

HUMANISTIC PSYCHOLOGY : CARL ROGERS.

कार्ल रोजर्स एक मानवतावादी मनोवैज्ञानिक हैं। उनका विश्वास था कि मानव सदा अपनी जन्मजात या नैसर्गिक क्षमताओं (Innate Capacities and capabilities) को पूरा करने का प्रयास करते रहता है। मानव स्वभाव (human nature) के सकारात्मक पहलुओं (positive aspects of human nature) पर कार्ल रोजर्स ने उल्लेखनात्मक रूप से अधिक जोर दिया। उनके सिद्धांत को 'आत्म-सिद्धांत' (Self-Theory) के नाम से जाना जाता है। उनका यह भी मानना था कि लोग, चेतन एवं तार्किक रूप से, अपने अवांछित विचारों एवं व्यवहारों को वांछित विचारों और व्यवहारों में रूपान्तरित कर सकते हैं।

Brief Life-Sketch of Rogers

कार्ल रोजर्स का संक्षिप्त जीवन-परिचय

- ⇒ जीवन-काल - (1902 - 1987)
- ⇒ Carl Rogers was born in Illinois, Chicago (U.S.A.) .
- ⇒ He received his PhD in clinical and educational psychology in 1931 from Teachers' College of Columbia University .
- ⇒ For almost nine years he worked for the prevention of cruelty to children .
- ⇒ In 1940, he began teaching at the Ohio State University followed by University of Chicago, and the University of Wisconsin .
- ⇒ His theory of personality and human nature was the result of his life-long experiences .

⇒ Carl Rogers' Parents were fundamentalist in their belief.

⇒ But: with his personal experiences Rogers became convinced that people must guide their lives by their own interpretation of events, rather than relying on the beliefs of others.

⇒ His parents espoused strict fundamentalist religious views, as Roger put it, gripped him like a vise throughout his childhood and adolescence.

⇒ Their beliefs - including the suppression of any display of emotion - forced him to live by their code and not his own. He said these restrictions gave him something to revolt against.

⇒ He was a solitary child, reading incessantly. His isolation and loneliness led him to rely on his own experiences.

⇒ Through his experiences, he was persuaded that people can consciously and actively strive to improve themselves.

Contributions of Carl Rogers

कार्ल रोजर्स की देने

कार्ल रोजर्स के सिद्धांत और मानव-स्वभाव के बारे में उनके विचारों को निम्न शिर्षकों के अन्तर्गत समझा जा सकता है —

01. Self-Concept (आत्म-संप्रत्यय) → Our beliefs and Knowledge about ourselves.

⇒ Different people hold different ideas about themselves, these ideas represent the self of a person.

⇒ Self-~~con~~cept is ~~the~~ an image of oneself.

⇒ Our interaction with other people, our experiences, and the meaning we give to them, serve as the basis of our self.

⇒ The structure of self is modifiable in the light of our own experiences and the experiences we have of other people.

⇒ The self-concept is based on what people are told by others and how the sense of self is reflected in the words and actions of important people in one's life, such as parents, siblings, coworkers, friends, and teacher.

⇒ रोजर्स का मानना है कि व्यक्ति अपने बारे में जो विचार रखता है, वो विचार ही उसका आत्म-संप्रत्यय है। आत्म-संप्रत्यय का निर्माण दूसरे लोगों के साथ हमारी अंतःक्रिया, हमारे अनुभवों, एवं उन अनुभवों को हमारे द्वारा प्रदान किया जाने वाला अर्थ, के आधार पर होता है।

⇒ आत्म-संप्रत्यय में हमारे अनुभवों में बदलाव हो जाने पर, बदलाव भी संभव है।

⇒ Rogers recognises the role of social influences in the development of self-concept.

⇒ When social conditions are positive, the self-concept and self-esteem are high. In contrast, when the conditions are negative, the self-concept and self-esteem are low.

⇒ People with high self-concept and self-esteem are generally flexible and open to new experiences, so that they can continue to grow and self-actualise.

⇒ This situation warrants that an atmosphere of unconditional positive regard must be created in order to ensure enhancement of people's self-concept.

⇒ The client-centred therapy that Rogers developed, basically attempts to create this condition.

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02. REAL SELF AND IDEAL SELF.

(वास्तविक आत्म एवं आदर्श आत्म)

Two important components of the self-concept are -

→ **the real self**: One's actual perception of characteristics, traits, and abilities that form the basis of the striving for self-actualization.)

→ **The ideal self** (the perception of what one should be or one would like to be).

→ The ideal self primarily comes from important, significant others in a person's life, especially our parents when we are children.

⇒ Rogers believed that when the real self and the ideal self are very close or similar to each other, people feel competent and capable, but when there is a mismatch between the real self and ideal self, anxiety and neurotic behaviour can be the result.

⇒ The two halves of the self are more likely to match if they aren't that far apart at the start. When a person has a realistic view of the real self, and the ideal self is something that is actually attainable, there usually isn't a problem of a mismatch.

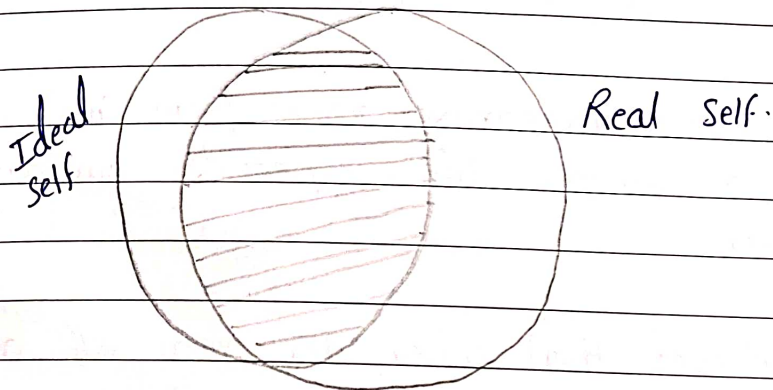
⇒ It is when a person's view of self is distorted or the ideal self is impossible to attain that problems arise.

⇒ Once again, how the important people (who can be either good

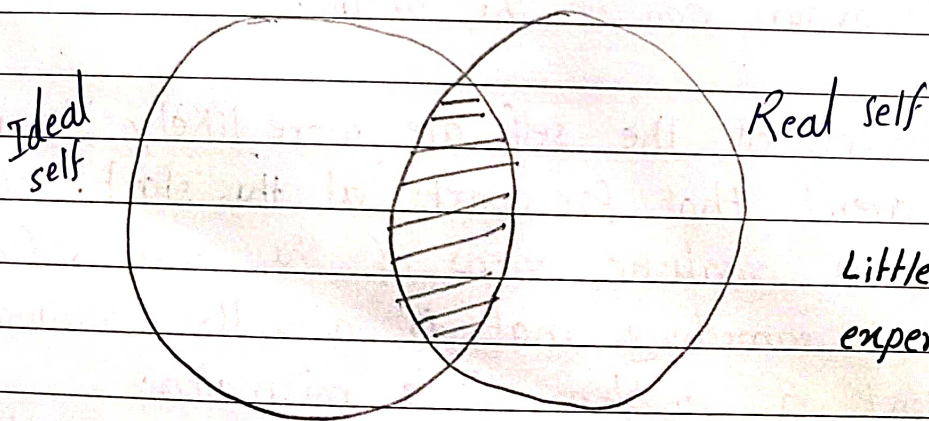
bad influences) in a person's life react to the person can greatly impact the degree of agreement or congruence, between real and ideal selves.

⇒ However, as an individual develops, they look less to others for approval and disapproval, and more within themselves to decide if they are living in a way that is satisfying to them.
(Rogers, 1951, 1961)

* Much overlap between experience (reality) and self-concept.



Congruence = Match = Harmony (Well-adjusted individual)



Little overlap between experience and self-concept.

Incongruence = Mismatch = Anxiety (poorly adjusted)