

Comparative Study of Journey to the West and Around the World in Eighty Days Based on Maslow's Hierarchy of Need

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Abstract: Maslow's hierarchy of needs tells us that people's demands have something in common. From the lower to the higher level, human demands can be divided into five categories – physiological needs, safety needs, love and belonging, esteem, and self-actualisation. In *Journey to the West*, we can see that when faced with difficulties, different characters will react in different ways because of different needs. Among them, Monkey King demonstrates the highest level— of self-actualisation. While in the novel *Around the World in Eighty Days*, Phileas Fogg also shows his need for self-actualisation. Although the two characters have the same condition, the thoughts and the way they use to self-actualize are different. In the past, when studying *Journey to the West*, the scholars focused on how this book was finished, the author, the copies, literal contributions and the symbolisation of the characters. When referring to *Around the World in Eighty Days*, studies are often about the author and the social effects that the book makes. This paper will study how the environment affects the people attached to it in the way and the need they actualise themselves. It will help the readers understand the works better and study further the effects that the environments can have on the forming and actualisation of self-esteem.

Keywords: Maslow's hierarchy of needs; Motivation; *Journey to the West*; *Around the World in Eighty Days*

1. Introduction

1.1 Introduction to Maslow's Hierarchy of Needs

This paper is based on Maslow's hierarchy of needs, which puts the basic demands of a person, from lower to higher, into five levels – physiological needs, safety needs, love and belonging, esteem, and actualisation.

Physiological needs are the most original and basic needs, such as eating, dressing, accommodation and medical etc. If self-actualization these requirements fail to be met, the human body cannot function properly and will ultimately fail. These physiological needs are thought to be a motivation for one to protect himself or the race he belongs to. Air, water and food are metabolic requirements for survival in all animals, including humans^[1].

Safety needs require labour safety, occupation safety, stable living condition, avoiding disaster and a guarantee of the future. In the absence of physical security – due to war, natural disaster, family violence, childhood abuse, etc.—people may (re-)experience post-traumatic stress disorder or transgenerational trauma. In the absence of economic safety – due to financial crisis and lack of work opportunities – these safety needs manifest themselves in a way such as a preference for job security.

According to Maslow's hierarchy of needs, a sense of belonging and acceptance among their social groups, regardless of whether the group is large or small, is the need for love and belonging. Deficiencies within this level of Maslow's hierarchy—due to hospitalism, neglect, shunning, ostracism, etc.-- can impact an individual's ability to form and maintain emotionally significant relationships in general, such as friendship, intimacy and family.

Esteem can be classified as (1) a desire for strength, competence, mastery, self-confidence, independence and freedom; (2) a need for status, recognition, fame, prestige and attention. Low self-esteem or an inferiority complex may result from imbalance during this level in the hierarchy. People with low self-esteem often need respect from others; they may feel the need to seek fame or glory. However, fame or glory will help people build their self-esteem until they accept who they are internal.

This level of needs refers to a person's full potential and realization of that potential. Maslow describes this level as the desire to accomplish everything that one can, to become the most that one can be. Individuals may perceive or focus on this need very specifically. As previously mentioned, Maslow believed that to understand this level of conditions the person must not only activate previous conditions but master them^[2].

1.2 Introduction to Wu Cheng'en and His Work: Journey to the West

1.2.1 Biography of Wu Cheng'en

Wu was born in Lianshu, in Jiangsu province, and later moved to nearby Huaian. As a child, Wu acquired enthusiasm for literature—including classical literature, popular stories and anecdote.

He took the imperial examinations several times in an attempt to become a mandarin or imperial official, but never passed and did not gain entry into the imperial university until middle age; after that, he did become an official and had postings in both Beijing and Changxin Country, but he did not enjoy his work and eventually resigned, probably spending the rest of his life writing stories and poems in his hometown. During this time, he became an accomplished writer, producing poetry and prose. Wu remained poor throughout his life, dissatisfied with the political climate of the time and the world's corruption. He spent much of his life as a hermit.

1.2.2 Synopsis of Journey to the West

This novel was written by Wu Cheng'en which was finished in the middle of the Ming Dynasty. The book has 100 chapters. They can be divided into four very unequal parts. The first, which includes chapters 1-7, is a self-contained introduction to the main story. It deals entirely with the earlier exploits of Monkey King, a monkey born from a stone nourished by the Five Elements. Monkey King has learnt the art of the Tao, 72 polymorphic transformations combat, and secrets of immortality. Then through guidance and forces, he makes a name for himself, "Great Sage Equal to Heaven". His power grows to match the details of all of the eastern deities, and the prologue culminates in Sun's rebellion against Heaven during a time when he garners a post in the celestial bureaucracy. Hubris proves his downfall when the Buddha manages to trap him under a mountain, sealing the hill for five hundred years. Chapters 8-12 provide Sanzang's early biography and the background to his incredible journey. The third and longest section of the work is chapter 12-99, an episodic adventure story in which, Sanzang sets out to bring back Buddhist Scriptures from Lei Yin Temple on Vulture in the West Heaven but encounter various evils along the way. This section is set in the sparsely populated land along the silk road between China and India, including Xinjiang, Turkestan and entirely Fantastic; once Xuanzang departs Chang'an, the Tang capital, and crosses the frontier, he finds himself in a widened of deep gorges and tall mountains, inhabited by demons and animal spirits, who regard him as a potential meal, with the occasionally hidden monastery or royal city-state amidst the harsh setting. Chapter 100, the last of all, quickly describes the return journey to the Tang Empire and the aftermath in which each traveller receives a reward in the form of posts in the bureaucracy of the heavens^[3].

1.3 Introduction to Jules Verne and His Work; Around the World in Eighty Days

1.3.1 Biography of Jules Verne

Jules Gabriel Verne was a French novelist, poet and playwright best known for his adventure novels and profound influence on the literary genre of science fiction.

Born to bourgeois parents in the seaport of Nantes, Verne was trained to follow in his father's footsteps as a lawyer but quit this profession early in life to write for magazines and the stage. His collaboration with the publisher Pierre-Jules Hetzel led to the creation of the Nonages' extraordinaire, a widely popular series of scrupulously researched adventure novels, including Journey to the Center of the Earth, Twenty Thousand Leagues Under the Sea and Around the World in Eighty Days.

1.3.2 Synopsis of Around the World in Eighty Days

The story begins in England. We are introduced to Fogg, an exact man who regularly goes to the Reform Club every evening. At one such visit to the club to play cards, he gets into a conversation with his fellow card players about whether it is possible to go around the world in eighty days. He believes that it is and is challenged to complete the adventure, this is the beginning of the entire plot, and from then on, we can see how Fogg goes around the world and witness his incredible experiences with his companions. The main story is based on Fogg's travels; while other such plots merely support the central theme of Fix, the detective follows Fogg all over. He believes that Fogg is the bank robber who has robbed a significant sum from the bank of England. Whenever he gets the warrant from England, the suspicion that Mr. Fogg might be a clever gentleman robber is the book's sub-theme and the author also makes the reader suspicious. Passepartout also wonders whether his master might be a robber though he has much trust in Fogg's integrity in his heart. The plot moves ahead with Fogg striving through various obstacles to reach London in time. He goes through Brandish, Suez, Bombay, Calcutta, Hong Kong, Yokohama, San Francisco, New York and finally Liverpool. Fix arrests Fogg at Liverpool, and this delays our hero. He thinks he has missed the deadline and hasn't reached London in time when he reached a full day earlier. Thus Fogg wins the wager, and the course of his travels finds himself a worthy charming wife too.

1.4 Introduction to Previous Studies

Firstly, in the past, studies about Maslow's hierarchy focused on education and management. Using this hierarchy, managers can affect people's behaviour by tempting them to reach a higher level of demand. It can also help the manager classify their staff's needs, so that they can put out proper awards and penalties as a compelling motivation to the group.

Secondly, a scholar named Ma Xiupeng has come up with a theory. It said that team of Sanzang matches Maslow's hierarchy of needs. And in his book, he describes the different requirements of different characters. This is paper will be based on his classification and focus on a different angle.

Thirdly, in Journey to the West, scholars always focus on simplifying each character's characters or feelings. About Monkey, they often talk about his spirit of fighting against authority.

Fourthly, when the book Around the World in Eighty Days is mentioned, the articles always describe that an average person can also finish the journey or just focus on the author's contribution to scientific creations.

Therefore, this paper takes a new perspective and adopts Maslow's hierarchy of needs to study the two works comparatively^[4].

2. Different Demands of Different People

In the book Journey to the West, the team of Sanzang has met eighty-one difficulties. Whenever they meet difficulties they often show different reactions: Zhu Wu'neng prefers to go back home and be the son-in-law; Sha Wujing prefers to persuade Zhu Wu'neng to stay and tell Sanzang not to be angry with Monkey King; the White Horse often keeps silence, but once persuade Zhu Wu'neng to take Monkey King back to the team; Sanzang often cries for so many difficulties; while Monkey King always does his best to solve the problem to protect the team. That is because they focus on different parts, as their needs are different. In Around the World in Eighty Days, we also can see that when faced with difficulties, Phileas Fogg often uses his way to solve the problem effectively by using money and wisdom.

2.1 The demand of Characters in Journey to The West

The last chapter has mentioned a scholar named Ma Xiupeng, who put up a theory that the group of Sanzang does match Maslow's hierarchy of needs. This chapter will analyse the need of each character in these two books.

2.1.1 Demand of Zhu Wuneng: Physiological Need

Physiological needs are the most ancient and basic needs. That means it's all about the original drive: hunger, thirst and breed, so all Zhu Wuneng are the basic ones. In the group, he is the one with the weakest determination to the Leiyin Temple. He is lazy and just fond of food, money, and beauty. He was once meeting difficulties, he wants to separate the baggage and goes back to his Gaolaozhuang Village to be the son-in-law^[5].

2.1.2 Demand of Sha Wujing: Safety Needs

Sha Wujing is a nice person in this team. He is hard working. In the team, he plays the role of the peacemaker whenever a contradiction appears. It appears that he needs the sense of safety. He is afraid that the team will split up and the members return home. So

he always tries to persuade Sanzang not to be angry with Monkey King, or to make Sanzang feel relaxed by telling him that Monkey Ming is going to save them, even going to Monkey Park to persuade Monkey King to go back team and protect Sanzang to the Lei-yin Temple safe and sound^[6].

2.1.3 Demand of the White Dragon: Love and Belonging

The White Dragon joins the group because he has burned the pearl awarded by the Jade Emperor and was sentenced to death. So bodhisattva Avalokitesvara asks for mercy from the Jade Emperor. So that he can join the team, suffering the harrowing experience and protecting Sanzang Does. During the journey, he rarely talks, and never complains. Due to Maslow, the ability to form and maintain emotionally significant relationships, in general, such as friendship, intimacy, and family, belongs to the level of love and belonging. In this team, the White Dragon changes from a clueless to a pious traveller. He likes to belong to the group, and finds the position as a member.

2.1.4 Demand for Sanzang: Esteem

Esteem can be classified as (1) a desire for strength, competence, mastery, self-confidence, independence and freedom; (2) a need for status, recognition, fame, prestige, and attention.

Sanzang has the need for status and recognition. Firstly, whenever he introduced himself, he often said: "I have been sent from the East on an imperial mission to worship the Buddha in the Thunder Phonastery and ask for the scriptures. He focuses on two points: his mission and where he comes from. Where he comes from is his status, and his mission can give him recognition^[7].

2.1.5 Demand of Monkey King: Self-actualization

Self-actualisation refers to what a person's full potential is and the realisation of that potential. It comes after the realising of the other four needs before being admitted. He is the King of all monkeys in that area, so he has plenty of food, his position, his esteem and he never lacks a sense of safety. So the only thing he fights for is self-actualisation.

In the first place, he has learned how to live forever from the Patriarch. Then he asks the Dragon King for a best weapon. After that, he urges Jade Emperor for the title of nobility. Without being satisfied, he fights against the Whole of Heaven. And hubris proves his downfall when the Buddha manages to trap him under a mountain, sealing the hill for five hundred years. After that, he gets the first place to protect Sanzang to the West. At last, he become the Buddha. All that he has done are to make full use of his potential.

2.2 Demands of Characters in Around the World in Eighty Days

As the book's title refers, the author also shows us a journey around the world. While this masterpiece comes from Europe, which means the character acts in a different way to solve problems and meets his demand. The main character of this book is a typical English gentleman Phileas Fogg, who never lacks money and is full of confidence and in order^[8].

This journey shows his need for self-actualization. As a wealthy gentleman, he is also full of both essential supply and a sense of safety. What's more, he is a member of a superior club called the Reform Club, whose members are all of the upper class in society. That means he belongs to some type in the community and the public regard him as somebody. These give him a sense of belonging and esteem. Then the need for self-actualization appears, especially when his words are questioned. To solve this problem, he must travel around the world to fight for pride. He has the potential to calculate the time this journey takes; what's more, he has the ability to finish this trip. And travel is a challenge for the potential. In this way, we can figure out that his demand is self-actualisation.

3. Motivation Analysis: Monkey King and Phileas Fogg

From the analysis above, we can find out that Monkey King and Phileas Fogg both have demands of self-actualization. In contrast, they have different characters, play different roles in the team and solve the problems in totally different ways. In the following part, we will analyse the motivation of these other behaviors in two aspects: historical background and political differences.

3.1 Historical Background

Journey to the West was finished in the Middle of the Ming Dynasty, and many scholars also believe that the dynasty when the author lived in effected the characters more than the Tang Dynasty did.

In the middle of the Ming Dynasty, capitalism germinated, and the conflict between people and the authority became tougher. People wanted freedom and independence. And this spirit is shown by Monkey King. He wants eternal life so that nothing can control him. At first, he learns how to live forever. Then he crosses out the name of all monkeys from the Obituary so that he can avoid the control of the King of Hell^[9].

And at last, he eats everything that can keep his eternal life. But why does he become the apprentice? When talking about the Ming Dynasty, we can never avoid the Neo-Confucianism of the Cheng-zhu school. In this theory, it is believed that people should keep the principle and get rid of their desires. So we can see that at first, Monkey King only has a passion, so the Buddha traps him in the mountain to examine his own. Monkey King only has a desire at first, so the Buddha traps him in the mountain to examine his conscience and let him follow Sanzang to the Lei Yin Temple. In this way, he can form the principle and jump out of the desire as the animal spirit.

The book *Around the World in Eighty Days* was written in the Victorian Era. It was the most prosperous and powerful time. In 1851 during the First Expo, a French visitor said: "aristocratic nation like England raised its people, while France, the other one, a democratic country, aristocracy could only be raised." So, we can believe the background of the UK affects this book more than France. In that age, there were a series of Victorian virtues: self-helping, thrifty, intelligent and self-respecting. In this book, we can see that Phileas Fogg represents the Victorian virtues. He never wastes money on over-entertainment. He keeps his words to finish the travelling as he says: "A true Englishman doesn't joke when he is talking about so serious a thing as a wager." He respects women and when faced with difficulties, he often stays calm and puts up with practical solutions^[10].

3.2 Political Background

Journey to the West is based on the background of Feudal society, at a time with a rigid hierarchy. People in lower classes should follow the order of higher classes. When comes to the image of Monkey King as a warrior. Warriors do not belong to an independent category, and they should rely on some other courses. At first, Money King is a hermit who wants to work for the authority. So when the Jade Emperor offers him an occupation, he is glad to take it. Then he fights against when he finds his career was far behind his ability. In the following period Sanzang regards him as someone important, and he fights for him^[11].

Around the World in Eighty Days is in the background of the capitalist. The main character Phileas Fogg belongs to the bourgeoisie. The bourgeoisie is an independent class. They have capital, social state and rights. For the most important part, they are the ones with freedom and knowledge. They want to follow the life of the noble class, play cards, hire servants, join parties. Phileas Fogg is the master, and he ought to be the leader of the team instead of the follower. Also, he is the one who holds the idea of libertinism; he could decide where he will go and what he will do^[12].

4. Conclusion

The demand of people has something in common. They can change from; the lower level to the higher one to higher levels are satisfied. In this article, we analyzed the demands of different characters in *Journey to the West* and *Around the World in Eighty Days* by Maslow's hierarchy; thus, we can divide their needs into five levels. And we also find that people at the same level show different actions to meet their needs, such as Monkey King and Phileas Fogg. So here we can see the motivations from the aspects demanded, analyse such as the historical and political background.

At last, to conclude, as people have different kinds of satisfaction, which could be classified into different levels, they will show different needs. Even with the same group of needs, people can offer different ways to realise it. And the motivations for the other can be historical and political^[13].

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