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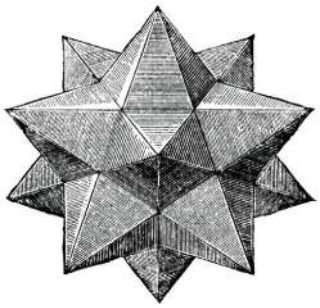


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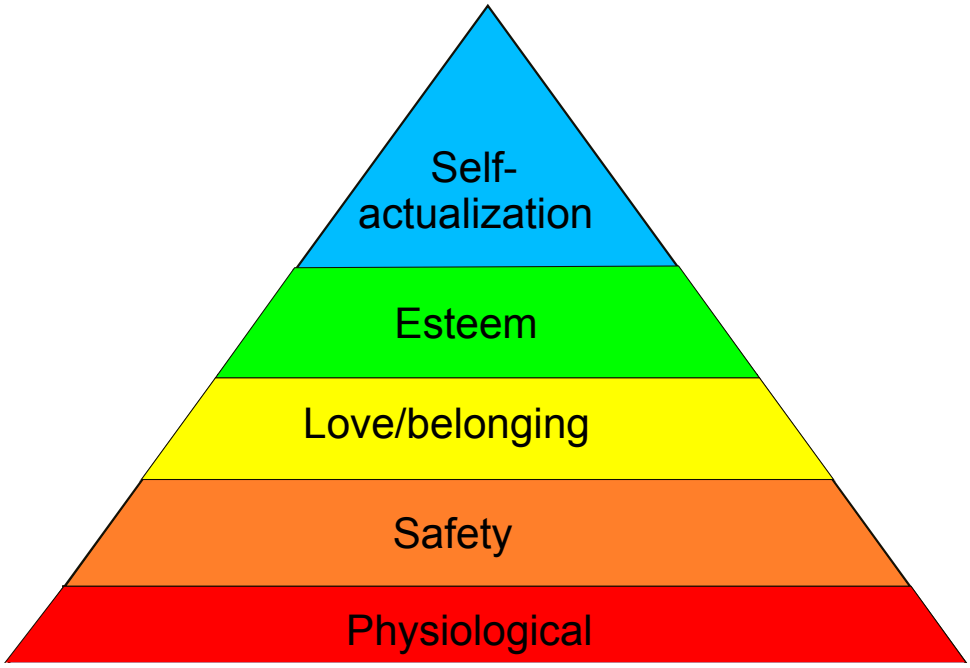
MAYBE MAZLOW'S PYRAMID?

Could Work . . .

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Maslow's Hierarchy of Needs is a popular theory of human development first proposed by psychologist Abraham Maslow in 1943. There appears to be a correlation between the architecture of Maslow's theory and the degree system of Freemasonry.

In his paper, "A Theory of Human Motivation," Maslow theorized there are three general phases of human development: basic needs, psychological needs, and self-fulfillment needs. Since it was introduced, other writers and researchers have



illustrated the theory by stacking the phases on top of each other. Since the scope of each phase seems smaller, or, more focused on the individual, they look like a pyramid[1].

Maslow's theory was revolutionary in how it focused on the behaviors of people, instead of animals, to learn about people's needs. By doing this, Maslow generated a new field of humanistic psychology[2] and cemented his theory into the foundation of that science. But Maslow's theory is broad—and it's based not on repeated experiments, but on observation. Maslow was

1 https://drsaraheaton.wordpress.com/2012/08/04/maslows-hierarchy-of-needs/

2 Trigg, Andrew B. "Deriving the Engel Curve: Pierre Bourdieu and the Social Critique of Maslow's Hierarchy of Needs." *Review of Social Economy*, vol. 62, no. 3, 2004, pp. 393–406. *JSTOR*, www.jstor.org/stable/29770269. Accessed 13 Dec. 2020.

much closer to being a philosopher than a behavioral scientist and was careful to note criticism of his idea: that his theory was not rooted in experiment or scientific fact but in conjecture; that it was both too broad and too limiting; that it did not fully define needs within each phase. This criticism continues well into the 21st century (i.e.: it doesn't fit with Engle's Law[3]). However, Maslow's theory remains a very popular, very useful scaffold for understanding and framing human behavior and its stages of development. Maslow's theory's usefulness comes partly from its apparent simplicity. It is very easy, using the theory, to gain a general perspective of the stages a human works through to become an actualized individual and it is often used in psychological evaluations of economic, psychological, and management theories and practices. It may also be a useful tool for understanding how Freemasonry provides a useful practice and benefit for some men by assisting them in obtaining or achieving the needs laid out in Maslow's theory.

The Hierarchy of Needs

Maslow's theory divides human development into five kinds of needs which must be met during three general stages:

1. Basic needs
    a. physiological,
    b. safety-security,
2. Psychological needs
    a. belongingness,
    b. esteem,
3. Self-fulfilling needs
    a. Self-actualization.

It may be helpful to define 'need,' as in Maslow's theory, the word references an intrinsic requirement for human development which, at the beginning of each phase of development, is missing. A need is a lack of something essential to a person's existence or well-being.[4]

Maslow's Hierarchy of Needs is More a Wave than a Pyramid

Maslow proposed that humans develop by fulfilling these innate needs and by finding meaning in their lives. He proposed this development followed a hierarchy of universal needs, beginning with the basic requirements of food and shelter, progressing to self-actualization.

A person cannot transition to the next stage of development until the needs of the previous stage are fulfilled[5]. The individual's experience of these motivations, however, is not limited to each stage of development or each category of needs. Each stage is not distinct, they are interdependent, with one stage being dominant[6]—meaning various stages may be experienced simultaneously. Maslow seemed to indicate that each level of need was a phase, and that more than one phase can occur simultaneously–but only after the prerequisite phase has been fulfilled.

3 ibid

4 Seward, G. H., & Seward, J. P. (1937). Internal and external determinants of drives. Psychological Review, 44, 349–363

5 *Maslow, A (1954). Motivation and personality. New York, NY: Harper. ISBN 978-0-06-041987-5.*

6 *Maslow, A (1954). Motivation and personality. New York, NY: Harper. ISBN 978-0-06-041987-5*

For instance: one can be established and have friends, putting one square in the middle of phase two. However, circumstances may remove their employment or residence or some other critical requirement, meaning even though they had previously fulfilled their basic needs, they now have to fulfill them again, even though they have progressed to and are working on fulfilling the needs of phase two. The needs may co-exist, may overlap, may revert.

BASIC NEEDS

In 1947, the United Nations, freshly recovering from the atrocities of two world wars ratified the Universal Declaration of Human Rights. The UDHR sparked the Human Rights movement with its revolutionary declaration that all people shared basic, essential needs. Article 1 of the UDHR focuses the broad definition of basic needs with a powerful statement:

> All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act toward one another in a spirit of brotherhood.

The power of this statement resides partially in its revolutionary syntax where it places *dignity* before *rights*[7] indicating the primacy of dignity as being fundamental to all of one's motivations. There are two parts of dignity[8]: *how I see myself,* and *how others see me.* In Maslow's theory, these are addressed by the two parts of the most fundamental requirements for self-motivation.

THE PHYSIOLOGICAL NEEDS

Food, water, warmth, and rest are the most basic of basic needs. Since 1948, and with the long reaching effects of the UDHR, the definition of basic needs has grown to include more specific definition and enumeration of basic needs. The basic need for food is refined to list caloric loads, nutrient density of basic foods, clean water, and the ability to store and prepare raw ingredients[9]. The first level of basic needs precedes the need for shelter, as these needs are required to stay alive.

THE NEED FOR SECURITY AND SAFETY

After ensuring one has the basic necessities to stay alive, the next need is for security and safety—shelter and protection from harm. Like basic physiological needs, safety and security can be further refined to include ambient temperature or protection afforded by

7 Mann, J. (1998). Dignity and Health: The UDHR's Revolutionary First Article. ***Health and Human Rights, 3***(2), 30-38. doi:10.2307/4065297

8 ibid

9 Hagerty, Michael R. "Testing Maslow's Hierarchy of Needs: National Quality-of-Life across Time." ***Social Indicators***

a guardian[10].
It is interesting to note in Taormina's findings, that 'the more the physiological needs are satisfied, the more one will attempt to satisfy the safety-security needs. This means it is not the feeling of need that should be correlated; rather, it is the satisfaction of the needs that should be correlated."

THE PSYCHOLOGICAL NEEDS

The second tier, or phase of needs, relate to how one feels about themselves and the social network they build or join to feel like they belong to and are valued by their community. Although this need exists throughout a person's life, it is in one's late adolescence or sometime in the early years of adulthood when a man[11] takes stock of his relationships. This often leads to major life changes, such as getting married, buying a house, starting a family, building friendships, and in some cases joining an organization that promotes shared personal values.

The Need to Belong

The belonging needs have also been called the 'love needs,' and correlate to Stage 6 of Erikson's eight stages of human development where one must choose between intimacy or isolation[12]. Maslow wrote that when the basic needs are largely gratified, people 'hunger for affectionate relations with people in general[13].' People's need to form relationships, personal attachments, and to bond with others is fundamental to human existence[14]. Fulfilling this need for love and attachment is so intrinsic to the species, that not fulfilling this need, ie: isolation and loneliness, are a root cause of maladjustment and anxiety[15]. Maslow and Baumeister came to similar conclusions about the importance and architecture of relationships, being clear that an affectionate relationship can take many forms beyond the romantic. They defined the love need as:

10 Taormina, R., & Gao, J. (2013). Maslow and the Motivation Hierarchy: Measuring Satisfaction of the Needs. *The American Journal of Psychology, 126*(2), 155-177. doi:10.5406/amerjpsyc.126.2.0155

11 For the purposes of this paper, as we are discussing a fraternity, the author will use he/him pronouns.

12 WEILAND, S. (1993). Erik Erikson: Ages, Stages, and Stories. *Generations: Journal of the American Society on Aging, 17*(2), 17-22. Retrieved December 17, 2020, from http://www.jstor.org/stable/44878414

13 *Maslow, A (1954). Motivation and personality. New York, NY: Harper. ISBN 978-0-06-041987-5.*

14 Baumeister, R. F., Campbell, J. D., Krueger, J. I., & Vohs, K. D. (2003). Does high self-esteem cause better performance, interpersonal success, happiness, or healthier lifestyles? Psychological Science in the Public Interest, 40, 1-44. doi:10.1111/1529-1006.01431

15 Ibid.

> A lack of close, lasting, emotionally pleasant interactions with other people, in groups as well as in intimate dyads, that yield personal relationships characterized by mutual affective concern. Thus, close relationships may take many forms, the foremost of which is the family, as well as same-sex and heterosexual friendships, romances, marriage, work groups, and other forms. However, it should be noted that "love is not synonymous with sex. Sex may be studied as a purely physiological need[16]"

THE NEED FOR PRESTIGE

Prestige, or esteem, has two parts: esteem for oneself and the respect one receives from others. The first can be defined as one's attitude toward and evaluation of and respect for one's own character along with the adjacent or related feelings of merit, worthiness, or value as a person. Respect from others is essentially the same thing—feelings of worthiness and value—as exhibited or inferred from others.

The need for esteem is the lack of the above, or, as Taormina put it, "the lack of respect a person has for himself or herself or the lack of respect a person receives from other people."
In 2009, a version of the Rosenburg Esteem Scale, a ten-question test designed to measure one's level of esteem, was modified to include questions about gambling. The results showed a strong disposition against behavior that was deemed unacceptable or behavior that showed poor judgement. The modified scale meant that respondents received less esteem from other people for engaging in socially undesirable behavior. According to Taorinda's interpretation of the findings:

> In regard to the place of esteem needs in the hierarchy, there is a logical progression from satisfying belongingness needs to seeking esteem because both involve social interactions. A human being needs others with whom to interact to feel good about himself or herself within a network of social relationships, which may satisfy the need for self-esteem.

16 Baumeister, R. F., Campbell, J. D., Krueger, J. I., & Vohs, K. D. (2003). Does high self-esteem cause better performance, interpersonal success, happiness, or healthier lifestyles? Psychological Science in the Public Interest, 40, 1-44. doi:10.1111/1529-1006.01431

> But it is not sufficient to only be a part of a group (especially if one is not respected by the group members). Thus, to have a fulfilling sense of esteem, one needs the respect of others as well[17].

One needs not only to belong to a group, but to deserve to continue belonging to that group.

THE DESIRE FOR SELF-FULFILLMENT

Self-Actualization has been described as achieving one's full potential. However, a solid explanation of what self-actualization is has been difficult to locate in peer- reviewed documents. Maslow's definition may be the most functional: ". . . people's desire for self-fulfillment, namely, the tendency for them to become actualized in what they are potentially. This tendency might be phrased as the desire to become more and more what one idiosyncratically is.[18]"

In a 1957 article for *Public Administration Review,* Fremont James Lyden defined it in the framework of the corporation, saying " . . . members of an organization strive to self-actualize, that is to find expression in their work for the development of their existing and potential capacities.[19]"

The problem with defining self-actualization is that it is entirely subjective. One cannot actually observe another person's self-actualization. Maslow tried, using descriptors to describe people he'd known or met whom he considered self-actualized, but even his efforts lack objectivity. He described them as (among various descriptions) wise, older, sagacious, visibly successful, and saintly. He further described them as having passed through the seventh of Erikson's[20] stages wherein an individual, usually between 40 to 65, must confront the choice between being generative or becoming stagnant. According to Erikson, generativity is not just about being creative, but about being concerned with other people and trying to make the world a better place.[21]

Taormina's paper has such an elegant explanation of what self-actualization is, I wish to reproduce it here, as no synopsis nor summary can do it justice:

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17 Taormina, R., & Gao, J. (2013). Maslow and the Motivation Hierarchy: Measuring Satisfaction of the Needs. *The American Journal of Psychology, 126*(2), 155-177. doi:10.5406/amerjpsyc.126.2.0155

18 *Maslow, A (1954). Motivation and personality. New York, NY: Harper. ISBN 978-0-06-041987-5.*

19 Lyden, Fremont James. "Measuring Self-Actualization." *Public Administration Review* 29, no. 3 (1969): 307-08. Accessed December 22, 2020. doi:10.2307/973550.

20 WEILAND, S. (1993). Erik Erikson: Ages, Stages, and Stories. *Generations: Journal of the American Society on Aging, 17*(2), 17-22. Retrieved December 17, 2020, from http://www.jstor.org/stable/4487841

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> In order to derive an operational definition that will better allow the concept to be measured, a more fundamental approach to establishing a working definition should be taken. This is accomplished by examining the linguistic elements of the term self-actualization. The first element, self, consists of a person's conscious and unconscious, including the cognitions, thoughts, and feelings that combine to form the person's core identity. Also, according to the Oxford English Dictionary (n.d.), the self is "that which a person really and intrinsically is," or, "one's true character." To complete the definition, the second part of the term can also be broken down to reveal its nature. Actual, refers to what is genuine, real, or true. The -ize suffix refers to converting something, and -ation refers to a process; thus, the term actualization refers to the process of converting something into what it really and essentially is. Therefore, when all parts of the word are used in combination, the term self-actualization can be more precisely defined: the process of a person becoming what he or she really and uniquely, that is, idiosyncratically, is (where idiosyncratic refers to "individual disposition; A peculiarity of constitution or temperament particular to a person,"

This definition differs from Erikson's seventh-stage correlation in how it focuses less on a person's commitment to others, and more on one's understanding and fulfillment of one's self.

HOW MASLOW'S THEORY CORRELATES WITH FREEMASONRY

How do the three main categories align with the three degrees of Blue Lodge Freemasonry?

The hierarchy doesn't line up perfectly, because the fundamental requirements for a stable existence–the basic needs–have usually been achieved when one seeks out the craft. Men are usually between 18 and 35, a period in a man's existence that correlates to a number of developmental stages. For Erikson, this is Stage 6, where a man confronts isolation-vs-intimacy. It also correlates with Rudolph Steiner's[22] theory that children develop in three seven-year segments, the last being the period between the 14th and 21st years when the individual is moving from a mindset of imagination to one of authority, or agency[23].

22 https://en.wikipedia.org/wiki/Rudolf_Steiner

23 "The Education of a Child: in the Light of Anthroposophy"; Rudolph Steiner, 4th impression, 1981; SBN 0 85440 620 4

During this period of early manhood, a man often will receive what Joseph Campbell referred to as a call to adventure[24] which brings him into contact with a mentor who challenges them to answer the call. Campbell showed this is a common aspect of world mythologies[25] which points to a universal experience. Answering the call may be taken as a metaphor for leaving adolescence and establishing oneself in the world of adulthood. The call, as explained in the monomyth, is what often draws the individual out to join with an organization larger than himself and often occurs when the individual is comfortable in their regular life. This part of their journey is often labelled 'the known world,' and correlates to Maslow's basic needs. The call is the transition which occurs after the individual has achieved satisfaction of their physiological and safety and security needs. They move into the part of their life where they are seeking to belong, often after having established a dyadic relationship with another. Freemasonry seems to offer an interesting framework for helping the individual satisfy their psychological and self-fulfillment needs.

IT IS IN THE LAST THREE STAGES OF THE HIERARCHY THAT FREEMASONRY CAN PLAY A ROLE.

BELONGING — 1ST DEGREE

The first degree helps the individual satisfy their need to belong, to form intimate relationships, and build friendships. For new members, much is made of having joined an ancient and honorable fraternity and about how they now belong to a global organization of brothers.

But as Taormina writes, it is not enough to merely belong to a group. One must be seen to exemplify the group's tenets and ideals. One must exhibit the group's core concepts and be respected by the other members for doing so. In Freemasonry, Entered Apprentices are given a clear charge for both their public and private behavior. They are given duties to deity, to their fellow man, and to themselves. They are charged to exemplify domestic responsibility, to live by the cardinal virtues, and to promote the three main tenets of Freemasonry: faith, hope, and charity.

New members also find themselves suddenly in the company of a great many men all following the same set of principles–their brethren. As the new brother learns and practices his new philosophy and spends more time in lodge, he develops a bond with other members. This bond satisfies the need for belonging, for love, in the second phase of Maslow's hierarchy. By endeavoring to fulfill the obligation and charge of their degree, first degree Masons solidify their membership in the craft. They also move toward satisfying the next great need.

24 Hero with a Thousand Faces, Joseph Campbell, Parthenon, 1949, 978-1-57731-593-3

25 The author has shown previously that Campbell's Heroic Journey, or Monomyth, overlays almost perfectly on the Masonic journey from petitioner to Master Mason.

ESTEEM — 2ND DEGREE

Accomplished, experienced members—Master Masons—are charged to oversee the growth and development of entered apprentices by monitoring their exemplification of the charges, correcting them when necessary, and giving discreet feedback, encouragement, and public recognition when the new brother does well. This mentoring is vital to satisfying the individual's need for belonging because they not only have achieved membership but have achieved the esteem of their peers. By achieving the small successes embedded in the progress through degrees (catechism, signs, etc.) the brother develops a sense of accomplishment.

However, the second degree challenges the new Fellowcraft to greater accomplishment by directing them to a course of autodidactic education through the trivium and quadrivium. Should a brother work at the seven liberal arts and sciences as instructed, their sense of prestige grows, as does their esteem both internally and externally.

For instance, in the study of music. A brother may choose to take up an instrument. By applying himself to this endeavor, he will (in the best version) gain discipline, the habit of continual improvement through practice, and develop an entirely new way to experience the world, and to express himself. Becoming even a modestly accomplished musician adds to one's self worth and to the esteem of one's peers. It also adds to one's capacities, which builds a broader base from which one may move confidently to the next phase.

SELF-ACTUALIZATION — 3RD DEGREE

The capstone of Maslow's pyramid is self-actualization, which some developmental psychologists may have had trouble defining. However, Freemasonry instructs the Mason how to achieve this goal right at the outset, in the duties to one's self in the charge of the first degree:

> "... and to yourself, by such a considerate and well-regulated course of discipline as may conduce to the preservation of your faculties in their fullest energy; thereby allowing you to exert the talents wherewith God has blessed you, as well to his glory as to the welfare of your fellow-creatures."[26]

HOW DOES ONE USE THE SCAFFOLDING OF THE THIRD DEGREE TO SELF-ACTUALIZE?

This portion of the paper veers willingly into the realm of conjecture and speculation for a few reasons. First, as stated above, self-actualization is an entirely subjective experience. While there may be observable phenomenon and measurable growth of one's development leading up to

26 Standard Work, Grand Lodge AF&AM of Illinois, 2014

self-actualization, the realization one has reached one's potential is entirely internal. Entirely subjective. To write about it with any kind of authority is difficult. Maybe impossible.

To delineate somehow the numinous effects of the conference of the Master Mason ceremony is equally subjective. One can point to Maslow's theory of peak experiences as "exciting, oceanic, deeply moving, exhilarating, elevating experiences that generate an advanced form of perceiving reality, and even mystic and magical in their effect upon the experimenter."[27] But that may not be true for every Master Mason. However, the author firmly believes Maslow's concept of peak experience to be the most likely subjective indication one has achieved self-actualization, when that peak experience occurs in relation to the exemplification of one's true nature, call, or purpose.

Maslow believed that satisfaction of the lower levels of the hierarchy of needs, and the constant effort to find more and more satisfaction in each phase of need fulfillment, led to emotional health. Maslow came to believe that ". . . the more emotionally healthy we are, the greater the likelihood of a peak-experience and also the more frequent such episodes become in the course of daily-to-daily living." Maslow also suggested that as we age physically, the intensity of peak moments gives way to a gentler, more sustained state of serenity that he called plateau-experiences. Unlike peak-experiences, he advised, such plateaus can be cultivated through conscious, diligent effort."
[28]

Maslow believed peak experiences were not regulated to monasteries or mountaintops but, ". . . the sacred is in the ordinary, that it is to be found in one's daily life, in one's neighbors, friends, and family, in one's backyard."[29]

In Freemasonry, one is charged with observing the principles and virtues, as well as the lessons and ritual, in each degree. This work is not discontinued when satisfied. Much like how Maslow's hierarchy of needs are not an actual pyramid with distinct parts, but instead, interrelated, ongoing phases, the work of Freemasonry is not relegated to the period when one is satisfying the minimal requirements to progress to the next degree, but observed and engaged for the rest of one's life. A Master Mason constantly refers to the lessons of the previous degrees–and continuously improves his understanding of those lessons.

This ongoing effort sems to match what Maslow describes above. The Master Mason is charged to exemplify high standards of virtue and responsibility. In many ways his charges are similar to those of a monk or religious aesthete. However, rather than remove oneself from the loud hullabaloo of daily life to perform this daily work in solitude, the Master Mason is tasked with doing the work wherever it finds him.

27 *Corsini, Raymond J. (1998). Encyclopedia of Psychology. United States: John Wiley & Sons.*

28 "What was Maslow's View of Peak Experiences?" Edward Hoffman, Ph. D., Psychology Today, Sept 4, 2011 https://www.psychologytoday.com/us/blog/the-peak-experience/201109/what-was-maslows-view-peak-experiences

29 *Religions, Values, and Peak Experiences;* Abraham Maslow, Ohio State University Press, 1964

For instance, the work of exemplifying Prudence does not occur when one is studying the virtue but when one is confronted in daily life by a choice which requires a prudent judgement. The work of performing one's duty to one's neighbor is not fulfilled by recitation of ritual, but by actually assisting one's neighbor. The monastery of the Freemason is ordinary life. It is wherever exists. The more often one does this work, the more often one may experience Maslow's "everyday epiphanies," that lead one more and more toward a sustained plateau of exceptional experience as mentioned above.
When this work of fulfilling the obligations of the craft is married to the work one does in exerting their talent, those peak experiences may satisfy the needs for self-actualization.

Conclusion

Maslow's pyramid seems to be an excellent model for fulfilling the universal stages of human development that lead to self-actualization. Freemasonry seems to be successful because it offers an existing framework whereby a man might move confidently and with guided direction to fulfill the universal needs of Self Esteem, and Self Actualization. The enduring usefulness of Mazlow's Hierarchy of Needs and the way it seems to dovetail with the progress of the Masonic journey, seems to lend credibility to the usefulness of Freemasonry as an established method for men to attain the hierarchies, thereby helping them fulfill the universal necessities of human development to become fully human.