay," e.g., belongingness, affection, dignity, respect, appreciation, honor, as well as the opportunity for self-actualization and the fostering of the highest values--truth, beauty, efficiency, excellence, justice, perfection, order, lawfulness, etc.¹

Maslow appeals to the fact that man possesses a system of basic needs which require satisfaction. Since the worker has these human demands as part of his nature, incentives should be directed toward their satisfaction. Maslow discloses that money alone no longer is the single dominant inducement an employer can offer to workers.² In an affluent society, it is easy to earn what is necessary to make a living. Where the standard of living is high and the level of income is

1 The Farther Reaches of Human Nature, p. 238.

2 Eupsychian Management, p. 205.

moderately high, he reveals that the important inducements are found in the realm of higher basic needs and meta-needs satisfaction.

Maslow urges a departure from purely material considerations and a change to incentives which assist the development of people. He points out that human need fulfillment achieves this goal. Maslow claims that under fairly good conditions the lowest creature needs are taken care of easily.

Then as we rise higher in the hierarchy of basic needs, we find that money gets to be less and less important in buying them. Of the highest needs we can say that they come free or almost free. Or to say it another way, the higher need satisfactions of belongingness, of love and friendliness and affection, of respect given, and of possibility of building self-respect, all these are largely outside the money economy altogether.³

Enlightened management is alert to this fact. Therefore, the eupsychian leader attempts to gratify the higher needs in the work situation, not in an economic way, but by responding to man's needs for belonging, dignity, respect and actualization. In Maslow's view, the eupsychian management philosophy is concerned not only with achieving the purpose of the organization, but also with providing rewards contributing to the healthy growth of workers.⁴ Following his managerial philosophy, the work situation becomes a therapeutic

³ Ibid., p. 208.

⁴ The Farther Reaches of Human Nature, p. 237.

institution, one promoting psychological health by offering human incentives conducive to growth.

When the industrial climate is a healthy one, that is, where needs can be gratified, Maslow believes a synergetic effect takes place benefiting the worker and the organization. There is a fusion of what the worker wants personally with what is good for him and at the same time good for the enterprise.⁵ In order to achieve a healthy climate and to maintain the development of the workers, Maslow advocates the adoption of the eupsychian management principles.

In support of his position, Maslow relates that when confronted with opportunities to change jobs or work, that "many people are influenced by non-monetary rather than by monetary considerations."⁶ He reasons that a person may be losing by accepting a new position, thereby giving up friends, familiar surroundings, warm relationships with good people, and a number of intangible items. Nonetheless, Maslow contends that the eupsychian leader is aware of the incentives which are not set down in contracts nor given a monetary assessment. He claims that enlightened management procedures themselves attempt "to satisfy the higher needs in the work situation, in a non-monetary way, that is, to have the work

5 "Synergy in the Society", p. 171.

6 Eupsychian Management, p. 206.

situation give intrinsically high need satisfaction."⁷

Another characteristic of the eupsychian work situation is a prevailing spirit of brotherhood in which every person is transformed into a partner rather than an employee.⁸ Maslow believes the healthy climate and the democratic spirit of the enterprise tend to make the members think and act like partners. Under these conditions, responsibilities are shared mutually because the interests of each merges and represents one's own interest instead of remaining separated and isolated.⁹ Maslow claims that if the work atmosphere is influenced by humanistic supervision and eupsychian principles people are apt to behave as partners. The partnership does not entail a legal alliance or joint ownership, but it conveys the feelings and attitudes of brotherhood and belonging. The workers join in a common effort and are treated in a democratic manner which encourages them to cooperate.

Maslow is convinced that incentives include more than financial considerations. In his view, money steadily recedes in importance with increasing affluence and with increasing maturity of character, while higher forms of pay and meta-pay steadily increase in importance.¹⁰

7 Ibid., p. 208.

8 Ibid., p. 66.

9 "Synergy in the Society", p. 169.

10 The Farther Reaches of Human Nature, p. 239.

In developing the theory of non-monetary rewards, Maslow extends it to include the owners of wealth, and the entrepreneurs. He suggests that they can gain a return on their investments in ways other than financial. The leader, organizer or investor, could be rewarded by public honor of various sorts, through respect shown him, and in the high esteem in which he is held by the people. Maslow declares that "If such a man were greatly admired, respected, appreciated, approved, applauded, welcomed, then he would not need money."¹¹ These rewards would provide the persons with need gratification which is superior to the obsolete motivational concepts based exclusively on lower need satisfaction.¹²

In order to help the administrator identify need deficiencies and supply humane incentives, Maslow offers the grumble theory. By an analysis of the worker's complaints it is possible for the industrial leader to discern what is lacking and what is being sought. The low grumbles, Maslow explains are complaints associated with need deficiencies "at the biological and at the safety level, perhaps also at the level of gregariousness and belonging to the informal group."¹³ High grumbles relate to deficiencies at the level of esteem and self-esteem, where the questions involved would be those

11 Eupsychian Management, p. 204.

12 Ibid., p. 205.

13 Ibid., p. 238.

"of dignity, of autonomy, of self-respect, of respect from others, feelings of worth, of getting praise and of reward and credits for one's accomplishments and the like."¹⁴ The meta-grumbles indicate a lack of perfection, justice, beauty and truth. Maslow points out that human beings will always complain, but this should not foster a rejection of eupsychian principles. What the person is craving and wanting tends to be that which is just out ahead of him.¹⁵

2. Maritain's Observations About Incentives

An important incentive which Maritain recommends flows from his belief that a person ought to be given genuine possibilities for proprietorship. In the work situation, Maritain strongly urges co-ownership of the enterprise, factory or industrial complex. This type of incentive is not an "extra" attached to a job or position; rather it is built into the job role. Co-ownership affords workers the guarantee which private property brings to the development of personality. Maritain states that the regime of co-ownership should substitute as much as possible for wage-earning and should replace the servitude imposed by the machine by the participation of the workers' intelligence in the management and direction of

¹⁴ The Farther Reaches of Human Nature, p. 241.

¹⁵ Ibid., p. 240-242.

the enterprise.¹⁶ In reality, the patterns of joint ownership and joint management could replace the wage system, as well as the privileges of wealth, with a new personalistic system of life.¹⁷ Maritain envisions this associative form of industrial ownership as a society of persons connected with the management functions of the enterprise.

In the present economic state, the salary of the worker is a substitute for what his profit would be as co-owner. Maritain notes that this present system has given rise to abuses, therefore, he calls for a return "to a type of industrial ownership in which a group of technicians, workers and sleeping partners would all be co-owners of the concern."¹⁸ Joint ownership described by Maritain is not the same as a capitalistic co-ownership, where investors are remote from the operation and merely clip coupons. Maritain explains that for a collective ownership to be an efficacious aid to personality development, it is necessary that it not have for a goal depersonalized possession.¹⁹ In the new society of workmen, technicians and investors, the co-ownership of certain material goods or means of production would serve as a

16 Integral Humanism, p. 186.

17 The Rights of Man, p. 95.

18 Freedom in the Modern World, p. 204.

19 True Humanism, p. 182.

guarantee of the title of work and involvement. He claims that co-ownership of the means of work serves,

[...] as the material basis for a personal possession, for the possession no longer of a thing in space but of a form of activity in time, for the possession of a "charge" or of a title of work, assuring man that his employment is rightly his, attached to his person by a juridic link, and that his operative activity will be able to progress therein.²⁰

Maritain declares that the associative proprietorship provides a title and a social guarantee calling into action those qualities and talents which are fundamentally and inalienably the property of the worker. These qualities are his intelligence, his personal forces, and his physical capacities. The worker's title assures the person that his employment is rightly his; and that his talent and ability have opportunities to progress in his field of endeavors.²¹

The incentive of co-ownership carries with it deep meaning for the worker. It conveys a sense of dignity of the worker, a feeling of satisfaction in a job well accomplished, and an opportunity to incorporate his recommendations into the procedures and policies of the organization.²² Thus, he is able to exercise his liberty and intelligence in the management of the enterprise.

20 Integral Humanism, p. 188.

21 The Rights of Man, p. 95.

22 True Humanism, p. 183.

An added inducement connected with co-ownership embodies the common patrimony. The common patrimony for Maritain translates into concrete practices of personal payments of various kinds which have a direct significance for the worker and his family, as well as having a personal interest.²³ The common patrimony is more than a fund for the workers; it is a heritage passed on to them of work well done, of opportunities for them to utilize individual talents, and a legacy to transmit to their children.²⁴

As a result of joint ownership, the worker exhibits interest for the efficient functioning of the enterprise and manifests his operative responsibility, that is, his genuine concern about the well being of the organization.²⁵ Instead of awarding wages and bonuses, Maritain suggests that the worker receive a share of the enterprise and a share of profits realized.²⁶ Co-ownership, according to Maritain, offers a strong incentive because it provides the employee with financial gains, with opportunities to be a part of the enterprise, with provisions for the development of his personality, and with chances to assume responsibility.

23 Integral Humanism, p. 189.

24 True Humanism, p. 183.

25 Integral Humanism, p. 187.

26 Freedom in the Modern World, p. 204.

Before these inducements become widespread, and before the concept of co-ownership takes root, it is Maritain's contention that the liquidation of capitalism and individualism must take place. Unfortunately, the present value system emphasizes material production, technological advancement and the utilization of forces for the fecundity of money.²⁷ On the other hand, in a humanistic society, Maritain instructs that it is to man and his measure that the things of the world are referred.²⁸

Additional hidden incentives flow to the worker from the Christian philosophy of man which is the basis of Maritain's humanistic style of administration. What man is seeking, what he is searching for, he finds in the atmosphere generated by Maritain's philosophic approach to milieu management. Man is experiencing an awakening of a sense of worth and the worker is seeking respect as a working person.²⁹ In the environment generated by Maritain's humanistic thrust, man finds his dignity because respect is extended to him not for what he has, but for what he is.³⁰ In this setting, there is an acknowledgement of the human rights of the person. Therefore,

27 Integral Humanism, p. 191.

28 Ibid., p. 191.

29 The Rights of Man, p. 92.

30 Ibid., p. 65.

the worker enjoys rights which call for good, fair and just treatment. Moreover, the climate provides a setting in which the person has a chance to grow and expand as a human person.³¹

Furthermore, Maritain claims that a spirit of friendship prevails in this climate, one in which rivalries are reduced and fear of job loss minimized. A community of friends is fostered by a climate in which people express respect, esteem, affection, and dignity because they have been exposed to this benevolent type of behavior.³² There is an interdependence demonstrated not only in the work processes, but also in social areas. In this association of friends, a spirit of confidence and a sense of mutual concern is displayed by those who direct, and by those who carry out assignments.

In the integral humanistic society or enterprise, Maritain points out that people draw from the common good, as well as contribute to it.³³ The common good refers to those conditions which allow social groups and individual members relative egress to their own fulfillment as persons. The common good extends beyond monetary considerations, production techniques and plant improvements; the common good concretely

31 Ibid., p. 79.

32 "The Conquest of Freedom", p. 643.

33 Person and the Common Good, p. 41.

makes available to men everything necessary for leading a truly human life. Consequently, the climate of the enterprise can serve as a valid incentive to attract and to keep workers.

3. Commentary

In this portion of the chapter, significant notions emerging from the comparison of Maslow's thought and Maritain's ideas about incentives are set down. Reference is made to congruencies and differences in the observations offered by these authors, and notation indicating consistency regarding the use of terms, and the degree to which the observations of one author complement the thinking of the other. The concurrent topics to be treated stem from the authors' observations and comprise: a) The notion of non-monetary incentives; b) The influence of capitalism on choice of incentives; c) Organizational climate as an incentive; and d) Fellowship as an industrial incentive.

A. The Concept of Incentives

a) Incentives: Non-monetary

From the information gleaned in the comparison, it is clear that Maslow and Maritain concur that incentives extend beyond monetary considerations. There is agreement also that understanding inducements in terms of money, pay increases, and bonuses alone is an obsolete conception.

Maslow affirms that monetary incentives are antiquated and suggests a new set of rewards to investors other than financial. He recommends that returns for the use of monetary resources be made in terms of respect, acknowledgement, and acclamation.

As noted, Maslow discloses that too much importance is attributed to monetary and economic rewards. He warns that man does not exist on bread alone. Therefore, he discourages the sole use of financial and monetary inducements. He reveals that man has innate higher order needs which require satisfaction and that fulfillment of these needs cannot be bought. The notion of basic human needs and the salutary effects stemming from gratification are concepts in harmony with the earlier treatment of these topics.

Maslow emphasizes the fact that these needs can be satisfied within the framework of the enlightened management principles. These democratic norms provide for participation, for the dissemination of information, for conveying respect and dignity in human encounters, for opportunities to assume leadership and for possibilities of job expansion.

In his social writings, Maritain emphasizes the point that the worker should be provided with a just wage, that is one permitting him and his family to live relatively well. This overture is frequently viewed as an incentive; however, for Maritain, it is interpreted as a working man's right. In discussing incentives, Maritain discloses an inducement which

has far reaching ramifications. It is a response to a right of the working person to acquire private possession. He advocates the possibility of the workers becoming joint owners of the enterprise. The concept of co-ownership serves to provide the worker with the personal power of management. Maritain claims the material must be the property of him who works on it, of the rational being who molds and fashions it. As a result of co-ownership, workers would no longer be dominated by the machine because they would contribute their intelligence, experience and talents to the management of the enterprise.

Maritain's observation that co-ownership is a strong incentive, is a valid one because it is a response to a genuine human need. It conveys a sense of dignity to the worker, satisfaction for a job well done, a willingness to provide a little extra effort, an opportunity to participate, a chance to be a significant part of the enterprise, security from owning part of the organization and a feeling of accomplishment and achievement. At the same time, associative ownership provides economic benefits, psychological rewards, personality development and personal enrichment. The benefits stemming from co-ownership respond to the worker's needs, create a fraternal spirit, invoke democratic principles and treat the worker with dignity. Maritain sees all of these advantages flowing to the worker from this innovation.

The incentives which Maslow recommends pertain to basic need satisfaction. These incentives can be subsumed into Maritain's structure of incentives. The notion of co-ownership carries with it a claim to the satisfaction of man's higher order needs as advocated by Maslow. It would appear that Maritain's observations about co-ownership as an incentive are an expansion of the ideas expressed by Maslow and complement them.

b) Incentives: Influence of Capitalism on Choice

There is a difference of opinion between the two authors regarding the merits of capitalism. Maritain calls for associative ownership as an incentive which requires a change away from capitalism. He believes it should be liquidated. He recommends different economic structures in order to advance the idea of co-ownership.

Maritain writes about the ills of capitalism and its convoluted values. He asserts that the wealth of a few is accumulated at the expense of the many and the continuation of poverty for them. His objective is to restore man's dignity and specifically, the right of man to private ownership. The method he suggests to remedy this situation is via co-ownership. The pattern he recommends is not the same as that proposed by capitalism. In the capitalistic system, investors are remote from the operation, absent from the scene and

merely collect dividends.

Furthermore, Maritain believes that the open market and wild cat competition are wasteful practices. He subscribes to a cooperative method of production, in which quotas are assigned and each unit has an opportunity to work with dignity in order to meet demands, but do not over produce.

Maslow also suggests a change in the economic prospectus, one which would not equate profit solely with money. He rejects the linkage of money and incentives. At the same time, he emphasizes the point that competition is a good thing. Maslow insists that products must stand on their merits. Competition urges an enterprise to develop and improve them. He observes also that this type of consumer evaluation forces companies to be alert to human needs and the quality of products. Therefore, employers are prone to provide for the workers' human needs. Moreover, he claims this is necessary because workers who are not satisfied with the job conditions can readily assist the decline and fall of a firm. Maslow believes an organization seeking good products must be sensitive to the needs of the workers.

In voicing support for co-ownership, Maritain opposes capitalism. Maslow is not blind to the ills which can befall a worker when the industrial effort is geared to financial profit alone. Nonetheless, he believes that the free enterprise system forces industry to provide the higher need

incentives which workers require. Maritain's observations provide for need satisfaction through co-ownership, but within a different economic system. It appears that Maritain's opinions complement those of Maslow.

c) Incentives: Organizational Climate

From an examination of the observations of both authors it is noted that Maslow and Maritain concur that a good, healthy organizational climate is a valid work incentive. Both authors make congruent claims that what a person is seeking is to be found in the atmosphere generated by the principles endorsed by their humanistic concepts.

Maslow explains that a healthy work atmosphere is created by the use of the eupsychian principles. This salutary climate is fostered because of the humanistic assumptions upon which his management philosophy is predicated. Consequently, Maslow believes that the implementation of the principle of eupsychian management contributes to the growth of individuals. The principles help create a healthy organization and foster a humanistic climate, a climate in which need satisfaction is obtained by the workers.

In the eupsychian environment incentives are offered in a variety of ways in different situations. The governance structures allow for worker involvement and reflect the democratic attitudes. The atmosphere in the factory, office

or plant is friendly, non-hostile and fraternal because people are treated with respect and dignity. In these circumstances, a closer identification with the organization is noted, greater pride is taken in the work, better products are manufactured, and more sales are registered. Most important, the needs of individuals are being satisfied and they are developing as healthy human persons. As a result, the climate itself contains incentives for the workers and provides a therapeutic setting for work. Maslow's holistic vision tends to engage and to knit many concepts together affording a singular approach to multiple concerns.

Maritain recommends the creation of a new society, a new temporal city, one founded on the premises of Integral Humanism. This new social entity itself serves as an incentive which supplies rewards or extends considerations to the workers. The new society refers to an unique type of social entity, industrial organization or educational institution. Whatever form it takes, the climate is one which fosters respect for the person. The working conditions, the management procedures, the company policies, all focus on the worker. The healthy climate tends to help man manifest his original greatness by having him participate in all those activities which can enrich him. This humanistic atmosphere assists man to develop his potentialities and expand his creative forces.

In this environment, human rights and needs are recognized because Integral Humanism rests on assumptions

attributing to man inalienable rights and inherent dignity. What the human person requires is furnished by the principles incorporated in the philosophy of Integral Humanism. The reasoning is easy to follow and the conclusion is clearly understood. The humanistic climate is an incentive, it is a valid one because it provides the human person with those things which itself prescribes.

The climate created by the principles of administration derived from the works of the two authors responds to human needs as incorporated in the image of man developed by each. Since both are humanistic sources, they pursue those concerns which contribute to man's growth, perfection and development. It would appear that Maritain's observations complement Maslow's views because they address spiritual and ethical considerations besides physical and psychological ones.

d) Incentives: Fellowship

From an interpretation of the observations set down in the initial part of this chapter, it appears that Maslow and Maritain concur that fellowship is a valid work incentive. Maslow speaks of a spirit of brotherhood and a sense of partnership which are associated with eupsychian management. Maritain notes a fraternal spirit which proceeds from the incentive of co-ownership.

In Maslow's explanation of the enlightened management theory, it is seen that the workers become teammates and

colleagues rather than rivals and opponents. Furthermore, these principles foster a feeling of brotherhood in which the workers are transformed into partners rather than employees. In fact, these principles and the climate they engender, influence people to behave like partners. Under these conditions, responsibilities are shared and shouldered mutually, because the interests of each worker merges and appears as his own instead of remaining isolated concerns of each.

This partnership creates a sense of brotherhood and belonging. This sense of partnership emerges when the workers feel that they are part of the organization. At the same time, when the workers are treated like partners, they begin to think and act like partners. This experience is ego enhancing and rewarding; consequently, the concept of fellowship can serve as a legitimate incentive to the workers.

Within Maritain's purview, incentives benefiting the worker flow from the Christian philosophy of man which furnish the foundations for his integral humanistic approach. In the climate tempered by these norms, a spirit of friendship prevails in which hostilities are reduced and job insecurity is minimized. A common aim joins them and enkindles a spark of friendship. There are inter-relationships and cooperation demonstrated not only in the work processes, but also socially as well. In this community of friends, there exists a spirit of confidence and a sense of mutual concern by people for

people. The goals of friendship, peace, prosperity and tranquility are goals sought by workers; consequently, these qualities can be viewed as authentic incentives in the work situation.

It appears from the above comments that fellowship is a goal which can be reached by pursuing the recommendations of either author. The means each suggests offer fellowship as an incentive stemming from climate considerations. There is consistency noted in the reasoning of both Maslow and Maritain. Maslow refers to the satisfaction of human needs as a result of the eupsychian principles; Maritain looks at the social nature of man, his desire for friendship and his right to acquire private property. It appears that the observations of Maritain complement those offered by Maslow.

B. Summary

There is widespread congruency between the observations of Maslow and those of Maritain. They agree that incentives extend beyond monetary and material considerations. They are in accord that friendship and fellowship are valid work incentives. Further, they agree also that the healthy work climate itself serves as a genuine incentive to workers.

An important task that Maslow approaches is dispelling the idea that workers are concerned only with monetary incentives. He advises that a set of human incentives be introduced

which respond to the higher order needs of man. Maslow urges that the growth incentives replace the economic ones. To achieve this goal, he advocates using the eupsychian principles. These principles promote conditions directed to satisfying the higher needs of man and thereby contribute to his continued cooperation at work. Moreover, the application of the enlightened principles of management help create a healthy organizational climate in which people can develop and move towards self-actualization.

The notion of joint ownership which Maritain recommends to industry is a revolutionary incentive. It responds to a right lodged within the person, but requires a change in the present economic structures. A recasting of the capitalistic economic system is necessary because this incentive calls for workers gaining a share in the ownership of the enterprise instead of receiving regular salaries. This new incentive assures the worker a voice in decision making and policy formation processes. Consequently, the worker is not in a position of servitude and subservience to machines and production, but one of domination and control over them.

Greater than monetary inducements are the benefits one derives from working in a humanistic climate. As a result of this climate, the enterprise is more cohesive because the workers identify closely with the organization. Moreover, the work performed is good and the quality of the products is less defective. A tranquil atmosphere pervades the

organization because it is not managed by fear, force or intimidation, but rather by democratic principles in the hands of morally competent leaders. This is an important consideration because today there is a growing awareness of the dignity of the worker by the laboring classes. What they are seeking in the working community is provided by the principles of Integral Humanism.

A recurring rhythm in Maslow's writings is the theme of personal growth. He is fascinated by the thought of psychological growth of individuals, their healthy human development and their mental well being. He subscribes to the axiom that people should become all they are capable of becoming. This objective is achieved when the satisfaction of basic human needs are fulfilled and when the actualization of these person's potentialities, capabilities and talents are realized. In order for the work environment to respond to the satisfaction of man's basic needs, help him advance towards self-actualization and move towards full humanness, Maslow prescribes the eupsychian principles. Throughout his presentation, Maslow is consistent with a prime concern for the betterment of the individual.

Maritain also suggests inducements which can be extended to the worker in order to enhance his personality. He is concerned with affording the worker an opportunity to gain private property. Responding to this human right fosters an

expansion of personality which in turn is equated with perfecting the person. Maritain relies heavily on philosophical-religious assumptions, and is consistent in the use of concepts, terms and principles. In this chapter as in others, Maritain's considerations are philosophical, making it possible for a variety of avenues to be used in their implementation. A major concern for Maritain is raising man to the greatness that was once his. The contributions Maritain offers display congruency and consistency and are consistent with this theme. It appears from the presentation that Maritain's observations about incentives complement those offered by Maslow.

SUMMARY AND CONCLUSION

The purpose of this research was to compare the observations of Maslow and Maritain about six administrative concerns. The material analyzed provides the answers to the following questions:

1. Are there points of congruency in the comparison between Maslow's and Maritain's observations regarding the six selected administrative concerns?
2. Are there differences noted in the comparison between Maslow's and Maritain's observations regarding the six selected administrative concerns?

1. The response to the first question is yes; there are points of congruency noted in the observations offered by Maslow and Maritain. The findings indicate a recurrence of parallel observations by the two authors in the comparison of the six concerns. It would appear that the many similarities in the observations support Poirier's contention which implies that a consensus about man, a common view of the concept of man, would contribute to a greater commonality in the interpretation of various administrative functions and concerns.

Consequently, the frequent similar responses registered in the comparison, to some degree, support the hypothesis that the greater the consensus there is about man, the more parallel is the behavior extended to him. It is strongly suggested from their statements that both Maslow and Maritain endorse the opinion that one's philosophy of man does influence the

way the solution of many problems is reached in society, in work and in domestic situations.

2. The answer to the second question is also yes; there are differences noted in the observations submitted by Maslow and Maritain about the six administrative concerns. Some differences occur in the use of terms. This variance might be called an epistemological one since Maslow and Maritain attach different meanings to the same terms. They use the same words and expressions, but do so equivocally. Consequently, the suppositions and observations appear to be similar without being the same.

The principal difference between the two authors is recorded in their observations about the concept of man. Paradoxically, there are also important similarities registered. The authors are apparently saying the same thing when in reality, there is a divergence in their responses. Discrepancies emerge not in conclusions, but in different understandings of the premises from which they stem. It appears from the findings that Maslow's assumptions are empirical, naturalistic and psychological; while Maritain's suppositions are metaphysical, trans-natural and philosophical.

The findings also reveal that there is an apparent difference in the author's interpretation of the concept of humanism. Maritain opposes an anthropomorphic humanism which exalts man without reference to his Creator. Maslow's understanding of the concept provides a naturalistic explanation

and his central concern is for man's growth, fulfillment and creativity in the here and now. Although both authors submit to different meanings of humanism, they both view man as a unique creature with singular qualities.

Specific Findings.

The specific findings indicate areas of congruency in the comparison between Maslow's and Maritain's observations about the administrative concerns and allied topics, as well as differences. Furthermore, the findings also note whether the observations of one author complement those of the other.

1:A The following are the findings about the concept of man:

a) Both Maslow and Maritain concur that man has an intrinsic nature. Despite this agreement, the explanations of their positions are different. Maslow refers to man's intrinsic nature as a composite of innate traits, constitutional features, and physical aspects. Maritain views man as an animal endowed with reason; he sees man as a metaphysical person.

b) The authors disagree about the origins of man. Maslow supports a naturalistic evolutionary concept, while Maritain subscribes to a Christian notion of man's origin.

c) Both authors concur that man has a proper nature which makes him unique; furthermore, they agree that man is

an integral entity who acts and reacts as a whole. In this discussion also, the explanations they provide are at variance.

1:B The observations of Maslow and Maritain are congruent in stating that man has properties which belong to him alone as an individual and others which are his because he is a member of a species. The two scholars differ in identifying the properties, as well as to the specific nature of each property.

a) Both authors agree that these properties are indigenous to man, require fulfillment and cannot be ignored without doing violence to the person. In describing these properties, Maslow refers chiefly to basic human needs and Maritain cites human rights. These are different concepts, the needs are biologically rooted while the rights are associated with man's unique origin.

b) Maslow and Maritain concur that man is endowed with the ability to think, to reason, to be creative and to love. Maslow's explanations are biological and psychological and refer to man's holistic constitution, whereas Maritain's explanations are philosophical and religious and refer to man's psycho-somatic composition.

1:C Maslow's and Maritain's positions are congruent in stating that man possesses potentialities; they also agree that these are not actualized to the fullest degree by man. The concept of becoming is explained by Maslow with reference

to man's psychological capacities. Maritain identifies potentialities with man's psycho-somatic composition which accounts for spiritual, intellectual, as well as the physical and psychological capacities of the person.

1:D Both authors concur that man is an independent being who enjoys freedom of choice. Maslow accepts this concept, demonstrates its functions and indicates that man is a self-determining being. On the other hand, Maritain provides a philosophical rationale for freedom of choice with relation to the human will.

a) Both authors' views are congruent in claiming that free choice is influenced by a myriad of stimuli from within and outside the person. However, Maritain states that although the degree of freedom might diminish it only rarely disappears.

b) The authors differ in their interpretation of freedom of spontaneity. Maritain conceives of it as mastery of self and freedom of the constraints of selfishness; the concept has spiritual implications. Maslow's notion of spontaneity pertains to a feeling of being uninhibited; the concept has physical and psychological overtones.

1:E Both authors concur that dignity is due to the person. They differ in their analysis of the concept of dignity. Maritain links human dignity to the philosophical-religious concept of man, while Maslow relates it to

bio-genetic considerations of man.

1:F Maslow and Maritain differ about the destiny of man. Maritain subscribes to a dual destiny: temporal and supra-temporal. Maslow views man's destiny as becoming all he is possible of becoming in the temporal order.

a) The authors disagree about the relationship between the manner in which one pursues the temporal goals and the attainment of the supra-temporal ones. Maslow does not allow for man's transcendental destiny. Maritain, however, indicates that there is a connection between the way temporal ends are sought and the attainment of the supra-temporal one.

b) Maritain and Maslow concur that man should become all that he is possible of becoming. Maritain goes beyond the notion of self-actualization and human perfection and indicates that man was made by God and he was made for God.

The findings indicate that the philosophical-religious considerations of man, prominent in Maritain's cogitations, are lacking in Maslow's observations. This is a significant omission with far reaching ramifications. Maslow does not admit of a spiritual dimension in man. The findings also reveal congruent principles enunciated by Maslow and Maritain. It appears that these refer mainly to biological, psychological and social aspects of man.

2:A The findings about the factor of interaction indicate the following.

a) Both Maslow and Maritain place emphasis on interactions as opportunities for growth; in this respect their responses are congruent. It is noted that all of the psychological and therapeutic ramifications contained in Maritain's philosophical concepts have not been extracted. It appears that Maslow's recommendations about communication and relationships are more specific; therefore they complement the notions offered by Maritain.

b) The findings report that Maslow and Maritain view communication as a vehicle for exercising an influence on persons. In this consideration, one finds that Maritain's contributions are included in Maslow's observations. The observations are congruent.

c) Maritain and Maslow concur that a person is subject to negative consequences when healthy relationships are lacking. Maslow's assumptions are related to basic need frustrations, while Maritain refers to a thwarting of the social nature of man. The thinking of both authors is similar; however, the psychological effects are more detailed in Maslow's comments and for that reason, they complement Maritain's observations.

d) The authors differ in their interpretations of the concept of ethics. Maslow conceives of ethics as enhancing an act rather than the agent; for Maritain the reverse is true. Maritain's considerations of relationships extend beyond the temporal and psychic levels and are linked with

the spiritual. The notions which Maritain advocates can serve to complement those advanced by Maslow.

e) The findings reveal that Maritain and Maslow concur that interpersonal relationships are co-natural to man. Maslow pursues this topic in keeping with his theory of basic human needs. Maritain bases his observations on the assumptions that man is by nature a social being. Although the observations arise from different premises, they are congruent.

f) Both Maritain and Maslow place a great deal of importance on friendships and the qualities manifested in this type of relationship. In this discussion their observations are congruent. Maslow's endorsement stems from his assumptions about the higher order human needs. For Maritain, the reasons go beyond the physical and psychological; he traces friendship to man's common nature, common origins and common dignity. It would appear that Maritain's references complement and expand those of Maslow.

3:A The research reveals the findings listed below about the factor of participation.

a) Maslow and Maritain support the belief that members of an organization should participate in regulating plant affairs. Maritain claims participation is a right of man and Maslow states man has a basic need for involvement. It appears that Maslow's specific psychological observations complement Maritain's recommendations although they are

contained in Maritain's philosophical notions of man.

b) The findings indicate a congruency between Maslow's and Maritain's observations viewing participation as a growth experience. Both authors view participation as supplying experiences calling for the actualization of human potentialities. Maslow's insights refer to psychological aspects of man and Maritain's to philosophical considerations. Maslow's remarks complement those offered by Maritain because they are detailed and specific.

c) Maritain and Maslow differ in discussing the notion of partnership. Maslow writes about a feeling of partnership which stems from belonging and participating, while Maritain speaks of the concept of co-ownership which gives a person a right to participate. The observations by Maritain complement Maslow's ideas since they deal with a real type of participation and a genuine kind of partnership.

4:A The findings disclose the following information about the factor of leadership.

a) The views of Maritain and Maslow are congruent, namely, that the leadership role entails two major functions: maintaining the organization in a viable condition, and contributing to the development of workers. Maritain cautions the leader about providing a truly humanistic work climate and Maslow alerts the leader to be sensitive to psychological considerations. What Maslow advocates can be achieved within the framework of Maritain's structures; however, the reverse

is not so. Therefore, Maritain's notions complement those of Maslow.

b) Both authors' views are congruent about the role of the humanistic leader. A priority is indicated in favor of human concerns. What Maslow advocates can be achieved within the parameters of Maritain's thought. The opposite, however, is not true; consequently, Maritain's contributions appear to complement and extend Maslow's opinions.

c) The observations of both authors are congruent about the leadership commitment which accentuates the importance of the person. Maritain indicates that the components of Integral Humanism provide the leader with new directions to solve problems and new ways for interpreting policies. Maslow claims that the Third Force principles influence the leader's actions toward his fellow man. It appears that Maritain's assumptions can be more extensively employed; for this reason, Maritain's observations complement those offered by Maslow.

d) The findings disclose that both authors concur that a good leader possesses specific characteristics and special qualities. Furthermore, each scholar recommends that the leader be imbued with the qualities and attitudes fostered by his own humanistic assumptions. Maslow implies that all persons can qualify for leadership roles, while Maritain holds the opposite conviction. It appears that Maritain's observations complement those suggested by Maslow.

e) The findings reveal that Maslow and Maritain concur that it is possible to define and identify the ideal leader. They agree that the leader should possess some definite expertise; however, Maritain views the ideal leader as a good moral person and Maslow depicts him as a psychologically mature person whose needs are relatively gratified. Maslow points to the functional leader as ideal for particular situations. On the other hand, Maritain speaks of the benevolent leader and the broad preparations for leadership which would include exposure to practical and philosophical studies. The observations of the authors are similar, but those of Maritain expand and complement those suggested by Maslow.

f) Both authors' ideas are congruent regarding the leader ability to confront the changing future with confidence. Maslow states that a self-actualized person can respond to new situations with creativity and spontaneity. Maritain holds that a prudent leader with Christian humanistic views can cope with the future. Although the observations are similar, Maritain's comments expand and complement Maslow's ideas.

5:A The findings in this research indicate the following information about the factor of authority.

a) The findings reveal a congruency between Maslow's and Maritain's thought supporting the democratic concept of governance and management. Maslow's view of the democratic concept is related to the American political idea and contains

psychological notions, as well as civic, fraternal and benevolent insights. Maritain's development of the idea is philosophical and rests on humanistic political foundations. The interpretation of this concept offered by Maslow appears limited, while that of Maritain is broad; to this extent the observations of Maritain complement the ones offered by Maslow.

b) The findings show that Maslow and Maritain concur that a democratic commitment is necessary on the part of leadership; however, each author explains the commitment differently. Maslow equates it with a eupsychian commitment; Maritain relates it to a spiritual commitment. It seems that the broader concepts presented by Maritain enlarge the ideas advocated by Maslow; therefore Maritain's views complement those submitted by Maslow.

c) The findings show that Maslow and Maritain concur in identifying the prime characteristic of the democratic concept as human concern. Maslow believes that human concern is manifest in the democratic principles which are incorporated in the eupsychian theory of management. Maritain contends that human concern emerges from the democratic principles embedded in a humanistic political philosophy. It seems that Maritain's observations serve to expand and complement those contributed by Maslow.

d) The findings reveal a congruency between Maslow's and Maritain's views that an autocratic philosophy of governance

and management denies man his dignity; both authors oppose the authoritarian approach to management of social groups.

e) The findings show that Maslow and Maritain concur that the leader is the person who has authority. Maslow discusses the notion of functional leadership and B-power which is based on facts, expertise, experience, and know-how. Maritain analyses the political origins of authority and claims that it rests with the people and is transferred to the leader. The ideas which Maritain advocate go beyond the physical requirements of a task and deal with the personal liberty that men enjoy; therefore, it appears that Maritain's observations complement those set down by Maslow.

6:A The findings in the dissertation indicate the following about the factor of incentives.

a) The findings indicate a congruency between the thinking of Maslow and Maritain showing that incentives extend beyond monetary considerations. The incentives which Maslow proposes pertain to the satisfaction of man's basic need requirements. Maritain suggests co-ownership as a major incentive for workers. Maslow appeals to psychological needs lodged in the person and Maritain refers to human rights inherent in the person. Both authors recommend various non-monetary incentives; however, it appears that what Maritain endorses complements Maslow's recommendations, because it also provides for the gratification of basic needs.

b) The findings show that the authors disagree about the merits and influence of the capitalistic system on inducements. Although Maslow is aware of some of the ill effects of capitalism, nonetheless, he supports this competitive system because it insures quality products which in turn encourages a positive response to human need satisfaction. Maritain believes the economic system must be changed in order to provide for co-ownership. The satisfaction of human needs and the concern for quality products which Maslow points to can be addressed by Maritain's recommendations; therefore, Maritain's suggestions complement those of Maslow.

c) Maslow and Maritain concur that a good, healthy organizational climate is a valid work incentive. They disagree in that each author claims that what a worker is seeking is to be found in the climate generated by the principles endorsed by his concepts of humanism. Since both are humanistic scholars, they offer recommendations which contribute to man's growth, perfection and development while on the job. However, it would appear that Maritain's observations complement Maslow's views because they address the spiritual, as well as the psychological aspects of man.

d) Both Maslow's and Maritain's ideas regarding fellowship as a legitimate human incentive are congruent. Maslow points to the fraternal spirit which is generated as a result of the eupsychian management principles; Maritain refers to a

fellowship which stems from the idea of joint ownership. Maritain also examines the social nature of man which makes him seek companionship, and Maslow alludes to man's need for human relationships. The observations of Maritain appear to complement those of Maslow.

The findings indicate areas of congruency between the observations of Maslow and those of Maritain. The agreement between their observations is most noted in addressing the administrative factors of interaction, participation, leadership, authority and incentives. In the treatment of the concept of man, the differences do not appear on the surface because they are lodged in the fundamental interpretation of the nature of man. For Maritain man is material and spiritual, but for Maslow, man is a material creature. In the subsequent analyses, Maritain refers to spiritual aspects or qualities associated with a particular factor, while Maslow is limited to a presentation of natural and temporal facets. For this reason, Maritain's considerations extend beyond the temporal and material. It appears that the recommendations set down by Maritain complement many of those offered by Maslow.

Nonetheless, it is the contention of the researcher that the recurrence of congruent contributions noted in the findings arise from the fact that both Maslow and Maritain are humanistic scholars who view man as an unprecedented being.

Future Considerations.

1. A task that yet remains to be accomplished is to establish the validity of the hypothesis that there is a significant relationship between the view one has of man and the administrative behavior extended to him. To establish this relationship between the independent variable, man, and the administrative variables, a refinement of empirical data is required.

2. It remains for the future to complete an evaluation of the contributions of Maritain's Integral Humanism and those of Maslow's Third Force Humanism. Is it possible to judge the superiority of one over the other? In order to resolve this problem, it would be necessary to construct a set of criteria which would be capable of testing the merits of one system over the other.

3. The areas of agreement noted in this study regarding administrative duties could serve as the basis for an integration study. Some information is available from this research which could assist integrating Maslow's and Maritain's congruent observations. The process of integration is a legitimate means of expanding the realm of knowledge; by means of a synthesis, information about concepts grow.

4. The findings suggest that future educational research should be oriented toward analyzing the meaning of administrative concepts, examining organizational assumptions

and investigating the ambiguous beliefs underlying policies and practices. This observation strongly suggests that a philosophical redirection of educational research is needed. Philosophy affords a degree of knowledge greater than that offered by specific sciences in that it is more universal and grasps the essentials and the ultimates in a small number of principles. It is not concerned with proximate explanations, but proceeds beyond the point at which specific sciences are forced to stop and addresses the questions which specific sciences by their nature are incapable of answering. Therefore, philosophy enables the researcher to understand the position and bearing of special sciences in the sum-total of human knowledge.

5. A project which remains to be accomplished is the comparison of additional factors emerging from organizational and administrative theory studies. If Maritain's Integral Humanism and Maslow's Third Force Humanism were to examine other administrative factors, would as many similarities emerge?

6. Another project for possible development is the formulation of humanistic administrative guidelines for the governance of Religious Orders within Churches. Religious communities are social entities; many of these groups use the authoritarian model of governance. The concept of humanistic administration can fruitfully be applied to these societies.

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An outstanding manual of Maslow's humanistic psychology which is aimed at helping people become self-actualizing, fully human and mentally well. The book is an optimistic thrust toward a future based on the intrinsic values of humanity.

-----, Motivation and Personality, New York, Harper and Row, Publishers, (Second edition), 1970, vii-369 p.

This text provides a background for understanding Maslow's eupsychian theories. It is a basic work presenting a theory of motivation and its relationship to the system of basic human needs. It is required reading for students of Third Force studies.

-----, Religions, Values and Peak Experiences, New York, The Viking Press, 1970, v-123 p.

The author associates peak-experiences with religious experiences, and believes that the religious experience can be scientifically studied and induced.

-----, The Psychology of Science, Chicago, Henry Regnery Company, (Second printing) 1970, ix-168 p.

The author advocates a humanistic science rather than a classical mechanistic science. Human personality and behavior are concepts which evade the complete understanding of science.

-----, The Farther Reaches of Human Nature, New York, The Viking Press, (Sixth printing) 1974, vii-423 p.

This is the author's first posthumous work and is an excellent presentation of Third Force psychological concepts. The book is an extension of Towards A Psychology of Being and contains a synthesis of his ideas on synergy, creativity, satisfaction, cognition, human needs and human fulfillment.

McGregor, Douglas, The Human Side of Enterprise, New York, McGraw-Hill Book Company, Inc., 1960, v-246 p.

The classical concepts of Theory X and Theory Y are developed, explained and applied by the author. The text advocates the use of policies and practices which aim at a fusion of the goals of the individual and those of the organization.

Pierce, Douglas, An Analysis of Contemporary Theories of Organization and Administration, doctoral thesis presented to the Graduate Council of the University of Florida, 1963, 315 p.

This research explains the basic characteristics of contemporary theories of organization and of administration. The author attempts to analyze a broad perspective of organization by identifying and ordering the factors accounted for by several theories.

Poirier, Yves, Une Analyse de Facteurs Administratifs au Moyen d'une Etude comparative des Perceptions de l'Organization et de l'Administration Scolaire, unpublished doctoral thesis presented to the School of Graduate Studies of the University of Ottawa, Ontario, 1971, 252 p.

The study explains fundamental data proper to contemporary theories on organization and administration. The research offers theoreticians the essential elements which ought to enter into a complete theory for the organization and administration of schools.

Royce, S.J., James E., Man and His Nature, New York, McGraw-Hill Book Company, Inc., 1961, v-363 p.

A modern presentation of the nature of man, his powers and operations within the framework of scholastic philosophy, which incorporates recent scientific psychological insights.

Tagiuri, Renato and George H. Litwin (eds) Organizational Climate, Boston, Division of Research Graduate School of Business Administration, Harvard University, 1968, iii-241 p.

A series of articles exploring the concept of organizational climate. Notable articles include the concept and nature of organizational climate, interaction of persons and organizations, the measurement of college environments and industrial climate.

Urwick, Lyndall F., The Elements of Administration, New York, Harper and Brothers, Publishers, 1943, 13-132 p.

This volume constitutes one of the best studies on the process of administration and it is done in a clear, terse, understandable manner.

APPENDIX 1

ABSTRACT OF

A Comparison of Six Administrative
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The purpose of this study is to compare two humanistic viewpoints regarding six selected administrative concerns. Abraham Maslow and Jacques Maritain have been designated as the subjects of this project. The specific intention of this study is to compare Maslow's and Maritain's thinking in its evolved state about a set of six selected administrative factors.

This thesis attempts to respond to the following questions.

1. Are there points of congruency in the comparison between Maslow's and Maritain's observations regarding the six selected administrative concerns?
2. Are there differences noted in the comparison between Maslow's and Maritain's observations regarding the six selected administrative concerns?

Concurrent themes which emerge from their observations about the particular concept examined are also appraised for congruency and differences.

Chapter one reveals that the concepts of man that Maslow and Maritain formulate are not identical. They use similar

¹ Alfred F. D'Alonzo, doctoral dissertation presented to the School of Graduate Studies of the University of Ottawa, Ontario, 1978, xiv-274 p.

terms in describing man's characteristics and emphasize the same qualities in discussing his uniqueness. However, their interpretations of these ideas are different. Despite this fact, both authors view man as a unique creature endowed with singular qualities.

In chapter two, the concept of interaction is examined in terms of communication and relationships. Maslow and Maritain agree that relationships are co-natural to man; that interactions foster growth; that negative results stem from a lack of healthy interactions; that communication is a means of exerting an influence on people; and that friendship serves as a model for good interpersonal relationships. However, Maritain alone attributes ethical considerations to human interaction. It is noted that although there is agreement regarding observations, the explanations of the ideas are different.

In chapter three, the concept of participation is compared. Maslow and Maritain support the ideas that the members of an organization should participate in regulating its affairs, and that participation in these matters could be valid growth experiences. However, Maslow views partnership as a feeling experienced by employees as a consequence of participation, while Maritain conceives it as a real alliance which provides avenues for participation.

In chapter four, the concept of leadership is compared. Maslow and Maritain concur in defining the role of the humanistic leader, they agree that the leadership function entails maintaining a viable organization and advancing the welfare of workers. They concur in stating that leadership requires specific characteristics along with a commitment. They agree also, that it is possible to identify the ideal leader and that the leader should be able to confront the changing future. In all these conclusions the authors' explanations of their views differ.

In chapter five, the comparison is about the concept of authority. Maslow and Maritain endorse the democratic concept of governance and management. They concur that the prime characteristic of the democratic concept is human concern, and that autocratic forms of governance deny a person his dignity. They agree also that the leader is the person who has authority and that a democratic commitment is a necessary part of the leadership requirement. In those areas of congruency it appears that the observations of each are based on different premises.

In chapter six the comparison is with reference to the concept of incentives. The thinking of the authors is congruent in stating that incentives extend beyond monetary considerations; that a good healthy organizational climate is a valid work incentive; and that fellowship is also a legitimate

human incentive. They disagree about the influence of capitalism on the availability and kinds of inducements. It also appears that the authors' explanations of their positions differ.

The answer to the initial questions are set down in the conclusion. The response to the first question is yes; there are points of congruency noted in the observations offered by Maslow and Maritain. The recurrence of similar observations throughout the study, to some degree, support the hypothesis that the greater consensus there is about the concept of man, the more parallel is the behavior extended to him.

The answer to the second question is also yes; there are differences noted in the observations submitted by Maslow and Maritain regarding the six administrative concerns. It appears that the authors use the same words and expressions equivocally. Consequently, the suppositions and observations seem to be similar without being the same. The assumptions of Maslow are empirical, naturalistic and psychological, while those of Maritain are metaphysical, trans-natural and philosophical. There also appears to be a difference in the author's interpretation of humanism. Maritain subscribes to a theocentric humanism and Maslow adheres to an anthropomorphic humanism.