

Lonergan and Maslow: Two Ways of Development

Sabrina Tucci

A Thesis

In

The Department

of

Theological Studies

Presented in Partial Fulfillment of the Requirements
For the Degree of Master of Arts (Theological Studies) at
Concordia University
Montreal, Quebec, Canada

December 2009

© Sabrina Tucci, 2009



Library and Archives
Canada

Published Heritage
Branch

395 Wellington Street
Ottawa ON K1A 0N4
Canada

Bibliothèque et
Archives Canada

Direction du
Patrimoine de l'édition

395, rue Wellington
Ottawa ON K1A 0N4
Canada

Your file *Votre référence*
ISBN: 978-0-494-67208-2
Our file *Notre référence*
ISBN: 978-0-494-67208-2

NOTICE:

The author has granted a non-exclusive license allowing Library and Archives Canada to reproduce, publish, archive, preserve, conserve, communicate to the public by telecommunication or on the Internet, loan, distribute and sell theses worldwide, for commercial or non-commercial purposes, in microform, paper, electronic and/or any other formats.

The author retains copyright ownership and moral rights in this thesis. Neither the thesis nor substantial extracts from it may be printed or otherwise reproduced without the author's permission.

In compliance with the Canadian Privacy Act some supporting forms may have been removed from this thesis.

While these forms may be included in the document page count, their removal does not represent any loss of content from the thesis.

AVIS:

L'auteur a accordé une licence non exclusive permettant à la Bibliothèque et Archives Canada de reproduire, publier, archiver, sauvegarder, conserver, transmettre au public par télécommunication ou par l'Internet, prêter, distribuer et vendre des thèses partout dans le monde, à des fins commerciales ou autres, sur support microforme, papier, électronique et/ou autres formats.

L'auteur conserve la propriété du droit d'auteur et des droits moraux qui protège cette thèse. Ni la thèse ni des extraits substantiels de celle-ci ne doivent être imprimés ou autrement reproduits sans son autorisation.

Conformément à la loi canadienne sur la protection de la vie privée, quelques formulaires secondaires ont été enlevés de cette thèse.

Bien que ces formulaires aient inclus dans la pagination, il n'y aura aucun contenu manquant.

■ ■ ■
Canada

ABSTRACT

Lonergan and Maslow: Two Ways of Development

Sabrina Tucci

Bernard Lonergan's understanding of the developing subject is conceived concretely in terms of the broadening horizon of the subject towards a real apprehension of the human good, from particular good to the notion of value. I will argue that Lonergan's understanding of the developing subject is a complex phenomenon rooted in the self-transcending existential subject's freedom and apprehension of value, which precedes decision-making and which orients the course of one's personal development.

An analysis of Bernard Lonergan's understanding of the development of the subject reveals that he drew heavily from the psychologist Abraham Maslow. My main purpose is to retrieve Lonergan's insights on personal development by comparing to what extent his thinking is similar to and different from that of Maslow's. I will argue that although there are similarities in their thought, the perspectives they offer regarding human nature are reached from within very different horizons, and therefore their understanding of personal development, although complimentary, is foundationally different.

In the final chapter I offer suggestions for merging the two thinkers' thought in order to provide a more complete understanding of personal development which takes seriously considerations from both psychology and theology.

Acknowledgements

I would like to thank Tad Dunne, Robert Henman, Patrick Byrne and Mona Abbondanza for their invaluable and gracious help in answering and guiding some of my questions, and of course, to Paul Allen, my brilliant and patient thesis supervisor.

Dedication

For my children.

Table of Contents

Introduction	p. 1
Chapter 1	Maslow on Development p. 4
	Human Motivation and Hierarchy of Needs p. 8
	Blocks to Development p. 14
	Evasion of Growth p. 15
	Needs, Choice and Values p. 19
	Two-fold Human Nature p. 23
	Psychology of Transcendence p. 25
	Conclusion p. 29
Chapter 2	Lonergan on Development p. 31
	Emergence p. 31
	Knowing, Deciding and Loving p. 32
	Self-Knowledge p. 35
	Horizons p. 36
	Feelings and the Scale of Values p. 37
	Conversion p. 42
	Freedom and Choice p. 44
	Obstacles to Development p. 46
	Tension – Limitation and Transcendence p. 49
	Two Ways of Development p. 51
	The Human Good and the Love of God p. 52
	Conclusion
Chapter 3	Comparison..... p. 54
	Self-Knowledge p. 54
	Hierarchy of Needs and Values p. 55
	Choice p. 59
	Scale of Preference p. 60
	Blocks to Development p. 61
	Knowing and Doing p. 62
	Limitations and Transcendence p. 65
	Horizons of Understanding & Philosophical Presuppositions of Human Nature..... p. 65
	Conclusion p. 70
Bibliography.....	p. 73

INTRODUCTION

This thesis aims to offer answers to the question of personal development from two perspectives (the theological and psychological) by presenting the views of two thinkers, Bernard Lonergan and Abraham Maslow. The underlying assumption is that since both disciplines are concerned with human nature and the human experience, knowing about each other's insights and methods will make for a richer understanding of personal development. A consideration of personal development should therefore consider both perspectives and integrate the data of psychology and theology in order to provide a more comprehensive understanding of personal development.

Theological approaches to personal development can be focused too heavily on the scriptural/spiritual/intellectual side of the equation and psychological approaches can relegate theological considerations to a relatively unimportant status, emphasizing empirical findings, behavioural or social manifestations of deeper realities. An approach that relies too heavily on one or the other will suffer from limitations that will cripple the effort to understand the whole person. Focus on the whole person challenges limited, incomplete and inadequate perspectives of human nature.¹

In the 1950's, humanistic psychology emerged in reaction to behaviourism and psychoanalysis. Humanistic psychology defined itself as a "third force" in contrast with clinical psychology (influenced by Freudian psychoanalysis, which studies mental illness) and traditional academic, experimental psychology (influenced by behaviourism, which tends to reduce human behaviour to statistical correlations between different kinds

¹ A recognition of the need to consider the whole person when talking about personal development is reflected in Paul VI's encyclical *Populorum Progressio*. He articulates a vision of development which he called "integral development". *Populorum Progressio* called for an integral scale of values. Lonergan speaks of this "integral scale of values" as being hierarchical, as does Maslow.

of stimuli, responses and personality traits). Lonergan indicates his familiarity with this school of psychology and with Maslow in particular in several places in *Method in Theology* and other articles. In fact, he makes an explicit connection between human development and the levels in Maslow's scale.²

Thompson³ argues that many of the notions and insights of Maslow's existentialist, humanistic psychology shaped the development of Lonergan's ideas of the notion of value from something which is immanent within every act of rational self-consciousness to something which is apprehended through feeling.

My research endeavours to gather Lonergan's writings relevant to human development and to compare and contrast them to those of Maslow's in order to evaluate the similarities and differences between the two thinkers' thoughts on personal development. This understanding will be rounded off by considering insights from Maslow and Lonergan which can be meaningful and useful, and ultimately be applied in the concrete reality of personal living. These considerations will further clarify the purpose of this thesis, namely to understand personal development.

In the first chapter of this thesis, I will offer a descriptive analysis of Maslow's understanding of personal development. I will then turn to a descriptive analysis of Lonergan's understanding of personal development (chapter 2). Such an approach will give us the methodical foundation for establishing first, how their thoughts are similar and secondly, how they are different. In pursuing this method, we will arrive at two major discoveries. First, that their thoughts on personal development reveal similarities in terms of the importance of self-knowledge, hierarchies of human needs and human values, of

² Lonergan, Bernard, *Method in Theology* (Toronto: University of Toronto Press, 1996), 39.

³ Thompson, Donald F. "Ethics of Metaphysics and Ethics of Value: A Study in the Thought of Bernard Lonergan" (PhD diss., McGill University, 1981)

choice, and the blocks to development. Second, we will see how their thoughts on personal development reveal foundationally different views on human nature. Finally, I will suggest how their thinking can be integrated and brought together to inform a fuller understanding of human development. (chapter 3).

CHAPTER 1 – Maslow on Personal Development

Traditionally, the psychologist's main activities have been the assessment and treatment of pathos (suffering). With the emergence of humanistic psychology, psychology shifted from a position of mental health to values.⁴ This has resulted in a more optimistic view of the person, of the nature of the human experience, and of one's capacity to attain a life of meaning and significance.

Humanistic psychology gave rise to several different therapies, all guided by the idea that people possess the inner resources for growth and healing and that the point of therapy is to help remove the obstacles which would prevent growth and healing. The aim of humanistic therapy became to help the client approach a stronger and healthier sense of self, which would allow that self to flourish, also called self-actualization.

The best known proponent of humanistic psychology is Abraham Maslow. Maslow was concerned with what constituted positive mental health. He addressed the nature of the human experience, with a focus on consciousness, choice, responsibility, intentionality, meaning, value and creativity. Consequently, he understood the role of the psychologist more in terms of helping the patient become all that s/he could be, than of focusing on pathological reasons for behaviour. Maslow saw therapy not only as a 'sickness-remover', but a 'value-uncovering technique'.⁵

Maslow reacted against reductionism in psychology, and proposed an alternative holistic approach to understanding the human person. He integrated his pursuit of

⁴Humanistic psychology is rooted in existentialist thought and stresses a phenomenological view of human experience, seeking to understand human beings and their behavior by studying subjective experience and conducting qualitative research. Findings are arrived at by understanding a phenomenon from the research participant's perspective and by understanding the meanings people give to their experience rather than by statistical or other quantitative procedures.

⁵ Maslow, Abraham, *Toward a Psychology of Being* (New York: John Wiley and Sons Inc., 1999), 195.

psychological truth with philosophical questions, which he felt were inseparable, and presented an encouraging view of human nature based on what he claimed to be his intuitive understanding, but which he believed could be confirmed by empirical testing and external validation.

Maslow explored the nature of self-actualization in terms of the operational meaning of the self-actualizing process, rather than offering an abstract understanding. He described the ways in which one self-actualizes: namely by experiencing fully, repeatedly making the growth choice rather than the regression choice, letting the self emerge by listening to the “impulse voices”, being honest with oneself and taking responsibility for oneself, making choices that are constitutionally right for oneself, being intelligent, knowing one’s strengths and weaknesses, and identifying and giving up defences.

Maslow believed in a basic human decency which is natural to the entire species and encouraged people to be true to their inner nature. He believed that each of us can verify this essential core of goodness within ourselves by carefully observing our motivations. Human beings are motivated by unsatisfied needs. If they appear to be other than good and decent, he claimed, it is because they are reacting to a deprivation of human needs.

According to Maslow, “human nature is not nearly as bad as it has been thought to be”.⁶ Maslow argued that historically, human potential has been underrated because philosophers have conflated psychologically healthy people with the unhealthy or pathological. According to Maslow, if we want to understand human potential, the farthest reaches of human nature, we need to look to psychologically superior individuals.

⁶ Maslow, *Toward a Psychology of Being*, 4.

Maslow lists clinically observable characteristics of healthy people – people who are motivated primarily by trends of self-actualization.⁷ He argued that there are objectively describable and measurable characteristics of psychologically healthy individuals as well as subjectively confirmable feelings of living by growth (rather than fear). The most evolved people (the most mature, psychologically healthy individuals) are those who have retained and developed their uniquely human capacities (those capacities which define human beings and differentiate them from other animals). According to Maslow, we are most fully human in moments of self-actualization, as transient as these moments may be.

Maslow found that self-actualizers are actually better perceivers of reality. The climax of self-actualization is the peak-experience.⁸ Perception of the world changes as a result of peak-experiences. Because the peak-experience is the authentic elevation of the human being, reality is understood in terms of the highest values: truth, beauty and goodness - the eternal verities. There is a fusion of facts and values during these peak moments; one realizes that that which ought to be, is.

Maslow reveals an appreciation for humanity's high possibilities as well as a disappointment that only a small portion of humanity ever actualizes its potential.

“All the evidence that we have...indicates that it is reasonable to assume in practically every human being, and certainly in almost every newborn baby, that there is an active will towards health, an impulse toward growth, or toward the actualizing of human potentialities. But at once we are confronted with the very saddening realization that so few people make it. Only a small proportion of the human population gets to the point of identity, or of selfhood, full

⁷ Maslow, *Toward a Psychology of Being*, 32.

⁸ “The term peak-experiences is a generalization for the best moments of the human being, for the happiest moments of life, for experiences of ecstasy, rapture, bliss, of the greatest joy. I found that such experiences came from profound aesthetic experiences such as creative ecstasies, moments of mature love, perfect sexual experiences, parental love, experiences of natural childbirth and many others.” (Maslow, *The Farther Reaches of Human Nature*, 102.) It is also the theologically neutral label Maslow gave to mystic or religious experience.

humanness, self-actualization, etc., even in a society like ours which is relatively one of the most fortunate on the faces of the earth. This is our great paradox. We have the impulse toward full development of humanness. Then why is it that it doesn't happen more often? What blocks it?"⁹

Maslow was very concerned with this "great paradox" and the blocks to development. He understood development as an unending process whereby the potentialities of the self are made actual, but unless we recognize the need to understand that the blocks to personal development are very powerful and dominant in the majority of people, self-actualization will merely be an ideal instead of a potential that can be actualized.

Although Maslow's psychology focused on individual health, human potential, and becoming fully human, he had a larger humanitarian concern - establishing a social psychology that could point the way to a better world.¹⁰ He argued that psychological health is a political necessity. Maslow identified two main problems of our time: "the good person" – we must have better human beings who are self-evolving, responsible, self-actualizing, and "the good society" – which develops simultaneously and in tandem with the "good person". We can't have one without the other.

Maslow felt that as our knowledge of human nature increased, so would the possibility of improving individual health and making a better world. Maslow contended that by improving individual health, we improve the world¹¹ since self-actualizing people have a life purpose devoted to ultimate values. By directing their capabilities to a purpose larger than themselves, self-actualizers (the most psychologically healthy people) make the world a better place.

⁹ Maslow, Abraham, *The Farther Reaches of Human Nature* (New York: Viking Press, 1971), p.25.

¹⁰ Maslow, *The Farther Reaches of Human Nature*, xxi.

¹¹ Maslow, *Toward a Psychology of Being*, 7.

We will now turn to a consideration of Maslow's developmental theory, which he bases on an understanding of need gratification as dynamic, as well as the blocks to development, and how these theories reveal his view of human nature and human possibilities.

Human Motivation and Hierarchy of Needs

Maslow's developmental theory takes a nonpathologizing view of the person, and emphasizes a hierarchy of needs and motivations. Maslow offers a view of human nature and human possibilities based on an understanding of need gratification. Human beings are motivated by unsatisfied needs. When a need is satisfied, it no longer motivates us, and we move up the hierarchy of needs, moving us toward self-actualization.¹² This is the dynamic principle of motivation, "the different basic needs are related to each other in a hierarchical order such that gratification of one need and its consequent removal from the center of the stage brings about not a state of rest or Stoic apathy, but rather the emergence into consciousness of another "higher" need".¹³

Maslow's hierarchy of needs is often depicted as a pyramid consisting of different levels:

- i. physiological needs
- ii. safety and security needs
- iii. love and belonging needs
- iv. esteem needs
- v. self-actualization
- vi. self-transcendence/(B-Needs)

¹² Self-actualization: defined as ongoing actualization of potentials, capacities and talents, as fulfillment of mission [or call, fate, destiny or vocation], as a fuller knowledge of, and acceptance of, the person's own intrinsic nature, as an unceasing trend toward unity, integration or synergy within the person. Growth defined as the process which brings the person toward ultimate self-actualization.

¹³ Maslow, *Toward a Psychology of Being*, 36.

The lower levels are grouped together as physiological needs, while the upper levels, termed growth needs, are associated with psychological needs. Maslow considered the lower needs instinctoid; they are built into us genetically. These needs are motivated by deficit needs. Maslow speaks of these in terms of homeostasis; if you don't have enough of something, you feel the need for it. If you have enough, it ceases to be motivating. However, the growth needs do not follow the principle of homeostasis; they continue to be felt as a continuous desire to fulfill potentials.

Human motives, as human needs, are hierarchically structured. Human motives are arranged within the hierarchy by the level of urgency/intensity/priority. The motivational dynamism of basic needs is activated by deficiency. All striving is to acquire whatever is defining the deficiency. When one need is satisfied, another moves in to replace it. Higher needs are eclipsed by the more urgent needs (Maslow refers to this as prepotency). "The single holistic principle that binds together the multiplicity of human motives is the tendency for a new and higher need to emerge as the lower need fulfills itself by being sufficiently gratified".¹⁴ Gratification of one's basic needs opens consciousness to other "higher" needs.

Need gratification is a necessary prerequisite for self-actualization. When lower needs are unmet, one cannot devote oneself to fulfilling one's potentials. Therefore, species-shared needs must be satisfied before individuality can fully develop. Once the basic needs are met, seeking to satisfy growth needs drives personal growth. However, self-actualization is idiosyncratic since everyone is different. Self-actualization can be seen as a matter of degree and of frequency. No one is completely free of deficiency

¹⁴ Maslow, *Toward a Psychology of Being*, 64.

motivation at every moment. This can explain why potentialities, present in all human beings, are actualized in only a few.

Self-actualization occurs when individuals have progressed through the hierarchy of basic needs and move on to the higher needs, the growth needs. These needs do not work in the same way as the lower needs; they do not follow the principle of homeostasis, they involve the continuous desire to fulfill potentials. Once the higher level needs emerge and are engaged, they continue to be felt. "Gratification breeds increased rather than decreased motivation".¹⁵ "Growth is instead a continued, more or less steady upward or forward development. The more one gets, the more one wants, so that this kind of wanting is endless and can never be attained or satisfied."¹⁶

The theory of personality based on his theory of human motivation characterized by a hierarchy of needs seemed to Maslow to be "the most important single principle underlying all healthy human development".¹⁷ Maslow studied the differences between people motivated by the basic needs and those motivated by growth needs. He found that deficit-need gratifications and growth-need gratifications have differential effects on personality - satisfying deficiencies avoids illness, growth satisfactions produce positive health.¹⁸ Self-actualization involves the sublation of instinctual drives of one's personality into higher, more integrating needs. To self-actualize means to transcend the deficiency-needs and be led by the growth needs in creating a fuller self.

The elementary, species-wide need for safety, love and status can only be satisfied through one's environment. But once these needs have been satiated, individual

¹⁵ Maslow, *Toward a Psychology of Being*.36.

¹⁶ Ibid, 39

¹⁷ Ibid, 64.

¹⁸ Ibid, 37.

development can progress. Consequently, the individual becomes less dependent on others or on their environment. The predominantly growth-motivated person is less dependant upon other people than is the deficit-motivated one.

Although need gratification is a prerequisite of healthy growth, Maslow also acknowledges the negative consequences of unbridled indulgence and gratification and therefore, the need for limitation. However, he found self-actualizers to be more self-disciplined than the average person,¹⁹ and so this is not a real issue for self-actualizers, but can be for the average person.

Self-actualization results from a move from development from without (need others to satisfy species-wide needs), to development from within (once the elementary needs are satisfied). Although both are necessary for personal development, development is determined more from within, at the growth level, than from without. In the later stages of growth, personal development becomes more solitary, individual, as the person solves problems by turning inward, relying on himself rather than on others. The source of the self-actualizer's actions are internal more than reactive which gives them a kind of psychological freedom.

The determinants which govern them are now primarily inner ones, rather than social or environmental. They are the laws of their own inner nature, their potentialities and capacities, their talents, their latent resources, their creative impulses, their needs to know themselves and to become more and more integrated and unified, more and more aware of what they really are, of what they really want, of what their call or vocation or fate is to be.²⁰

Self-actualizers' thoughts and feelings and behaviour stem from deep within; they are not based on rewards and punishment, incentives and disincentives, positive and negative reinforcements, in the way that deficiency-motivated individuals' thoughts,

¹⁹ Ibid, 178

²⁰ Ibid, 40

feelings and behavior are. Because the needs for safety, belongingness, love relations and for respect can be satisfied only by other people (from without), the deficiency-motivated person's relationships are colored and limited by their dependency on others, because they view them in terms of their usefulness and not for their ontic value.

Because they have already achieved stable satisfaction of deficiency needs, self-actualizers do not need people in the same way that deficiency-motivated individuals do. They do not need the constant company, approval and reassurance of others. "In the later stages of growth the person is essentially alone and can rely only upon himself."²¹ As a result, they tend to form fewer, yet deeper and more profound, relationships. He concludes that "an understanding of the highest possible development of human relationships, cannot base itself on deficit theory of motivation".²²

Growth-motivated people are less dependant on others because they are primarily governed by determinants from within. As a result, they are less reactive because they are less needful of other people's praise and affection, less ambivalent, less anxious, and less hostile. They see others not for their usefulness but for their objective, intrinsic qualities.

Because they do not look at the world only in terms of their deficiency-motivated needs, self-actualizers' contact with reality is more direct and they are therefore better perceivers of reality.

"The consequence is that they live more in the real world of nature than in the man-made mass of concepts, abstractions, expectations, beliefs, and stereotypes that most people confuse with the world. They are therefore far more apt to perceive what is there rather than their own wishes, hopes, fears, anxieties, their own theories and beliefs, or those of their cultural group."²³

²¹ Ibid, 43

²² Ibid, 42

²³ Maslow, *Motivation and Personality*, 205.

Self-actualization involves a clearer perception of reality. According to Maslow, self-actualizers' greater sensitivity and perception gives us not only a better view of reality as it actually is, but of the values inherent in reality.

Maslow highlights the paradox of the self-actualized person's attitude toward the self or ego.²⁴ Although the self-actualizer has a very strong ego, he is able to transcend the ego more easily. There is "more obliteration of the ego boundaries than other people would consider possible",²⁵ along with "benevolence, affection and friendliness...toward people in general, occasioned by a deep sense of compassion for the whole of humankind".²⁶ The more growth-oriented the person is, the less self-conscious, egocentric, need-oriented he will be, and will be better able to center upon the world.

Maslow's theory of human motivation offers a valuable model for understanding human behaviour. However, there are certain problems in Maslow's model. It has been criticized for its inability to be normative. Some cultures, for example, place human needs in a different hierarchy on the 'ladder'. The order of needs can be different for different people. Some may neglect physical needs in pursuit of spiritual ones (i.e. extended periods of extreme fasting).

Maslow would argue that the need hierarchy is set forth as a general proposition and does not imply that everyone's needs follow the same rigid pattern. The loss of, or unactualized, human capacities and possibilities is a matter of degree. Self-actualization is idiosyncratic since everyone is different. At the higher level of personal development, one is able to transcend lower-level needs, one's ego, one's self, but they must get there first.

²⁴ Ibid, 42

²⁵ Ibid, 212

²⁶ Ibid, 218-219

Furthermore, Maslow has been criticized for his lack of scientificity in academic psychology. Maslow admitted that many of his ideas had not been empirically tested yet, but he was confident that his conclusions could be arrived at scientifically. After all, “the history of science, or at least of the great scientists, is a story of sudden and ecstatic insights into truth, truth which is then slowly, carefully, cautiously validated”.²⁷ Maslow claimed that his theories were biologically based and scientifically provable. In the final chapter, I will show how his theories reveal conclusions which are profoundly influenced by philosophical and religious biases.

Blocks to Development

Maslow defines growth as the various processes which bring the person toward ultimate self-actualization. This is an ongoing process throughout one’s life which he understands as a dialectic between sickness and health, fear and growth, limitation and gratification. Therefore, although there is an instinctive tendency toward growth in human beings, there are also other tendencies such as fear, defence and regression which make it difficult. Maslow thought it was crucial to appreciate the dialectic between sickness and health and to understand that the blocks to personal development are very powerful and dominant in the majority of people.²⁸

In *Toward a Psychology of Being*, Maslow states that there are two forces embedded in each person, a growth impulse and a safety impulse. The former impels us forward towards actualizing our potentials and the latter compels us to resist change. Growth can emerge only from a feeling of safety since safety needs are prepotent over

²⁷ Maslow, *The Farther Reaches of Human Nature*, 103.

²⁸ Maslow found that less than 1% of the population could be considered self-actualized.

growth needs. A person will spontaneously seek higher levels if given proper support and if not threatened with disapproval or conditional love. However, since this state is rarely experienced throughout a life span, the safety forces begin to emerge.

Maslow recognized the difficulty with which some people grow as a result of the “the fixative and regressive power of ungratified deficiency-needs”, the attraction of safety and security, the functions of defence and protection against pain, fear, loss, and threat, and of the lack of courage necessary for growth.

According to Maslow, the basic tension between defensive forces and growth trends is “existential, embedded in the deepest nature of the human being”.²⁹ One force clings to safety and defensiveness out of fear, afraid to take chances, the other impels one forward with confidence toward the world.

Maslow identified eight behaviors that lead to self-actualization: concentration, growth choices, self-awareness, honesty, judgment, self-development, peak experiences, and lack of ego defences. Ego defences are internal obstacles to growth. To become aware of them and to see clearly how they operate is the first step in dealing with them. It is important, as well, to minimize the distortions they create.

Evasion of Growth

In *The Farther Reaches of Human Nature*, Maslow describes how fear can be a barrier to self-actualization. He explains *The Jonah Complex*³⁰ as an evasion reaction. The Jonah Complex is a retreat from an opportunity to realize one's fundamental values and capacities. He identifies running away from responsibility out of fear of the

²⁹ Maslow, *Toward a Psychology of Being*, 55.

³⁰ The *Jonah Complex* is a term based on the biblical story of the prophet Jonah, who when called on by God to warn a city of its wrongdoings, evaded the call.

unknown, feelings of inferiority, or fear of becoming unique and separate, as growth inhibitors.

Solving the Jonah Complex involves becoming aware of our defences and grasping our positive potentials in spite of our tendency to evade them. This requires courage to choose growth over fear (of the unknown, of encountering overwhelming expectations and responsibilities and of experiencing separateness or possible rejection). “The difference between the diminished individual, wistfully yearning toward full humanness but never quite daring to make it, versus the unleashed individual, growing well toward his or her destiny is simply the difference between fear and courage”.³¹

We fear our best as well as our worst, even though in different ways. It is certainly possible for most of us to be greater than we are in actuality. We all have unused potentialities or not fully developed ones. It is certainly true that many of us evade our constitutionally suggested vocations (call, destiny, task in life, mission). So often we run away from the responsibilities dictated (or rather suggested) by nature, by fate, even sometimes by accident, just as Jonah tried –in vain– to run away from *his* fate.³²

Although Maslow fails to realize that the real meaning of this biblical story is not that Jonah’s fate was dictated “by nature” but that he was called by God, it can still help us to understand how people evade growth and their highest potential by evading their calling, and how self-awareness and courage are required to face discomforts and fears in order for one to grow.

Maslow identifies several ways in which we evade growth and our highest possibilities:³³

- Countervaluing – unconscious fear and hatred of true, good, beautiful people because they make us feel aware of our inadequacies, whether or not they intend to. This protects our self-esteem from anything that would make us feel inferior, weak, worthless, evil, shameful.
- Fear of being overwhelmed by great emotions.

³¹ Maslow, *The Farther Reaches of Human Nature*, 120.

³² Ibid, 34.

³³ Ibid, 32-39.

- Defensiveness against feelings of grandiosity, arrogance, sinful pride.
- Fear of truth. We need the truth and seek it, but are simultaneously afraid to know the truth because the apprehension of certain truths present us with responsibilities which may be anxiety-producing. By evading consciousness of the truth, we evade responsibility and anxiety. We also avoid consciousness of painful truths as a defence mechanism or coping mechanism.

Maslow proposes what he refers to as a Taoistic³⁴ approach to growth which recognizes growth but also respects fear and defence (the reasons for not growing, the slow pace of growth, the blocks, the pathology).³⁵ We cannot force others to grow. Pushing a person too hard can have a negative effect. He warns that “tearing away a functional neurotic symptom by force, or by too direct a confrontation or interpretation, or by a stress situation which cracks the person’s defences against too painful an insight, can shatter the person altogether”.³⁶ This can have the opposite effect than the one intended.

Maslow also believed that growth can come through pain and conflict and that the defensive removal of uncomfortable tensions does not allow the opportunity for growth. “Growth has not only rewards and pleasures but also many intrinsic pains and always will have”.³⁷

Maslow felt that by understanding the “mechanisms which move us in a positive direction” we would be able to implement inner growth and encourage it.³⁸ Growth consists in allowing the person to “be oneself” by gently removing inhibitions and constraints. Although growth is ultimately something that everyone must choose for oneself, if we can help people feel safe enough to choose experiences which move them

³⁴ A philosophy of noninterference with the course of natural events

³⁵ Maslow, *Toward a Psychology of Being*, 63.

³⁶ Ibid, 62.

³⁷ Ibid, 225.

³⁸ Ibid, 64.

in the direction of growth rather than fear or defensiveness, they will tend to continue to want to experience richer experiences which have a feedback effect on the self, capability, self-trust, and self-esteem.

“Growth takes place when the next step forward is subjectively more delightful, more joyous, more intrinsically satisfying than the previous gratification with which we have become familiar and even bored;...the only way that we can know what is right for us is that it feels better subjectively than any alternative.”³⁹

In this sense, we discover who we are by doing what we enjoy doing. Growth is self-validating. Maslow believed that we do not make growth choices because they are good for us or because they are valuable. We make the growth choice because we prefer one experience over another, because it is more pleasurable.⁴⁰

He maintained that this hedonistic theory only works (in terms of growth) for healthy people *not* sick people.⁴¹ In the healthy person, there is a network of positive intercorrelation between wants and desires, cognition, feelings and behavior. Careful, rational thinking is likely not to conflict with what one spontaneously does, wants, needs, and enjoys doing. However, this unity falls apart in sick people. They are conflicted, and therefore cannot rely on wants and desires to determine what is best.

Maslow highlights the close relationship between knowing and doing: “self-actualization involves both contemplation and action necessarily”,⁴² but that knowing may have a growth function or a protective one.⁴³ There is a need to understand, but also a need for safety. We both seek knowledge and avoid knowing in order to reduce anxiety.

³⁹ Ibid, 54.

⁴⁰ Ibid, 54.

⁴¹ Ibid, 175.

⁴² Ibid, 131.

⁴³ Ibid, 76.

“It seems quite clear that the need to know, if we are to understand it well, must be integrated with fear of knowing, with anxiety, with needs for safety and security. We wind up with a dialectical back and forth relationship which is simultaneously a struggle between fear and courage. All those psychological and social factors that increase fear will cut our impulse to know; all factors that permit courage, freedom and boldness will thereby also free our need to know.”⁴⁴

By avoiding knowing, we avoid responsibility, and therefore avoid growing. The gap between self-knowledge and ethical action (which is a commitment to value) is a symptom of the gap between thought and action. In self-actualized people, the gap between thought and action is bridged. “When they *know* what is the right thing to do, they *do* it”⁴⁵

Needs, Choice and Values

Maslow built a philosophy of personal development around the human quest for meaning and value. He stressed the importance of man’s intelligence and will power, and how the role of choice and value are necessarily involved in self-actualization.⁴⁶ “We *both* discover and uncover ourselves and also decide on what we shall be”⁴⁷ He believed that values are partly discovered within oneself, but they are also partly created or chosen by the person. That choice, however, reflects the individual’s underlying system of values, which are related to biological needs and capacities. He felt that we ought to have a natural value system, a scientific ethics based on knowledge of humanity’s natural tendencies. However, he does not clearly define what he means by values.

⁴⁴ Ibid, 78.

⁴⁵ Ibid, 195.

⁴⁶ Ibid, 131.

⁴⁷ Ibid, 17.

For Maslow, needs and values are related to each other in a hierarchical and developmental way⁴⁸ which can be considered as steps along the path to self-actualization, or becoming fully human, which is the ultimate value. Since, he argues, we have a biologically based inner nature, our values are also intrinsically human. Values can be uncovered within human nature itself. In fact, Maslow sees therapy not only as a ‘sickness-remover’, but a ‘value-uncovering technique’.⁴⁹

Maslow’s basic needs theory seems to equate capacities and needs with intrinsic values.⁵⁰ Different needs and capacities generate different values. “The basic needs are probably common to all mankind and are, therefore, shared values. But idiosyncratic needs generate idiosyncratic values... Capacities are needs, and therefore are intrinsic values as well. To the extent that capacities differ, so will values also differ”.⁵¹ Using our capacities is necessary for growth; unused skills and capacities diminish the person.

According to Maslow, higher values are hierarchically-integrated with lower values.⁵² Distinguishing between higher and lower pleasures is “a crucial necessity for breaking through subjective ethical relativity and is a prerequisite for a scientific value theory”.⁵³ Maslow holds that the self is the locus of values and that an empirically based and validated, usable system of values should be established based on human values because they are true, and not simply because we *should* hold them.⁵⁴ He is responding to what he considers the total collapse of externally given value systems (political, economic, religious, etc.). He attests to the psychopathogenic effects of being in a state

⁴⁸ Ibid, 168.

⁴⁹ Ibid, 195.

⁵⁰ Basic need theory: the study of the original, intrinsic, in part hereditary-determined needs, urges, wishes, values of mankind.

⁵¹ Ibid, 167, 168.

⁵² Ibid, 192.

⁵³ Ibid, 38.

⁵⁴ Ibid, 226.

without values system.⁵⁵ We need a framework of values to live by. Since all other sources of value outside the individual have failed, “there’s no place else to turn but inward, to the self, as the locus of values”.⁵⁶

The difficulty, and the reason why our value theories and systems fail, according to Maslow, is that they are usually determined by deficiency-needs motivation:

“I think that the main reason that hedonistic value theories and ethical theories have failed throughout history has been that the philosophers have locked in pathologically motivated pleasures with healthily motivated pleasures and struck an average of what amounts to indiscriminately sick and healthy, indiscriminately good and bad specimens, good and bad choosers, biologically sound and biologically unsound specimens”.⁵⁷

We ought, rather, to learn about values by studying exemplary humans, the most healthy, self-actualized people.⁵⁸ As we have already seen, the determinants which govern self-actualizers are primarily inner ones, rather than social or environmental. Self-actualizers are not deficiency-motivated, but motivated by B-values.⁵⁹ Because they see reality more clearly, they also perceive more clearly what is of value and what is not. Therefore, “if we want to know the possibilities for spiritual growth, value growth, or moral development in human beings, then I maintain that we can learn most by studying our most moral, ethical, or saintly people.”⁶⁰

Self-actualization involves a clearer perception of reality. Self-actualizers’ greater sensitivity and perception gives us not only a better view of reality as it actually is, but of

⁵⁵ Ibid, 226.

⁵⁶ Ibid, 14.

⁵⁷ Maslow, *The Farther Reaches of Human Nature*, 6

⁵⁸ Maslow, *Toward a Psychology of Being*, 171.

⁵⁹ Maslow termed the values that defined one's Being as “B-Values”. Self-actualizers tend to incorporate more B Values than those at lower levels. The B Values include: Wholeness, Unity, Oneness, Perfection, Justice, Fairness, Aliveness, Full-Functioning, Richness, Intricacy, Simplicity, Honesty, Beauty, Goodness, Oughtness, Uniqueness, Ease, Playfulness, Joy, Humor, Truth, Self-Sufficiency, Independence.

⁶⁰ Maslow, *The Farther Reaches of Human Nature*, 6.

the values inherent in reality. Self-actualizers are not only better choosers, but are also better able to choose for the non-choosers. Not only can we learn from self-actualizers, because they are better choosers, but it also seems that they can “choose better than bad choosers what is better for the bad choosers themselves”.⁶¹

According to Maslow, we not only have a hierarchical and developmental system of values but we can recognize a single, ultimate value. The ultimate value for each person is to realize their potentialities, to become fully human.

“By taking these data into account [the fact that needs and values are related to each other in a hierarchical and developmental way], we can solve many value problems that philosophers have struggled with ineffectually for centuries. For one thing, it looks as if there were a single ultimate value for mankind, a far goal toward which all men strive. This is called variously by different authors, self-actualization, self-realization, integration, psychological health, individuation, autonomy, creativity, productivity, but they all agree that this amounts to realizing the potentialities of the person, that is to say, becoming fully human, everything that the person can become.”⁶²

We strive perpetually towards ultimate humanness, a state we only reach in transient states of absolute Being or peak experiences. He gives two reasons why this is so difficult to achieve: the culturally held and propagated conviction that man’s intrinsic nature is evil or dangerous, and the biological fact that we no longer have strong instincts which clearly tell us what we should do.⁶³

“Our deepest needs are *not*, in themselves, dangerous or evil or bad.”⁶⁴ However, the denial and frustration of inborn capacities and talents, which are intrinsic to human nature, leads to psychopathology and therefore evil (although not synonymous, the two

⁶¹ Maslow, *Toward a Psychology of Being*, 167

⁶² Ibid, 169.

⁶³ Ibid, 224.

⁶⁴ Ibid, 174

overlap). Learning to listen to our “inner voice” or discovering our intrinsic, species-shared core values will help one to achieve a more mature sense of self, according to Maslow.

Two-fold Human Nature

An understanding of Maslow’s philosophical anthropology is important in order to establish the horizon from which he is thinking about personal development. He understands humans as having a two-fold nature, a higher and lower nature. The lower nature is the foundation for the higher nature; without it, the higher nature would collapse.⁶⁵ Both involve simultaneously defining characteristics of human nature which must be integrated.⁶⁶

In *Towards a Psychology of Being*, Maslow argues that we have an essential biologically based inner nature which can be studied empirically, scientifically. It is necessary to become aware of one’s identity which is biologically based since one is first and foremost one’s own body. Self-actualization involves bringing out and encouraging this inner nature rather than suppressing it. He highlights the importance of becoming aware of animal urges, needs, tensions, depression, tastes, anxieties.

“Helping a person to move toward full humanness proceeds inevitably via awareness of one’s identity (among other things). A very important part of this task is to become aware of what one is biologically, temperamentally, constitutionally, as a member of a species, of one’s capacities, desires, needs, and also of one’s vocation, what one is fitted for, what one’s destiny is.”⁶⁷

Maslow does however distinguish between the affirmation that human nature is essentially good and the affirmation that man self-actualizes. His basic supposition is that

⁶⁵ Ibid, 190.

⁶⁶ Some integrating techniques include: insight, love, creativeness, humor and tragedy, play, art.

⁶⁷ Maslow, *The Farther Reaches of Human Nature*, 31.

we are inherently good, but that we don't always act in accordance with our essential nature because we lack self-knowledge. A lack of self-awareness results in a deficient perception of the self, which leads to an inner tension or frustration, justification, rationalizations, etc. which lead one to make choices which are not constitutionally right for oneself. As we have already seen, according to Maslow, the denial and frustration of inborn capacities and talents, leads to psychopathology and therefore evil behaviour. Because of this, "the highest possibilities of human nature have practically always been underrated".⁶⁸

He argues that evil behaviour seems to be a secondary reaction to frustration of an intrinsic nature which is basically good or neutral. The problem of evil is essentially psychopathology. "[H]uman evil is largely (though not altogether) human weakness or ignorance, forgiveable, understandable and also curable".⁶⁹

Maslow believes that self-knowledge and self-acceptance is the way to self-improvement. He acknowledges that this can be very difficult for most people; it requires courage and struggle. A respect for and appreciation of the forces of fear, of regression, of defence, and of safety are necessary if one hopes to help oneself and/or others to grow. Outside assistance, whether care of a therapist or others, can make this process easier. However, he regards the counsellor or therapist's role to be not merely one of helping people grow to their full potential by facilitating the growth process, but one of actually *improving human nature*, in ways that philosophers and theologians do not:

"I find it sometimes amusing, sometimes saddening that so many scholars and scientists, so many philosophers and theologians, who talk about human values, of good and evil, proceed in complete disregard of the plain fact that professional psychotherapists every day, as a matter of course, change and

⁶⁸ Ibid, 6

⁶⁹ Maslow, *Toward a Psychology of Being*, 180.

improve human nature, help people to become more strong, virtuous, creative, kind, loving, altruistic, serene.”⁷⁰

Maslow claims that psychoanalysis or uncovering therapies can help reveal the inner, biological core of human nature and the basics of intrinsic values, which are biologically based (as are basic needs and inborn individual capacities and talents).⁷¹ He saw therapy as a search for identity and therefore a search for values because “ultimately, the search for identity is, in essence, the search for one’s own intrinsic, authentic values”.⁷²

We all have an “intrinsic conscience” (the unconscious and preconscious perception of our own nature, our capacities, calling, and destiny) which is based on our inner nature. He argues that our “intrinsic conscience” insists that we be true to our inner nature. If we are not, this can lead to personality problems or neurosis. He found that self-actualizers have a need to know themselves and become more and more integrated and that full humanness, or self-actualization, proceeds from self-awareness.

The growth process is itself intrinsically rewarding. Approaching and arriving at are both in themselves rewarding. For Maslow, one of the most potent growth attractions is recognizing that actualizing one's potentialities is one path for attaining a life of meaning and significance.

Psychology of Transcendence

Maslow found that healthy people are motivated primarily by trends to self-actualization. Towards the end of his life, he acknowledged having a criterion of

⁷⁰ Ibid, 180.

⁷¹ Ibid, 194.

⁷² Ibid, 194.

selection (of self-actualizers) beyond health. There are indications that Maslow was developing an understanding of a level of development beyond self-actualization, the level of Being, a level which he concluded was neutral or good.

“Maslow started out with the tacit assumption that the deepest, truest potentialities of human nature are those that correspond with what he eventually came to call B-cognition, the B-values, and other B-prefaced sorts of things” (B-ness, B-values, B-language, B-cognition).⁷³ According to Maslow, self-actualizers have *metamotivation*⁷⁴ (motivation based on B-values: the essence or being of the other) which propels them toward self-actualization.

In *Religions, Values and Peak Experiences*, Maslow shifts his emphasis to the highest level of self-actualization, the cultural, social, and individual achievements of humanity, including creativity, love, altruism, and mysticism. Maslow considers mystical experiences, transcendent ecstasy, or peak-experiences as the ultimate forms of self-actualization. The climax of self-actualization is the “peak-experience” (the authentic elevation as a human being). He argues that the peak-experience is a higher state and that transcendence is common for psychologically healthy human beings.

Although Maslow considers the spiritual life a higher life, he emphasizes his naturalistic position that “man has a higher and transcendent nature, and this is part of his essence, i.e., his biological nature as a member of a species which has evolved”.⁷⁵ He holds that peak experiences are characteristic of mankind in general and have natural origins; they are biologically rooted and biologically constituted. It is therefore not

⁷³ Lowry, Richar *The Journals of A. H. Maslow*, Monteray, CA Brooks/Cole, 1979. vol.2 (794-795). From: TPB (xxx)

⁷⁴ This is something that I would need to explore further. I would need to better understand whether Maslow considers metamotivation as an innate quality or if it is something that can be learned.

⁷⁵ Maslow, *Religions, Values, and Peak-Experiences*. Xvi.

necessary to ascribe supernatural causes to such experiences. This reveals Maslow's naturalistic position of personal development more clearly. Maslow argues that we can make use of our peak-experiences for our personal growth, but that spiritual values are not supernatural concepts and as such are the responsibility of all humankind.⁷⁶

The peak-experience is typical for self-actualizers, but even average people momentarily become self-actualizers in peak-experiences. In these moments, they are closer to the core of their Being; more fully human. The perception of reality becomes clearer and more direct. The peak-experience reveals 'truth' which becomes the ordering principle for the hierarchy of meaning.

Maslow saw humanistic psychology as paving the way for a higher psychology (fourth psychology)⁷⁷ which would go beyond self-actualization, and which he hoped would develop into a "religion-surrogate", a life-philosophy, value-system, dealing with the transpersonal and transcendent, centered in the cosmos, and which would fulfill our need for awe and commitment to something bigger than we are, in a naturalistic, empirical way. This would take the place of religion. Maslow believed that humanistic science was perhaps the best way to make a better world.⁷⁸

"Science is the only way we have of shoving truth down the reluctant throat. Only science can overcome characterological differences in seeing and believing. Only science can progress... All that is needed for science to be a help in positive human fulfillment is an enlarging and deepening of the conception of its nature, its goals and its methods."⁷⁹

First and second psychology failed to address fully such issues as values, consciousness, and love. Maslow changed psychology forever by elevating psychology to a new and far

⁷⁶ Ibid, 4.

⁷⁷ Humanistic psychology was known as "third force" psychology.

⁷⁸ Maslow, *Toward a Psychology of Being*, xli

⁷⁹ Ibid, xlv

deeper understanding of what it means to be human (third psychology). In exploring the farthest reaches of human nature however, he found that there were possibilities beyond self-actualization and that the term self-actualization did not seem to fit these experiences. During peak-experiences, the sense of self dissolves into awareness of a greater unity, described primarily in religious literature, in unscientific and often theologically biased language. He felt that transpersonal psychology (fourth psychology) could contribute to a better understanding of these experiences by acknowledging the spiritual aspect of human experience while providing scientific language and a scientific framework for them.

Koltko-Rivera⁸⁰ draws attention to the fact that the conventional account of Maslow's hierarchy of needs does not include the level beyond self-actualization: self-transcendence. He argues that this does not reflect Maslow's later description of his motivational theory. A full picture of the optimally functioning human being includes struggling and reaching beyond the level of self-actualization. At the highest level, one is motivated to seek experiences of Being-cognition.⁸¹ He argues the implications and benefits of a rectified version of Maslow's motivational theory and addresses the ways that personality theories and social psychology can be integrated with psychology of religion and spirituality.⁸²

Hamel presents the concept of transcendent actualization as viewed by Maslow (among others) and discusses different levels of growth. She explains that transcendent

⁸⁰ Koltko-Rivera, Mark. 2006. "Rediscovering the Later Version of Maslow's Hierarchy of Needs: Self-Transcendence and Opportunities for Theory, Research, and Unification" in *Review of General Psychology*. 10 (4), 302-317.

⁸¹ B-Knowledge (veridical perception of hitherto unperceived truth in peak experiences, illuminated knowledge).

⁸² It is important to consider this motivational level for a comparison to Lonergan's notion of transcendence.

actualization refers to a self-realization based on an awareness of and experience of a spiritual core, or the Self. She describes the developmental process of transcendent actualization and argues that transcendence promotes the discovery of a profound meaning in life and is central to spiritual actualization of the human being. According to Hamel, because spiritual meaning is the very essence of the human being, a psychology of transcendence should be developed.

Conclusion

According to Maslow's hierarchy of human needs theory, the actualization of one's highest potential is only possible if lower-level needs are satisfied at least to some degree. Over the course of a lifetime, the natural impulse towards growth and self-actualization can become blocked. Maslow identifies several ways in which we evade our highest possibilities (i.e. the Jonah complex). Self-actualization is not something that occurs suddenly but rather by an ongoing process, gradually moving forward.

"The human being is simultaneously that which he is and that which he yearns to be".⁸³ This is the existential human dilemma and dialectic between limitation and transcendence. Being and becoming exist simultaneously and are not mutually exclusive. "The process of growth is the process of *becoming* a person. *Being* a person is different."⁸⁴ Self-actualization is not a "one great moment" experience; rather it is a slow process, taken one difficult step after another, into the unknown.

Although Maslow himself did little in the way of formal research, his work has inspired many researchers and thinkers. "[Maslow's] work is a collection of thoughts, opinions, and hypotheses rather than a fully developed theoretical system. More a theorist

⁸³ Ibid, 175.

⁸⁴ Ibid., 222.

than a research scientist, Maslow rarely came up with final answers. His genius was in formulating significant questions that many social scientists today consider critical.”⁸⁵

⁸⁵ The Institute of Transpersonal Psychology, “Transpersonal Pioneers: Abraham Maslow,” Western Association of Schools and Colleges, http://www.itp.edu/about/abraham_maslow.php

CHAPTER 2 – Lonergan on Personal Development

Emergence

Our study of Lonergan's understanding of personal development must begin with his understanding of how the self develops as a human possibility, and must therefore consider the underlying category of emergence.

For Lonergan, nature works according to emergent probability,⁸⁶ where lower levels contribute towards the emergence of higher level entities. In *Insight*, Lonergan presents the idea of development as a succession of stages within the broader context of emergence. He describes human development as "a triply compounded movement of successive higher systems".⁸⁷ Lonergan explains that in humans, there is a threefold development of the organism, the psyche, and intelligence which involves a succession of stages, and that organic, psychic, and intellectual development are interlocked processes. The unconscious neural basis supplies the underlying elements for psychic development, which in turn supplies the underlying elements for intelligence. Therefore, intellectual development is dependent on psychic development and psychic development is dependent on organic development.⁸⁸

This process of emergence can be understood as development from below upwards. As we will see later, Lonergan also discusses development from above downwards in his later writing. He would say that the reverse is also true - intellectual development affects underlying processes.

⁸⁶ Emergent probability: "supplies the initial coincidental manifolds of events in which the higher conjugate forms emerge." (Lonergan, *Insight*, 479).

⁸⁷ Lonergan, *Insight*, 507

⁸⁸ *Ibid*, 492)

In Chapter 8 of *Insight*, Lonergan extends the notion of emergent probability to persons. “[The sensitive psyche and the pure desire] are the unfolding on different levels of a single, individual unity, identity, whole”.⁸⁹ Organic differentiation reaches its maximum in animals, and psychic differentiation reaches its maximum in human beings, but intellectual differentiation never reaches its maximum.

Lonergan states that it is necessary to consider the biological since “at any stage of his development a man is an individual existing unity differentiated by physical, chemical, organic, psychic, and intellectual conjugates”,⁹⁰ (but he is careful to maintain that we are not determined by the biological. “The biological cannot be ignored, and yet in man it can be transformed”.⁹¹ Although “man cannot divest himself of his animality, so he cannot put off the eros of the mind”.⁹² It is the unlimited nature of this “eros” that allows one to transform their animality.

Since “the unconscious neural basis is an upwardly directed dynamism seeking fuller realization”,⁹³ freedom from material limitation increases as one increases in intelligence and reasonableness. Therefore, development is possible because of the dynamic and expansive nature of human consciousness.

Knowing, Deciding and Loving

Lonergan bases the heuristic structure of human development on the structure of human knowing (experience, understanding, judging), deciding and loving. According to Lonergan, intelligence is natural. “[Man] has no choice about wanting to understand; he

⁸⁹ Ibid, 499

⁹⁰ Ibid, 495

⁹¹ Ibid 211

⁹² Ibid, 498

⁹³ Ibid, 482

is committed not by any decision of his own but by nature to intelligent behaviour.”⁹⁴
“Humans have a natural propensity to seek understanding, to judge reasonably, to evaluate fairly, to be open to friendship”.⁹⁵

Although intelligence is natural, intellectual and rational development do not occur as readily as physical development. “Men are rational animals, but a full development of their animality is both more common and more rapid than a full development of their intelligence and reasonableness”.⁹⁶ So, although we are “rational animals”, with the capacity and need to develop, we develop in different ways because of the dynamic process of human knowing, which moves us from experience to understanding to judging.

Furthermore, intellectual and rational development is not a spontaneous development of human consciousness. “Intellectual development rests upon the dominance of a detached and disinterested desire to know”.⁹⁷ Biased consciousness interferes with the natural desire to know and therefore distorts our understanding of reality. So, by one’s intelligence one progresses, by one’s bias one declines.

In *Insight*, Lonergan states that unless one develops, one betrays one’s as yet undifferentiated potentialities.⁹⁸ Lonergan states that growth is an increase in differentiation. Intelligible differentiations only come in and through the process of development. Questioning that gives rise to insights continues the cycle of development because insights accumulate into viewpoints and lower viewpoints yield to higher

⁹⁴ Ibid, 240

⁹⁵ Lonergan, “Natural Right and Historical Mindedness” in *A Third Collection*, 182.

⁹⁶ Lonergan *Insight*, 250.

⁹⁷ Ibid, 498.

⁹⁸ Ibid, 496.

viewpoints. "Such is the circle of the development of understanding".⁹⁹ Unless one questions, one remains with the insights one already has, and so does not develop. So as insights build upon insights, one develops.

The spontaneous and self-correcting process of learning is a circuit in which insights reveal their shortcomings by putting forth deeds or words or thoughts, and through that revelation prompt the further questions that lead to complementary insights... It is an accumulation of insights in which each successive act complements the accuracy and covers over the deficiency of those that went before.¹⁰⁰

In this sense, the cognitional process is a cumulative one (I, 299). But there is a further aspect of the cumulative nature of insights and how they relate to past, present and future insights. There is a relation of the present to the past in that previous insights and judgments remain with us. They form a habitual orientation, they govern our attention, the evaluation of insights and the acceptance and rejection of new judgments. (I, 302). There is also a relation within the present when existing judgments conflict and stimulate a dialectical process. And finally, there is a relation of the present to the future. Since knowing is a dynamic process, there are always more questions that come up. "Every answer to a question for intelligence raises a further question for reflection."¹⁰¹

However, as we shall see later, "besides the progressive accumulation of related insights, there is the cumulative effect of refusing insights"¹⁰² which tends to be preconscious, and blocks development.

⁹⁹ Ibid, 494.

¹⁰⁰ Ibid, 197.

¹⁰¹ Ibid, 298.

¹⁰² Ibid, 267.

Self-Knowledge

Intelligence contains its own immanent norms which are equipped with sanctions which man does not need to invent or impose.¹⁰³ Based on the heuristic structure of human consciousness (experience, understanding, judging, deciding and loving), Lonergan discovered immanent norms, which he calls transcendental notions (to be attentive to experience, be intelligent in one's understanding, be reasonable in one's judgments, be responsible in one's decisions, be loving or compassionate in the way that we relate to others). These precepts move a person towards authenticity and integration. Following these precepts enables and impels us to advance in understanding, to judge truthfully, to respond to value, and to affect the world.¹⁰⁴

Lonergan sees these precepts as transcendental because they move us beyond our current horizon of understanding, beyond our self-interest out of care and concern for others, and ultimately towards the Transcendent (or God), but also because they apply to everyone, regardless of cultures. Although the content of our thinking may differ (scales of value preference play an important role in consciousness, as we will later see), the structure of consciousness is the same for all.

By self-knowledge, Lonergan means coming to know oneself as intelligent, rational, free, responsible and loving by being attentive, intelligent, reasonable, responsible and loving. The repetition of experience, understanding, judgment and decision with regard to self-presence is what leads to self-knowledge or self-appropriation. Alienation, according to Lonergan, is disregard of the transcendental

¹⁰³ Ibid, 259.

¹⁰⁴ Lonergan refers the reader to *Toward a Psychology of Being* on various aspects of growth. (M, ch 2)

precepts,¹⁰⁵ which results in a lack of self-knowledge. A tension results between the self as conscious and the self as objectified, between what a person does practically and what s/he holds theoretically. This is a tension which leads to alienation from oneself.

In *The Subject*, Lonergan qualifies this portrait of personal development by stating that the neglected subject leads to the truncated subject (the subject that does not know himself). The transition from the neglected and truncated subject to self-appropriation is a matter of multiple conversions (which we will consider later in more detail).

In *Method in Theology*, Lonergan shows further that a progressive development of the self as a subject involves differentiation in the growth process.¹⁰⁶ In the process of development, the subject moves in a more self-aware way through different patterns of experience.¹⁰⁷ As we become more consciously intentional, we become more aware that who we are is affected by our experience, understanding and judgements because we are *crucially* involved in our deliberations, choices and actions.

Horizons

Understanding oneself involves consideration of one's horizons. Horizons include our knowledge and interests, but also mark the limits of our knowledge and interests. Each person's horizon consists of all that one has experienced and understood, and is influenced by one's psychological, educational, sociological and cultural background. This includes how we understand ourselves. When we attempt to answer specific

¹⁰⁵ Lonergan, *Method in Theology*, 55.

¹⁰⁶ Ibid, 303.

¹⁰⁷ In *Method*, chapter two on the human good, Lonergan outlines degrees of development and different worlds mediated by meaning which correspond to differences in the differentiation of consciousness. The subject moves through different patterns of experience from childhood to adulthood, from child's play to the mystic experience of the subject reaching for God. He refers the reader to Maslow's understanding of peak experiences in *TPB*, and *R VPE*.

questions, form opinions, make judgments, we do so from within our own relative horizon.

Horizons may shift or expand, but they can also be limited by one's inability or lack of interest in developing further. Horizons are "both the condition and the limitation of further development".¹⁰⁸ Lonergan explains that every horizon is a development out of the previous horizon's potentialities and that horizons are related as successive stages in the process of development (M. 237). Development involves transforming one's horizons.

Since we are not simply rational animals, but social ones, others present us with the opportunity to expand our horizons. "Encounter [with others] is the one way in which self-understanding and horizon can be put to the test".¹⁰⁹ Considering others' values, and the dialectical relationship brought about by differences of opinions/values, provides the opportunity for reflection and self-scrutiny. Thus, we come to know ourselves more clearly by reflecting on our relationships with others. According to Lonergan, "it is not by introspection but by living in common with others that we come to know ourselves."¹¹⁰

In the following section, we will consider how apprehension of the human good, from particular good to the notion of value can broaden one's horizon.

Feelings and the Scale of Values

Lonergan's understanding of the developing subject is conceived concretely in terms of the broadening horizon of the subject towards a real apprehension of the human good, from particular good to the notion of value. In *Method*, Lonergan connects the fact

¹⁰⁸ Lonergan, *Method*, 237.

¹⁰⁹ Ibid, 247

¹¹⁰ Lonergan, "Cognitive Structure" in *Collection*, 220.

of development and the possibility of failure to judgements of value.¹¹¹ Self-direction, or the orientation of the individual, depends on a response to values.¹¹²

Lonergan explains that the good is the concrete development of the subject through skills, feelings and values, since the good is realized through human apprehension and choice. Lonergan acknowledges that reason alone cannot give us knowledge of values; feelings also play a constitutive role in our knowledge of values.

Besides the detached and disinterested stand of intelligence, there is the more spontaneous viewpoint of the individual subjected to needs and wants, pleasure and pains, labor and leisure, enjoyment and privation. To each man his own desires, precisely because they are his own, possess an insistence that the desires of others can never have for him.¹¹³

He distinguishes two bases for determining the good: the satisfaction of desire (agreeable/ disagreeable and satisfying/dissatisfying feelings which can change depending on the person and according to the context), and value (what is anticipated and sought through questions for evaluation and deliberation). We ask questions regarding our experiences, on the level of understanding, and on the level of judgment. The answers to these questions move the self-transcending subject up the hierarchy of values.

In the context of growth, knowledge increases and one's responses advance from vital values (health, strength, grace and vigor) to social values (law and order) to cultural values (which give meaning to social values) to personal values (the ontological value of the person as knower and chooser of value) and to religious values (the final transformation of personal values).

¹¹¹ Lonergan, *Method*, 39.

¹¹² A footnote follows referring the reader to Maslow's ideas on growth, growth motivation, and neurotic needs in Maslow, *Towards a Psychology of Being*.

¹¹³ Lonergan, *Insight*, 240.

Lonergan's notion of value is based on the dynamism of our conscious intending, self-transcendence and so presupposes the existence of self-transcending subjects.¹¹⁴ Value is heuristic; it is an unrestricted process based on the levels of consciousness (experience, understanding, judgment, decision) which we achieve by authentically following the transcendental precepts: being attentive (to the data of consciousness or empirical data), intelligent in one's understanding of the meaning of one's experience, reasonable in one's judgments about one's understanding, making value judgments regarding what is true/good, and being responsible in one's actions. Byrne states that value is "that which will be realized through answers to an unrestricted multiplicity of questions for deliberation".¹¹⁵

The transcendental precepts allow us to go beyond what we currently know, to question whether something is really so, to discern what is truly good, to act in accordance with the true and the good. When one is determining what is worthwhile, one is explicitly responding to value. One becomes the origin of value and achieves moral self-transcendence by choosing the truly valuable, rather than the merely pleasurable. "In the transcendental notion we intend value; in intentional responses of feeling we grasp value; in judgments we affirm value; in decisions we choose value; in actions we realize value."¹¹⁶

Lonergan remarks that "our apprehension of values occur in intentional responses, in feelings".¹¹⁷ He recognizes that feelings orient us "massively and dynamically in a

¹¹⁴ Lonergan, *Method*, 41.

¹¹⁵ Byrne "What is *Our* Scale of Value Preference?" (unpublished), p.3

¹¹⁶ Conn, *Desires of the Human Heart*, 44.

¹¹⁷ Lonergan, *Method*, 67.

world mediated by meaning".¹¹⁸ They give our knowing and deciding its mass, momentum, drive, and power. When they are strong enough, they can direct our lives.

Feelings arise in accord with some scale of preference.¹¹⁹ They direct our attention, and initiate and guide the flow of questions. But they can be distorted by bias, which can undermine our ability to apprehend and respond to value. Although we can't choose the feelings that arise, one's scale of preference can change. Feelings can be reinforced or tempered by attentiveness/inattentiveness and by self-awareness and choice once they have arisen. We can encourage some feelings, and discourage others, which will affect the feelings which subsequently arise spontaneously, and thus modify our spontaneous scale of preference.

Feelings can apprehend value, but they can also be a source of knowledge. By becoming aware of one's feelings, one better understands oneself and one's reasons for one's reactions and behaviour. Taking cognizance of one's feelings makes self-knowledge possible. Lack of this self-awareness or repression of feelings, leads, in the long-run, to alienation from oneself, to a conflict between the self as conscious and the self as objectified which leads to mistaken solutions to one's problems, which can lead to neurosis.¹²⁰ Therefore, one must not ignore one's feelings, no matter how uncomfortable they may make us. Rather, they need to be attended to, understood, and reinforced or tempered according to an ascending scale of values. This awareness increases the self-transcending subject's freedom to choose and ability to correct behaviour.¹²¹

¹¹⁸ Ibid, 31

¹¹⁹ Ibid, 31

¹²⁰ Ibid, 34

¹²¹ Ibid, 33

As Patrick Byrne explains, there is a tendency to associate feelings with lower feelings (pleasures or pains, comforts or discomforts and satisfactions or dissatisfactions), but the horizon of intentional feelings that apprehend values extends beyond these narrow confines to include moral feelings themselves. “We *feel* values before we *know* values in value judgement.”¹²²

Furthermore, values are only *known* in the proper sense in judgments of value. “Feelings apprehend values, but they do not yet know values. It is only in value judgments that judgments are fully *known* in the proper sense. And it is only in choices and actions based upon such value judgments that values in the proper sense are realized and made actual.”¹²³ Here we see the fundamental relationship between value and the levels of consciousness and action. It is on the level of deliberation that values are known, but they “find their final resolution” in responsible decisions.

“The development of knowledge and the development of moral feeling head to the existential discovery, the discovery of oneself as a moral being, the realization that one not only chooses between courses of action but also thereby makes oneself an authentic human being or an unauthentic one. With that discovery, there emerges into consciousness the significance of personal value and the meaning of personal responsibility.”¹²⁴

According to Lonergan, we are intelligent, rational, free and responsible creatures. He affirms the primacy of the existential - of the subject’s concern for who he/she will be and states that the key role of each person is to make oneself what one is to be. When we devote ourselves to the transcendental imperatives to be attentive, intelligent, rational, responsible and loving, our experience, understanding and judgement affect our character

¹²² Byrne, Patrick H. What is Our Scale of Value Preference? Paper presented at the 35th Annual Lonergan Workshop, June 15-20, 2008, Boston College, 5.

¹²³ Ibid, 6.

¹²⁴ Lonergan, *Method*, 38.

because of our involvement in our deliberations, choices and actions. The subject not only directs these operations but is constituted by the performance of these operations. With every act, we shape ourselves. As we search for what is true and good and valuable and create what is worthwhile, we are not only living out our lives, but shaping our character. As Vernon Gregson attests, "We not only create relationships or objects, we create ourselves in so doing. Whenever we act, our own character is formed as well."¹²⁵

Lonergan believes that there is a real objective existence of values that go beyond the satisfaction of desire and that these values can help us toward self-transcendence. "The supreme value is God, and other values are God's expression of his love in this world."¹²⁶ Since values ascend from vital to religious values, the pursuit of these "lower" goods must not become the end in itself, because they can distract from the human inclination toward God. "Since human beings were created for a supernatural end, no natural end can fully satisfy their greatest need, that is, to know God... Only the universal good, which is found in God alone, can satisfy the deepest human desire".¹²⁷

Conversion

Conversion, according to Lonergan, is a radical change in the mode of personal self-awareness. Further to the levels of self-transcendence, and the broadening horizon of the subject's apprehension of particular good to the notion of value, intellectual, moral and religious conversions lead to converted horizons which orient the course of one's ongoing development. Conversions give rise to differentiations of consciousness whereby a

¹²⁵ Gregson, Vernon. 1988. *The Desires of the Human Heart*, New Jersey: Paulist Press 20

¹²⁶ Lonergan, *Method*, 39.

¹²⁷ Boa, Kenneth. *Augustine to Freud: What Theologians and Psychologists Tell Us About Human Nature*. (Nashville, Tennessee: B & H Publishing Group, 2004), 20.

fuller meaning emerges from the broadening of one's experience and horizon which promotes progress. Lonergan relates the notion of conversion to the shift in a person's stance in relationship to the world.

“Normally it is a prolonged process though its explicit acknowledgment may be concentrated in a few momentous judgments and decisions. Still it is not just a development or even a series of developments. Rather it is a resultant change of course and direction. It is as if one's eyes were opened and one's former world faded and fell away. There emerges something new that fructifies in inter-locking, cumulative sequences of developments on all levels and in all departments of human living.”¹²⁸

Although conversion is usually a “slow process of maturation”¹²⁹, conversion can account for radical personality change resulting in a series of changes and development on different levels (the intellectual, moral and religious), which affect all areas of one's life.

Conversion is something that psychological explanations of human behaviour seem to overlook. LaCentra¹³⁰ discusses the factors instrumental in personality change in terms of Lonergan's notion of conversion. He laments that most personality theories fail to account for radical personality change.

According to Doran it was in the interest of promoting those conversions of mind and heart that Lonergan made his extraordinary contribution to the differentiation of consciousness through the process of self-appropriation.¹³¹

Conversion is a “transformation of the subject”;¹³² it affects one's conscious and intentional operations. It is “existential, intensely personal, utterly intimate” but it is not

¹²⁸ Lonergan, *Method*, 130

¹²⁹ Ibid, 253.

¹³⁰ La Centra, Walter *The Authentic Self – Toward a Philosophy of Personality* (New York: Peter Lang Publishing Inc., 1991)

¹³¹ Doran, Robert, “Introduction-Lonergan: An Appreciation” in *Desires of the Human Heart*, 7.

¹³² Lonergan, *Method*, 130.

solitary. Individuals form a community. They not only need others to sustain them in their conversions and fulfill their potentials, but also to affect their world.

Personal development involves an ongoing self-transcendence; constant fidelity to the transcendental precepts and a constant effort to not violate the dynamic orientations of the transcendental precepts by slipping into inauthenticity. Authenticity comes through the process of self-transcendence, experiencing, understanding, judging and deciding. It is the consistent struggle to be attentive, intelligent, reasonable, and responsible. This orientation determines the direction of development. But ongoing self-transcendence also demands conversions, a change of direction towards truth. To be converted over and over again is to travel on the road toward authenticity in pursuit of the good.

Freedom and Choice

As we have seen, Lonergan's understanding of the developing subject is a complex phenomenon rooted in the self-transcending existential subject's apprehension of value, which orients the course of one's personal development. But the human good comes out of human apprehension and choice, and so we must consider the freedom to choose which precedes decision-making

The levels of consciousness are stages, each level building on the preceeding one. They are conscious, we are aware of ourselves at every level. They are dynamic, they move us from one level to the next. As we move from one level to the next, we ourselves change, we develop, because awareness is not only to the objects of our attending, but to

ourselves as attending – as subjects. As we move to higher levels, our awareness increases, and therefore our freedom to make choices, increases.¹³³

Lonergan regards the human person as someone who is crucially involved in his/her life, whose deliberations, choices and actions inevitably shape one's character (building it up or destroying it). Personal development is a life-long process determined by the choices we make. The choices are free, essentially. What one chooses to do is an exercise of freedom. In other words, the self makes itself through its choices. We develop in response to situations and outside influences, but we also develop from within. A development in the will of willingness, a habituation of the will, is needed that comes as a result of making choices.¹³⁴

In *Insight*, Chapter 18, The Possibility of Ethics, Lonergan considers the notion of freedom in terms of will and choice. In *The Subject*, he suggests the role of the existential subject and encourages in individuals the task of making oneself, through effective choices, the person that one would like to be, but acknowledges that one's capacity for effective deliberation and choice can be restricted by one's psychoneural state or limitations of intellectual development.

Meaning and the responsibilities of freedom are involved in the development of the subject. We must choose the person we are to be. When satisfaction and value conflict, the choice must be deliberate. Then "we can know and do not just what pleases us, but what truly is good, worth while. Then we can be principles of benevolence and of beneficence; capable of genuine collaboration and of true love".¹³⁵ The human good

¹³³ Ibid, 9

¹³⁴ Lonergan, *Understanding and Being*, 229.

¹³⁵ Lonergan, *Method*, 35.

comes out of authentic human apprehension and choice; choosing value (on the third level). Our freedom lies in realizing the good.

Obstacles to Development

Loneragan acknowledges that continuous growth seems to be rare (he refers to Maslow's statistic that less than 1% of the adult population reaches the level of self-actualization) and states reasons why this is so:

There are the deviations occasioned by neurotic needs. There are the refusals to keep on taking the plunge from settled routines to an as yet unexperienced but richer mode of living. There are the mistaken endeavours to quieten an uneasy conscience by ignoring, belittling, denying, rejecting higher values. Preference scales become distorted. Feelings soured. Bias creeps into one's outlook, rationalization into one's morals, ideology into one's thought. So one may come to hate the truly good, and love the really evil.¹³⁶

From this quote we can see how not refusing insights could lead to confusion about what is truly good and block growth. Having the courage to break out of one's comfort zone, not ignoring feelings or questions which emerge spontaneously, but directing them towards the good can prevent a distortion of the scale of value preference.

As we saw earlier, insights accumulate progressively. We will now consider the cumulative effect of refusing insights. Insight can be desired, but also unwanted. "To exclude an insight is also to exclude the further questions that would arise from it, and the complementary insights that would carry it towards a rounded and balanced viewpoint".¹³⁷ To lack that balanced view results in misunderstandings about oneself, others, and reality.

¹³⁶ Ibid, 40.

¹³⁷ Lonergan, *Insight*, 214.

We are all subject to bias, which is a “block or distortion of intellectual development”.¹³⁸ Lonergan proposed that such oversights might be rooted in any of four biases which interfere with the pure desire to know:

- Unconscious motivation - neurosis resists insight into one's psyche, psychoanalysis.
- Individual egoism resists insight into what benefits others.
- Group egoism - loyalism resists insights into the good of other groups.
- Common-sense bias - anti-intellectualism resists insights that require any thorough investigation.

In each type, one's intelligence is selectively suppressed and one's self-image is supported by positive affects that reinforce the bias, and by negative affects toward threats to the bias. This self-defence nourishes a blind spot (scotoma), by preventing revelation, as well as repressing the insights which would explain one's own behaviour to oneself. This manifests itself as resistance and transference, which can be an unconscious resistance.¹³⁹

The flight from understanding (from insight) leads to psychic problems (scotosis, repression and inhibition, and performance). A scotosis is an aberration of understanding which results from the cumulative effect of successive adverse situations, resulting in a blind spot, or scotoma. Repression is the exercise of the divergent censorship engaged in preventing insight, and therefore preventing the emergence into consciousness of perspectives that would give rise to unwanted insights. Inhibition is the repression of insights because they would lead to their correction and revision. Successive refusal of insight leads to an expanded accumulation.

¹³⁸ Lonergan, *Method*, 231.

¹³⁹ Lonergan, *Insight*, 224. Lonergan points out that, in the counselling situation, the analyst must be medically trained and be free from scotoma; he/she must outwit the patient's resistance and be able to discern the transference.

Lonergan argues that the flight from insight is the precursor to psychoneurotic conflict. Since the disorder is linked with a refusal to understand, the flight from knowledge is to be cured by knowledge of a particular kind, insight.¹⁴⁰ He states that development is not a result of automatic progress; by one's intelligence one progresses, but by one's bias one declines. The thing that will break through recurrent cycles of bias is an attainment of a higher viewpoint.

There is a correlation between the flight from insight and psychic trouble and, psychic recovery with an intellectual illumination. Since the disorder is linked to a refusal to understand, the cure consists in arriving at the principal insights which caused the block. "Once the differential diagnosis has excluded both somatic disorder and the imminence of psychosis, the working hypothesis becomes the assumption that the [person who is being psychoanalyzed] is the subject of a scotoma"¹⁴¹ which is to be cured by knowledge.¹⁴²

Growth is a struggle against human biases, misconceptions and moral weakness. Biased consciousness can interfere with the natural desire to know (the transcendental tendency of the human spirit that questions without restriction), and thereby distort or block understanding. Rational consciousness protects against bias. We must therefore aim to make the desire to know the principle effort in our lives and become more intelligent and reasonable in our goals and choices.¹⁴³

¹⁴⁰ Lonergan acknowledges the role of analytic treatment in breaking through the intellectual pattern of experience that caused the problem in the first place, but that "it makes no difference whether the patient be led to the insight by an active method or left to discover it for himself by a passive method" (I, 227)

¹⁴¹ Lonergan, *Insight*, 224.

¹⁴² Lonergan refers to the work of Wilhelm Stekel, an analytic psychologist, who considered analytic treatment as a retrospective education. (*Insight*, 224)

¹⁴³ Lonergan, *Insight*, 473.

The dramatic pattern of experience “penetrates below the surface of consciousness to exercise its own domination and control, and to effect, prior to conscious discrimination, its own selections and arrangements”.¹⁴⁴ Dramatic bias is the refusal to understand, which tends to be preconscious, and leads to psychoneurotic conflict, and therefore blocks development.¹⁴⁵ The personal drive for self-transcendence is affective at its core;¹⁴⁶ the person will understand theoretically, without ‘sensitive spontaneity’. Therefore, reformation of the patient’s mentality must occur in the dramatic pattern of experience, not the disinterested intellectual one, in order to undo the inhibitions which account for the patient’s affective disorders. Merely grasping on the intellectual level what we were refusing to see would be ineffective. What is needed is a “true analytic experience with dramatic overtones”.¹⁴⁷ Aesthetic liberation, artistic creativity, and the constant shifting of the dramatic setting open up vast potentialities.

Tension – Limitation and Transcendence

Lonergan states that all development involves a tension between limitation and transcendence.¹⁴⁸ The tension between limitation and transcendence is inherent in all development, but is conscious in the subject.¹⁴⁹ He presents ‘genuineness’ as the admission into consciousness of this tension and the displacement of this tension as the root of scotosis.

¹⁴⁴ Ibid, 214.

¹⁴⁵ In *Insight* (Chapter 6-Common Sense and its Subject), Lonergan considers different patterns of experience and the effect that dramatic bias, operating preconsciously, has on these patterns.

¹⁴⁶ Conn, Walter E., “The Desire for Authenticity” in *Desires of the Human Heart*, 40.

¹⁴⁷ Lonergan, *Insight*, 225.

¹⁴⁸ Ibid, 501

¹⁴⁹ Ibid, 497

Tension results between what a person does practically and what s/he holds theoretically. This is a tension between the self as conscious and the self as objectified which leads to alienation from oneself. One's own unconscious decisions are questioned, and "there emerges into consciousness a concrete apprehension of an obviously practicable and proximate ideal self; but along with it there also emerges the tension between limitation and transcendence...an unwelcome invasion of consciousness by opposed apprehensions of oneself as one concretely is and as one concretely is to be."¹⁵⁰

Genuineness is the admission into consciousness and the harmonious cooperation of the tension between the unconscious and the conscious components of development.

[Genuineness] does not brush questions aside, smother doubts, push problems down, escape to activity, to chatter, to passive entertainment, to sleep, to narcotics. It confronts issues, inspects them, studies their many aspects, works out their various implications, contemplates their concrete consequences in one's own life and in the lives of others. If it respects inertial tendencies as necessary conservative forces, it does not conclude that a defective routine is to be maintained because one has grown accustomed to it. Though it fears the cold plunge into becoming other than one is, it does not dodge the issue, nor pretend bravery, nor act out bravado. It is capable of assurance and confidence, not only in what has been tried and found successful, but also in what is yet to be tried. It grows weary with the perpetual renewal of further questions to be faced, it longs for rest, it falters and it fails, but it knows its weakness and its failures, and it does not try to rationalize them.¹⁵¹

There is a resistance to going beyond one's horizon which requires a personal reorganization of one's mode of living, feeling, thinking, judging, desiring, fearing, willing, deliberating, choosing. Such reorganization, and the fear of collapse of oneself and of one's world, is the subject's fundamental anxiety.¹⁵² Lonergan discusses the intellectual crisis that adolescents go through (a period of disorientation which results

¹⁵⁰ Ibid, 502

¹⁵¹ Ibid, 502

¹⁵² Lonergan, *Topics in Education*, 90.

from rejecting externally imposed precepts, evaluations, ideals) to explain the need for each person to think for themselves and reconstruct those precepts, evaluations and ideals for oneself.

The tension between limitation and transcendence, between what one thinks and is, between staying as one is and going beyond one's horizon, between accepting what others think and coming to know for oneself, is something we need to recognize as inherent in development, and admit it into consciousness and not try to displace the tension if we wish to grow.

Two Ways of Development

There is a two-fold potentiality in humans. The first is in accordance with one's own creative capacities, the other requiring an external agent that draws us upward. The dynamic reality of human development involves development both from within and without, or as Lonergan would say, from below upwards and from above downwards. In addition to the development which results from the dynamic process of consciousness and intentionality: moving from the empirical to the intellectual, to the rational and responsible levels (development from below upwards) we also develop as a result of our interaction with others in our lives, of our participation in community, as a result of allowing love to transform our being, and of divine grace. The two ways of human development contribute to human development in their interdependence and complementarity.

According to Lonergan, we have a natural desire to know God, and this is what moves us toward God. Conscious intentionality leads to the question of God. "What the

Spirit poured forth in our hearts prompts by way of response a love that is unwilling to set limits".¹⁵³ Self-transcendence as a response to God's love structures Lonergan's understanding of religious experience. Carmody explains:

Unless we truncate the human spirit, it spontaneously asks about the whole, the ground, the origin, the term of itself and the world... Whenever the human spirit stretches out to its full span, unfurls its natural unrestriction, at least implicitly it raises the question of God. So for Lonergan God is part and parcel of human authenticity, because human authenticity requires constant self-transcendence or unfurling.¹⁵⁴

God, as the ultimate good, the final cause which grounds the universe, is at the center of our moral striving and efforts to pursue what is good. "Sustained authenticity is impossible without growth in a loving relationship fully brought to fruition by being in love with the source of all meaning and value".

The Human Good and the Love of God

Lonergan acknowledges the fundamental importance of love as central to human living. Love actualizes important aspects of our capacity for self-transcendence and is a profound and penetrating stimulus to action. Human authenticity begins with the acceptance of the gift of God's love that "constitutes religious conversion and leads to moral and even intellectual conversion".¹⁵⁵

"There is another kind of knowledge, through the discernment of value and judgements of value in a person in love".¹⁵⁶ The characteristic self-denial of unconditional love releases a person from the bonds of egotism; it takes us out of

¹⁵³ Carmody, Denise, "The Desire for Transcendence: Religious Conversion" in *The Desires of the Human Heart*, 61.

¹⁵⁴ Ibid, 57.

¹⁵⁵ Lonergan, *Method*, 327.

¹⁵⁶ Ibid, 115

ourselves, expands our horizons, culminating in the highest form of love, self-sacrificing love, which is the only thing capable of providing the solution to the problem of decline.

Love, according to Lonergan, is God's doing. "God has poured out his love into our hearts by the Holy Spirit, whom he has given us."¹⁵⁷ Because "the supreme value is God, and other values are God's expression of his love in this world",¹⁵⁸ this love takes us out of ourselves, expands our horizons, transforms our knowing, and transvalues our values. Being in love in an unrestricted fashion, or the Love of God, is the fulfillment of the capacity for self-transcendence, it actualizes the unlimited potential of our knowledge and love.

In *Insight*, Lonergan states that there are actually four levels of development: "absolutely supernatural solution to man's problem of evil adds to man's biological, psychic and intellectual levels of development a fourth level that includes the higher conjugate forms of faith, hope and charity."¹⁵⁹

According to Lonergan, there is a link between faith and human progress; to promote either is to promote the other indirectly.¹⁶⁰ When a subject has been transformed by religious experience, when one has been grasped by ultimate concern, when one's values have been transvalued by the supreme value revealed by faith, "the human good becomes absorbed in an all-encompassing good. Where before an account of the human good related men to one another and to nature, now human concern reaches beyond man's world to God and God's world".¹⁶¹

¹⁵⁷ (Romans 5:5)

¹⁵⁸ Lonergan, *Method in Theology*, 39.

¹⁵⁹ Lonergan, *Insight*, 762.

¹⁶⁰ Lonergan, *Method in Theology*, 117.

¹⁶¹ Lonergan, *Method in Theology*, 116.

CHAPTER 3 - Comparison

We have just considered some of the main themes related to Maslow's and Lonergan's understanding of personal development. It is with this basis that we move forward with this final chapter in considering some of the ways that Maslow's and Lonergan's thinking on personal development converge and diverge. In addition, this chapter will consider the philosophical and ideological presuppositions/assumptions held by both thinkers, and finally suggest some ways in which the two can be brought together in order to offer a fuller understanding of personal development.

The comparison and contrast of the two thinkers regarding personal development touches on questions of self-knowledge, needs and values, choice, blocks to development, self-transcendence, human nature and religion and spirituality.

Self-Knowledge

For Maslow, there is an important correlation between self-knowledge and moral action. Since, the self is the locus of values it is within oneself that values are found, and since our nature is biologically based, what we discover are intrinsic, species-shared core values. According to Maslow, human nature is essentially good, the discovery of one's identity as good informs moral choices, and therefore the personal quest for authentic identity results in the moral act.

As Thompson claims, the goal of humanistic psychology was to encourage and help people struggle out of their actuality toward their potentiality through the discovery (or uncover) of a sense of identity which would consequently inform the choices or decisions of that self.

For Lonergan, value is not merely something we discover after having come to understand our essential nature, but an objective reality which we become aware of by living authentically (by being attentive, intelligent, reasonable, responsible, loving), and being transformed by intellectual, moral and religious conversions. Value is a transcendental notion; it is heuristic. Value is what is intended in unrestricted questioning and apprehended in feelings.

For Lonergan, the discovery of oneself as intelligent, rational, responsible and free leads to the discovery that one makes oneself an authentic or unauthentic human being by choosing between courses of action. Self-knowledge does not necessarily lead to the moral act, since one can know one's values, know what is right, but still choose to act contrary to one's knowledge. It is not just self-knowledge, but sustained authenticity, realized in human apprehension and choice, that allows for development.

Hierarchy of Needs and Values

In *Method in Theology*, Lonergan makes an explicit connection between human development and the levels in Maslow's scale.¹⁶² Because of this, one can argue that there is a certain amount of agreement between the two thinkers. One can see obvious similarities between Maslow's hierarchy of needs and Lonergan's hierarchy of values. Generally, they ascend from survival needs, identity needs, relational needs to spiritual needs and values. The basic needs of the body must be satisfied for the preservation and maintenance of the individual, and the highest needs, the spiritual needs, emerge from the lower needs. But it is the meaning that each ascribes to the levels that differs, and how far the levels reach and why.

¹⁶² Ibid, 39.

Maslow presents needs and values as related to each other in a hierarchical and developmental way which can be considered as steps along the path to self-actualization, and argues that these needs are instinctoid; they are built into us genetically. One's underlying system of values is related to biological needs and capacities. The more one fulfills one's needs and capacities, the higher one's values are capable of developing.

Reality is understood in terms of the highest values (truth, beauty and goodness - the eternal verities) during moments of self-transcendence or peak-experiences. Because these moments are the authentic elevation of the human being, Maslow concluded that self-actualizers are better perceivers of reality, and can perceive what is valuable more clearly. This explanation does not explain why people whom Maslow would consider self-actualizers may still have values that conflict very strongly.

In a similar way, Lonergan's understanding of values is hierarchical.¹⁶³ One moves from agreeable values, to vital values, to social values, to cultural values, to personal values, and to religious values in ascending order. However, one proceeds up the scale of values not merely by fulfilling needs and capacities, but by developing intellectually, morally, and spiritually, and in choosing the good. We fulfill our needs through realization of particular values,¹⁶⁴ rather than reaching these values by fulfilling needs.

There is a further point at which the two thinkers diverge, and it regards how far one reaches and why. For Maslow, the ultimate value is becoming fully human, reaching one's highest potential which is biologically based, as is our spiritual, transcendent nature. Although Maslow acknowledges that the peak-experience or moments of self-transcendence occur at the highest levels of human experience, he maintains that these

¹⁶³ Lonergan follows Aquinas' thinking on values along a hierarchy ranging from the good of the body to the good of the soul.

¹⁶⁴ Conn, Walter "The Desire for Authenticity" in *Desires of the Human Heart*, 42.

experiences can be explained biologically, and that we need not ascribe supernatural reasons for them.

According to Lonergan, we are not determined by the biological because we are created beings. As we have already seen, according to Lonergan, nature works according to emergence, where lower levels contribute towards the emergence of higher ones (organic, psychic, intellectual). By man's insights and decisions, taking initiative, bringing about change, "man becomes for man the executor of the emergent probability of human affairs. Instead of being developed by his environment, man turns to transforming his environment in his own self-development".¹⁶⁵

The unfolding of these levels, the dynamic and expansive nature of human consciousness, the cumulative process of knowing, the broadening of horizon from particular good to the notion of value, are all manifestations of the transcendental thrust of the human being toward the ultimate ground of all existence. This transcendental relation of the human spirit to its ultimate end can only be satisfied in falling in love with God.

"At the summit of the ascent from the initial infantile bundle of needs and clamors and gratifications, there are to be found the deep-set joy and solid peace, the power and the vigor, of being in love with God."¹⁶⁶

For Lonergan, the highest need of the human being, and therefore the highest value, is God.

For Lonergan, one is not only reaching to become one's best self, one is also being led, guided by something beyond the self. One's potential lies not merely in what is possible to nature, but in what is effected by intellectual, moral and religious conversion,

¹⁶⁵ Lonergan, *Insight*, 252

¹⁶⁶ Lonergan, *Method*, 39

and by grace. In *Insight*, Lonergan states that there are actually four levels of development which regards an “absolutely supernatural solution to man’s problem of evil adds to man’s biological, psychic and intellectual levels of development a fourth level that includes the higher conjugate forms of faith, hope and charity.”¹⁶⁷

Both Lonergan and Maslow would agree that human development cannot be explained without considering bottom-up explanations, and elements of emergent functions. Human behaviour emerges out of our physical and chemical processes, but cannot be exhaustively explained by the physiological. Human development takes place in a relational context. Maslow would say that our humanness is naturally based, but love and acceptance of others nourishes one’s development and is affected by one’s experiences.

Lonergan would not deny that our humanness emerges out of our animality, but that we are not merely organisms. We are created beings who have been created to be in relationship with God, and as such God is the goal of our conscious intending.

Furthermore, the apprehension of transcendent value, or religious value, is not only the highest value, being concerned with ultimate values also has a downward effect on the lower level values. Higher needs and values both emerge out of lower level values, and have a reciprocal effect on lower levels once they have emerged on the higher levels. Values are transvalued, so the human good becomes absorbed in an all-encompassing good, human concern reaches beyond man’s world to God and God’s world.¹⁶⁸

¹⁶⁷ Lonergan, *Insight*, 762

¹⁶⁸ Lonergan, *Method*, 116

Choice

Maslow held that there is a physiological source of the actualizing tendency, but also a psychological one which involves the role of choice in satisfying basic needs and higher B-needs. Practical decisiveness and choice are necessarily involved in the concept of self-actualization according to Maslow. We have a certain degree of freedom in deciding what we will be.

According to Maslow, we develop as we move up the hierarchy of needs, as the needs are satisfied. These needs reflect an underlying system of human values, in ascending order. Once lower needs are satisfied, we reach the level of self-actualization. The choices one makes must reflect this underlying system of values for the individual to be integrated. At the level of self-actualization, self-knowledge and self-acceptance become key, as we discover our values by coming to know ourselves. We are constituted by our underlying values which we come to discover through honest self-reflection, and by the choices we make. “We *both* discover and uncover ourselves and also decide on what we shall be”.¹⁶⁹

Lonergan also puts great emphasis on the power of choice over one’s development, but provides a fuller understanding of how we make ourselves through our choices. We develop in response to values which ascends from the vital to religious level. One’s development is not determined by need fulfillment; one does not wait for things to happen, but anticipates possible schemes and brings about concrete conditions by one’s decisions. Lonergan states that “the challenge of history is for man progressively to

¹⁶⁹ Maslow, *Toward a Psychology of Being*, 17.

restrict the realm of chance or fate or destiny and progressively to enlarge the realm of conscious grasp and deliberate choice”.¹⁷⁰

It is only in choices and actions based upon value judgments that values in the proper sense are realized and made actual.¹⁷¹ By making value judgments, the subject constitutes oneself as “capable of moral self-transcendence, of benevolence and beneficence, of true loving”.¹⁷² The fullness of moral self-transcendence is achieved by doing what one has judged to be right.

Scale of Preference

Maslow, however, believed that we do not make growth choices because they are good for us or because they are valuable. We make the growth choice because we prefer one experience over another, because it is more pleasurable.¹⁷³ In the healthy person, there is a network of positive intercorrelation between wants and desires, cognition, feelings and behavior. Careful, rational thinking is likely not to conflict with what one spontaneously does, wants, needs, and enjoys doing.

Loneragan argues that our apprehension of values occurs in feelings which arise in accord with some scale of preference, but that there is a normative scale of value, which can get distorted by soured feelings, and bias. We can come to hate what is truly good and prefer what is only apparently good, or even evil. However, one’s scale of preference can change. Although we can’t choose the feelings that arise, feelings can be reinforced or tempered by attentiveness/inattentiveness and by self-awareness and choice once they

¹⁷⁰ Lonergan, *Insight*, 253.

¹⁷¹ Byrne, p.6

¹⁷² Lonergan, *Method*, 37

¹⁷³ Maslow, *Toward a Psychology of Being*, 54.

have arisen. In this way, one is not determined by one's feelings. Our freedom, in fact, lies in exercising the good, in choosing value. Satisfaction (or what is more pleasurable) and value can conflict, and in that case, one must choose value over satisfaction.

Blocks to Development

Both Maslow and Lonergan agree that continuous growth is rare. But whereas Maslow identifies the reason for this as a block brought on by unfulfilled needs, fear, and a mistaken view of human nature as essentially sinful, for Lonergan the reason lies in a block in understanding, bias and sin.

According to Maslow's motivational theory, growth is something that occurs naturally as one's needs are satisfied (from the basic needs to the B-needs). This leaves much up to the environment, and chance. Lonergan does not leap from the idea of development to a belief in automatic progress. For Lonergan, growth is not natural or spontaneous. The growth process is fundamentally connected with our powers of knowing (experience, understanding, judging), deciding and loving, and is therefore susceptible to human bias, sin and grace.

The transcendental notions enable and impel us to advance in understanding, to judge truthfully, and to respond to value. But because we are susceptible to bias and sin, growth is a result of the sustained observance of the transcendental precepts to be attentive, be intelligent, be reasonable, be responsible, be loving, and by what is effected by grace, rather than something that results naturally once needs are satisfied.

Maslow does not take into account the theological category of sin, but identifies the causes and effects of blocks to growth which theological anthropology generally associates the fallen state with – personal, social and spiritual alienation, losses of human

possibility, falling away from full humanness, from the full blooming of human nature, of what might have been and could yet be. Maslow blames the culturally transmitted pessimistic belief in man's intrinsically evil nature as being an ideological block to inner growth. "Human evil is largely (though not altogether) human weakness or ignorance, forgiveable, understandable and also curable."¹⁷⁴

According to Maslow, we have the impulse toward full development of humanness; there is an instinctive tendency toward growth in human beings. However, over the course of a lifetime, the natural impulse towards growth and self-actualization can become blocked by other tendencies such as fear, defence and regression, which make it difficult to grow.

Maslow's work can help us to better understand some of the ways that personal development is blocked by unfulfilled needs and the tendencies of fear, defence and regression. It is important to note that growth can only emerge out of a feeling of safety, and that inhibitions and defences need to gently be removed in order to feel safe enough to take the next step, to allow insights to occur, and to actualize one's capacities.

Knowing and Doing

Both thinkers emphasize the relationship between knowing and doing, but in different ways which can be brought together to fill in our understanding of how they are involved in personal growth. Maslow's work can help us to understand the dialectic between the need to understand versus the need for safety in a way that Lonergan's doesn't. Lonergan's work gives us an in depth understanding of knowing itself, and the thrust of the eros of the mind towards its moral realization in action.

¹⁷⁴ Ibid, 180.

As we have seen, Maslow found that we both seek knowledge and avoid knowing in order to reduce anxiety. Knowing may have a growth function or a protective one.¹⁷⁵ There is a need to understand, but also a need for safety. The tension between the need to know and the fear of knowing is a struggle between fear and courage.

All those psychological and social factors that increase fear will cut our impulse to know; all factors that permit courage, freedom and boldness will thereby also free our need to know.¹⁷⁶

Maslow also found that we avoid responsibility by avoiding knowing. This idea is best exemplified by Maslow's theory, the Jonah Complex – a defensive reaction occurring in the presence of a distinctive call which prevents one from measuring up to one's full potential.

According to Lonergan, knowledge is progressive accumulation of related insights, and the main block to development is bias, which is anything that interferes with the pure disinterested desire to know. Lonergan acknowledges the role of bias in accounting for the resistance to knowledge, or refusal to understand and the cumulative effect that oversights can have on the psyche and therefore on development. Maslow's thought allows us to consider the need for safety in accounting for resistance to particular insights which would be too difficult for a person to face.

According to Maslow, the self-actualization tendency can lead to peak experiences and a new form of cognition. In self-actualizers, there is a close relation between knowing and doing. "Clear knowledge generally flows right over into spontaneous action or ethical commitment. That is, when they *know* what is the right

¹⁷⁵ Ibid, 76.

¹⁷⁶ Ibid, 78.

thing to do, they *do* it.”¹⁷⁷ In self-actualized people, the gap between thought and action is bridged.

This differs from Lonergan’s understanding that we can know what we should do, and still not choose this. We can know that something is wrong, and still do it. He refers to this as “radical unintelligibility” the idea that we can act against our better judgment. We can refuse to choose what we know is worth choosing. We can rationalize, justify our actions, and quiet an uneasy conscience.

The gap between knowledge and action is a symptom of fear and anxiety. In order for us to be more integrated, or authentic, the gap between knowing and doing must be bridged. Tension results between what a person does practically and what s/he holds theoretically, which leads to alienation. Maslow’s insights about the gap between knowing and doing, however, can help us to understand why this is so. By increasing courage and a sense of personal responsibility, we can increase the need to know which will more readily translate into action.

Although rational consciousness protects against bias, merely grasping on the intellectual level what we were refusing to see would be ineffective. Maslow acknowledges the fear and anxiety which is a defensive reaction to knowing, which can account for why people block knowing (to avoid responsibility, action, or as a defensive reaction to too difficult a truth), and which must be taken seriously when trying to understand the growth process.

¹⁷⁷ Ibid, 195.

Limitation and Transcendence

The growth process (which is infinite and expansive) necessarily involves reaching beyond one's limitations - self-transcending. But at those decisive moments, when we reach our limits, we experience (not necessarily consciously) a tension that doesn't sit well, and if we can't find a way to be comfortable with that tension (at least long enough to get through it), we build up defences to it in the form of avoidance, justification, rationalization, bravado, arrogance, because we are not comfortable.

Lonergan and Maslow both identify remaining stuck in one's comfort zone as a factor which impedes growth. As Doran attests, "one's development is directed against one's remaining as one is".¹⁷⁸

La Centra states that Maslow believed that the internal drama between man's conscious and unconscious life is a reason for the low percentage of self-actualized individuals. The main block to growth is one's fear of one's own feelings. La Centra concludes that if we are able to work through this discomfort brought on by feelings of inferiority and accept that this is a natural reaction, we will not be afraid of the experience.

Horizons of Understanding & Philosophical Presuppositions of Human Nature

Whether we are conscious of it or not, whether we articulate it or not, one's understanding about human development is affected by one's philosophical presuppositions of human nature. In this section, I wish to draw attention to these philosophical presuppositions. We will discover a significant divergence between the two thinkers' understanding of human nature. Maslow believed in the essential goodness of

¹⁷⁸ Doran, 187

human nature and encouraged its expression and actualization. Lonergan does not put as much faith in human nature, as he does in God and the healing forces of love to undo human decline.

Maslow assumes an inherent goodness in humankind and blames undesirable behaviour on a lack of need gratification, environmental and social conditions or failure to actualize one's potential because of fear or remaining in one's comfort zone, but also because of a mistaken view of human nature as essentially sinful. He felt that human nature is essentially positive and tends toward the wholeness of self-actualization and fullness of being. The fully developed human being tends to be motivated by values which transcend his self. We have the capacity for transcendence. Awakening this capacity, he believed, is what gives meaning to our lives and makes the better person and the better world.

Maslow had an unbounded optimistic view of human nature, and saw no need to ascribe any supernatural explanations for the highest levels of human nature, which he admitted were spiritual. However, he states that "man is in a way his own project and he does make himself. But also there are limits upon what he can make himself into. The project is predetermined biologically for all men".¹⁷⁹

According to Lonergan, development is a result of becoming aware of one's nature (as intelligent, rational, free and responsible) and abiding by the criteria immanent in that nature (the transcendental precepts), being guided by the good (ascending in value) and devoting oneself to, even sacrificing oneself for, these criteria (culminating in self-sacrificing love and the love of God).¹⁸⁰

¹⁷⁹ Maslow, *Religions, Values and Peak-Experiences*, xvi.

¹⁸⁰ Lonergan, *Topics in Education*, 38

Lonergan does not have such an unbounded optimistic view of human nature as Maslow; it is more critical, more realistic. He recognizes that human beings can be oriented to what is truly good but also to what is only apparently good. We can be self-transcendent and authentic or biased in our orientation; genuine or alienated in the fundamental direction that we have chosen. When we are authentically oriented towards the good as an objective reality, we become more human. In other words, we become more authentically human in self-transcendence. "We are our true selves when we observe the transcendental precepts because these demands authenticate our subjectivity as human subjects."¹⁸¹ Thus, by transcending oneself, one becomes more authentically human.

Maslow embraces a naturalistic worldview (although there is some indication that he was moving towards a more monistic worldview toward the end of his life). Whereas Lonergan affirmed a theistic worldview. For Lonergan, needs are fulfilled through God; our ultimate needs can only be satisfied in an encounter of pure goodness,¹⁸² rather than merely in nature.

Maslow admits that all striving is to fill ungratified needs. "The more one gets, the more one wants, so that this kind of wanting is endless and can never be attained or satisfied."¹⁸³ Need gratification is necessary for self-actualization, however he says that a full picture of the optimally functioning human being includes struggling and reaching beyond the level of self-actualization, to the level of Being.

¹⁸¹ Kanaris, J. and Doorley, M., ed. *In Deference of the Other*. (Albany, USA: State University Press, 2004), 21. re: *Method* p.53

¹⁸² Lonergan, *Method*, 36.

¹⁸³ Maslow, *Towards a Psychology of Being*, 39.

Although Maslow regards the peak or religious experience felt in moments of self-transcendence as the farthest reaches of human nature, he maintains that this is a natural phenomenon which does not need to be explained by involving the concept of God as causer. Whereas self-transcendence as a response to God's love structures Lonergan's understanding of religious experience. Our very being responds to self-transcendent experience because the purpose for which humans were created transcends the limits of nature. Human fulfilment is gained in relationship with the divine, the ground of Being.

Maslow was interested in substituting a secular and immanentistic philosophy of life for traditional religion, believing that external judgment and authority should be replaced by trust in the actualization tendency. From Lonergan, we see a recognition that this "actualizing tendency", understood in terms of the idea of emergence and his understanding of the thrust of the transcendental nature of the human spirit towards the divine, are not mutually exclusive realities.

Lonergan offers a theological understanding of our human condition and our relationship to the transcendent. Our capacity to know, our power to value, and our openness to transcendence are major dimensions of what it means to be human, according to Lonergan. The transcendental notions which move us beyond ourselves to knowledge of reality, which move the subject from the experiential to the intellectual to the rational to the existential, lead us to a deeper and truer understanding of reality. This transcendental openness of our consciousness is why we are ultimately open to the question of God.

In this final section, I wish to highlight a mistaken assumption of objectivity in Maslow's thought. Maslow tends to draw theological conclusions from his psychological theories, yet is reticent to acknowledge the philosophical rather than scientific nature of his own assumptions. He shifts from the scientific (empirical) to the philosophical and normative, invoking the authority of science to authenticate philosophical, metaphysical and moral presuppositions, worldviews, and opinions of spirituality, of human nature and of existence. As Boa contends, "It is self-deceptive, even for a scientist to believe that one is epistemologically, metaphysically, or morally neutral..." and "it is evident that [his] conclusions are profoundly influenced by philosophical and ethical considerations that are not scientifically supportable."¹⁸⁴

On several occasions, Maslow maintains that his research and theoretical investigations have demonstrated the reality of spiritual values as rooted in human nature. He claimed that his research and theoretical investigations had demonstrated the reality of spiritual values¹⁸⁵ but held that these spiritual values have a naturalistic meaning.¹⁸⁶ He claimed that some of his work was founded on empirical observation and scientific research, and even though some of his theories had not yet been verified empirically, he felt confident that they could be.

His work is shaped by naturalistic presuppositions which biases his understanding of human nature and religion.¹⁸⁷ Maslow's perceptions concerning human motivation are embedded in a reductionistic worldview so the solutions he offers are limited to what is possible in nature.

¹⁸⁴ Boa, *Augustine to Freud: What Theologians and Psychologists Tell Us About Human Nature*, 177.

¹⁸⁵ Maslow, *Religions, Values and Peak-Experiences*, 3.

¹⁸⁶ *Ibid*, 4

¹⁸⁷ Maslow admitted some bias when he recognized late in his life that the subjects he had picked out for study were people who possessed the B-qualities (ref?).

Maslow's theory of human development offers genuine insight into the dialectic between growth and safety, the blocks to personal development which are very powerful and dominant in the majority of people, and the existential predicament of making oneself who one is to be. However, it is based on a limited theory of human nature which disregards an important dimension of personal development - the theological.

The interminable human quest for self-actualization bound by a naturalistic worldview can never satisfy the expansive human spirit which, theologians recognize can only be satisfied in relationship with the divine. Psychology may be able to help people to deal with certain difficulties, but it cannot fill the emptiness, meaninglessness in the way that communion with God can, for which the soul was created and without which it can never find true satisfaction or rest.

Conclusion

By moving beyond the boundaries imposed by naturalistic assumptions of personal development, I have attempted to bring to light the often-neglected dimension of human development - the theological, while taking seriously insights from psychology which can help to fill in an understanding of personal development.

I have chosen to do this by retrieving Lonergan's insights on personal development and by comparing to what extent his thinking is similar to and different from that of Maslow's. I have argued that although there are similarities in their thought, the perspectives they offer regarding human nature are reached from within very different

horizons, and therefore their understanding of personal development, although complimentary, is foundationally different.

Their inquiries were driven by very different motivations and reveal foundationally divergent views on human nature and on how human potential is actualized. Some ideas reveal limitations, whereas others can be brought together to provide a fuller understanding of personal development.

Maslow's humanistic psychology provides a non-theological understanding of personal growth as a human phenomenon, a natural aspect of the human being. Although some of his theoretical formulations are built on non-religious or even anti-religious presuppositions, they still provide insight into the human condition. Intellectual honesty requires that we deal with this data even if we choose to dismiss the presuppositions held by the secular theorist.

Both Lonergan and Maslow seem to agree that very few people actually develop their highest potentials, but that the potential exists in all of us, it just needs to be actualized. Maslow helps us to take more seriously needs, motivation and the psychological issues which impede growth. Lonergan provides us with a more precise understanding of consciousness and scales of values, and accounts for transformation in personality, or conversion – a restructuring that forces one to alter one's basic views and values, and cause one to reconsider the whole of one's life.

Both understood that people reach their highest potentials by realizing the importance of self-knowledge and the need to grow and develop, and that self-awareness enhances life because it makes us more fully human. Both understood the importance of choice and consistent effort, and that morality is a result of spiritual growth which brings

a deeper awareness and concern for oneself and others. Finally, both understood human potential as the self-transcending dimension of the human mind/spirit.

This study has endeavoured to explore the contribution that the ideas of Abraham Maslow and Bernard Lonergan have made in terms of self-knowledge and personal development. The horizon within which the psychologist and the philosopher/theologian operate may differ, but they both aim to understand the human person.

BIBLIOGRAPHY

Boa, Kenneth. *Augustine to Freud: What Theologians and Psychologists Tell Us About Human Nature*, Nashville, Tennessee: B & H Publishing Group, 2004.

Byrne, Patrick H. "What is Our Scale of Value Preference?" (paper presented at the 35th Annual Lonergan Workshop, Boston College, June 15-20, 2008).

Doran, Robert M. *Subject and Psyche: Ricoeur, Jung and the Search for Foundations*. Maryland: University Press of America, 1980.

Flanagan, Joseph. *Quest for Self-Knowledge: An Essay in Lonergan's Philosophy*. Toronto: University of Toronto Press Inc., 1997.

Gregson, Vernon. *The Desires of the Human Heart*. New Jersey: Paulist Press, 1988.

Hamel, Suzanne et al. "A Psychological Outlook on the Concept of Transcendent Actualization." *The International Journal for the Psychology of Religion*. 13 (2003): 3-5.

Heylighen, Francis. "A Cognitive-Systematic Construction of Maslow's Theory of Self-Actualization." *Behavioral Science*. 37 (1992): 1.

Kanaris, J. and Doorley, M., ed. *In Deference of the Other*. Albany: State University Press, 2004.

Koltko-Rivera, Mark. "Rediscovering the Later Version of Maslow's Hierarchy of Needs: Self-Transcendence and Opportunities for Theory, Research, and Unification." *Review of General Psychology*. 10 (2006): 302-317.

La Centra, Walter. *The Authentic Self – Toward a Philosophy of Personality*. New York: Peter Lang Publishing Inc., 1991.

Lonergan, Bernard. *Insight*. Toronto: University of Toronto Press, 1992.

----- *The Subject*. Milwaukee: Marquette University Press, 1995.

----- *Method in Theology*. Toronto: University of Toronto Press, 1996.

Maslow, Abraham. *Toward a Psychology of Being*. New York: John Wiley and Sons Inc, 1999.

----- *Religions, Values, and Peak Experiences*. New York: Penguin Group, 1970.

----- *The Farther Reaches of Human Nature*. New York: Viking Press, 1971.

Melchin, Kenneth. "Democracy, Sublation and the Scale of Values" In *The Importance of Insight: Essays in Honor of Michael Vertin*. Liptay, John and Liptay, David, eds., 183-196. Toronto: University of Toronto Press, 2007.

Rusembuka, Muhigirwa F. *The Two Ways of Human Development According to B. Lonergan*. Pontificia Universita Gregoriana, 2001.

Thompson, Donald F. "Ethics of Metaphysics and Ethics of Value: A Study in the Thought of Bernard Lonergan". PhD diss., McGill University, 1981.

Watts, Fraser. *Theology and Psychology*. Aldershot: Ashgate, 2002.