Carl Rogers' Views on Congruent Personality Through Humanism and Actualization of 'Self'

Mayankkumar M. Patel
Research Scholar,
Department of Education,
Sardar Patel University, V.V.Nagar, Gujarat.

Received April 25, 2016 Accepted May 12, 2016

ABSTRACT

When you were a young man or young lady did you need to grow up to be a firefighter, a motion picture star or a ballet performer? Eventually you most likely surrendered that fantasy for something more feasible (unless you presently are a firefighter, motion picture star or ballet artist). At the point when our fantasies give off an impression of being out of achieve, the outcome is frequently dissatisfaction, anxiety and uneasiness. Numerous individuals end up surrendering their fantasies, trusting they are difficult to accomplish. These people have taken in the agony of incongruence. Carl Rogers acquainted the idea of incongruence with brain science in the 1950s. Albeit general utilization of the word has come to mean conflicting or incongruent, Rogers had a more particular definition as a main priority. He characterized consistency as the coordinating of experience and mindfulness. Incongruence was along these lines lacking harmoniousness, or having emotions not adjusted to your activities.

***Key words*:** Learning Society, Humanistic Approach to learning, Carl Rogers.

Introduction:

Humanist Psychology:

This new school of psychology mirrors the late patterns of humanism in psychology. Abraham Maslow, Carl Rogers, Rollo May, Arthur Combs, Gordon All port and other prominent labourers have added to its development. Humanist Psychology gives more esteem to the person by not thinking of him as only as an advanced machine or a casualty of the contention between the sense of self and the id. It considered him as a deliberate being, fit for adjusting to his surroundings and picking his own strategy keeping in mind the end goal to accomplish the objectives which he has chosen for himself. These objectives might be as straightforward as the fulfilment of a typical physical need or as grand as the accomplishment of self-acknowledgment or individual satisfaction.

Humanist psychology accentuates such particularly human parts of identity as the presence of choice and opportunity of decision and man's quest for remarkable objectives and qualities to guide his conduct and to give an individual intending to his presence.

Humanistic psychologists believe that:

- An individual's behaviour is primarily determined by his perception of the world around him.
- Individuals are not solely the product of their environment.
- Individuals are internally directed and motivated to fulfil their human potential.

Humanistic psychology expanded its influence throughout the 1970s and the 1980s. Its impact can be understood in terms of three major areas:

1) It offered a new set of values for approaching an understanding of human nature and the human condition.
2) It offered an expanded horizon of methods of inquiry in the study of human behavior.
3) It offered a broader range of more effective methods in the professional practice of psychotherapy.

(McLeod 2)

Both Rogers and Maslow regarded personal growth and fulfillment in life as a basic human motive. This means that each person, in different ways, seeks to grow psychologically and continuously enhance themselves. This has been

captured by the term self-actualization, which is about psychological growth, fulfillment and satisfaction in life. However, Rogers and Maslow both describe different ways of how self-actualization can be achieved. (McLeod 1)

Principles of Humanistic Education

There are five fundamental standards of humanistic training:

1. Students ought to have the capacity to pick what they need to realize. Humanistic educators trust that understudies will be persuaded to take in a subject in the event that it's something they need and need to know.
2. The objective of instruction ought to be to encourage understudies' yearning to learn and show them how to learn. Understudies ought to act naturally roused in their studies and craving to learn all alone.
3. Humanistic teachers trust that evaluations are insignificant and that just self-assessment is significant. Reviewing urges understudies to work for an evaluation and not for individual fulfilment. Likewise, humanistic instructors are against target tests since they test an understudy's capacity to retain and don't give adequate instructive criticism to the educator and understudy.
4. Humanistic teachers trust that both emotions and information are essential to the learning process. Dissimilar to customary instructors, humanistic educators don't isolate the intellectual and full of feeling spaces.
5. Humanistic teachers demand that schools need to furnish understudies with a non-debilitating environment so they will feel secure to learn. When understudies feel secure, learning gets to be less demanding and more significant.

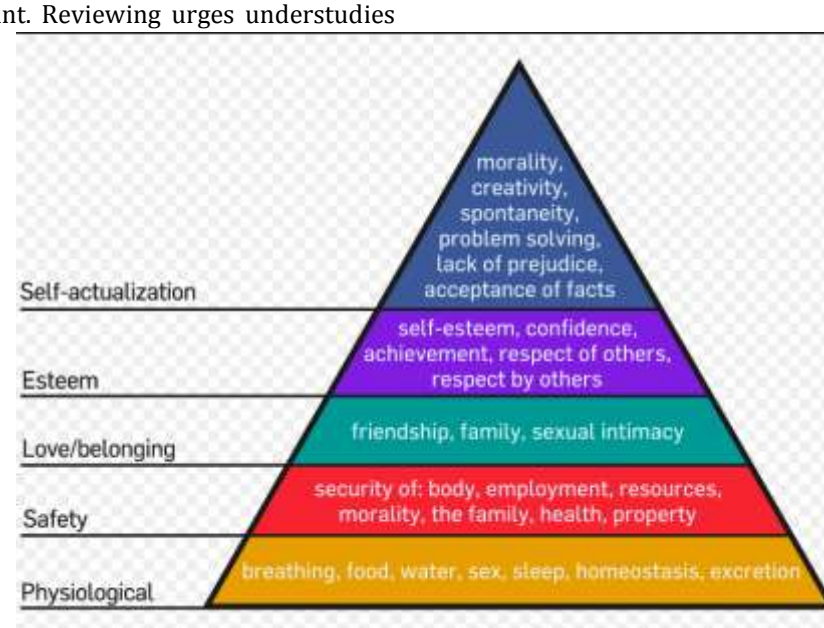


Image 1.1 Maslow's hierarchy of needs retrieved from (Humanistic Psychology)

Incongruence in Therapy

Rogers is considered by many to be one of the founders of the humanistic school of thought. Humanistic psychology emphasizes the client and his or her desire to achieve goals. One of the basic principles or tenets of humanistic psychology is that human beings are intentional, aim at goals, are aware that they cause future events and seek meaning, value and creativity. Essentially, people seek to better themselves.

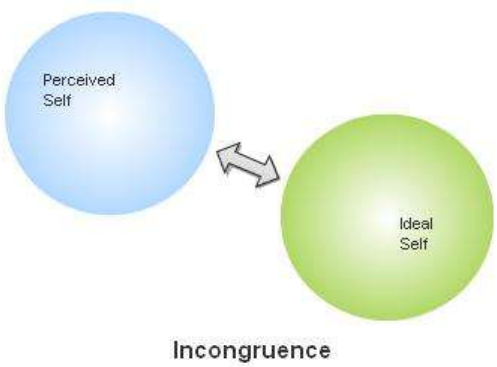
Rogers wrote that the client's personal change is helped when the therapist is genuine with the client and is open with the feelings he or she has at the moment. Essentially, Rogers is saying that the therapist should be 'real' with the

client and that if he or she is not, the client will sense it. Rogers calls this 'being congruent.' Incongruency is, therefore, using a mask or a facade with the client in an attempt to hide the therapist's true feelings.

If there is congruency in the client-therapist relationship, each person knows where the other stands. Likewise, when incongruence is present, each individual must resort to 'mind-reading' as the other is talking to understand the person's feelings and emotions (a poor form of communication). An example of incongruence between therapist and client would be the therapist maintaining a neutral smile after listening to something the client said that was particularly 'shocking.'

Incongruence in Communication

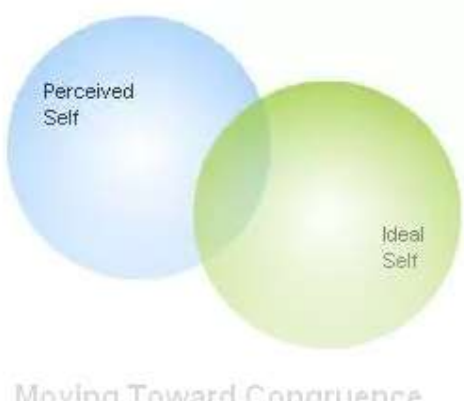
Sometimes people say things that are contradictory to their non-verbal communication cues. The result is poor communication that leaves the listener wondering why the individual didn't say what he or she meant all along. When a person's words don't match what he or she is feeling or thinking, the communication is said to be incongruent.



Incongruence

An example of this would be if someone who is so angry that he or she is red in the face, answers the question 'How are you?' with, 'Fine.' The person is obviously not fine, therefore his or her answer is clearly not the truth. The individual's words and actions are incongruent.

is



Moving Toward Congruence

Self-completion is inconceivable if these pictures (particularly self-mage and perfect self) don't cover. This alleged "incongruent" perspective and the part of specialist is to change this perspective to a harmonious one, both by conforming individual's view of mental self portrait and self-esteem and in addition making a "perfect self" more reasonable. The self-completion procedure will prompt expanding cover between these zones and will add agreeable to individual with life. Inside Rogers' construction each of the three ranges has particular undertakings. Until a man succeeds in self-completion, they will have issues and stay out of parity by they way they identify with their reality.

Rogers stressed that with respect to self-realization the identity of every individual is exceptionally one of a kind. There are few "treat cutter" identities. It likewise brings into the helpful exchange the possibility of an all-encompassing perspective of the individual.

> "As soon as the therapist takes the more active role we advocate, systematic planning becomes imperative. In addition to the original decision as to the particular sort of strategy to be employed in the treatment of any case, we recommend the conscious use of various techniques in a flexible manner, shifting tactics to fit the particular needs of the moment.(Alexander and French)

Conclusions:

The five essential standards of humanistic training can be abridged as takes after:

1. Students' learning ought to act naturally coordinated.

2. Schools ought to create understudies who need and know how to learn.
3. The main type of significant assessment is self-assessment.
4. Feelings, and in addition information, are critical in the learning process.
5. Students learn best in a non-debilitating environment.

As firmly recommended in this article "progress" in the field of brain research might be preferred measured as versatility rather over change. With couple of exemptions a great part of the present comprehension in brain research of human identity has happened through adjusting past speculations. Specifically, this versatility is best comprehended through etymology. In particular, the importance or definition given to words and expressions.

A valid example. If we somehow managed to follow the etymology of the word cognizant and its subsidiaries we would discover pre-nineteenth century utilization. With Freud and others the word changed to envelop super-inner self. Rogers re-imagined and changed super-conscience to mean self. As specified, today's fresher modalities proceed with this custom of reclassifying and substituting words and expressions to better clarify their own territories.

This remark comes without feedback, but instead to empower the attentive investigation of what the field of brain research brings to the table.

References

1. Alexander, F and T French. *Psychoanalytic Therapy*. New York: Ronald Press, 1946. print.
2. Frick, W. "Humanistic Psychology." *Person Centred Therapy*. Ed. B. Thorne. 1984. web. 13 December 2011,. <http://www.elementsuk.com/libraryofarticles/personcentred.pdf>.
3. *Humanistic Psychology*. 21 August 2015. <https://www.boundless.com/psychology/textbooks/boundless-psychology-textbook/introduction-to-psychology-1/theoretical-perspectives-in-modern-psychology-23/humanistic-psychology-114-12651/>.
4. Kaplan, Harold I. *Comprehensive textbook of psychiatry*. Ed. Benjamin J Sadock. 6th. Williams & Wilkins, 1995. online. 5 october 2014.
5. McLeod, Saul. *Humanism*. 2007. online. 11 March 2014. <http://www.simplypsychology.org/humanistic.html>.
6. Rogers, Carl. *On becoming a person*. London: Constable and Robinson Ltd., 2004. Web.
7. —. "The necessary and sufficient conditions of therapeutic personality change 44(3),." *Journal of Consulting Psychology* 21 (1956): 95-103. web.
8. Thorne, B. *Personcentred therapy in Individual therapy in Britain*. Ed. W. Dryden. London: Harper and Row, 1984.
9. Kaplan, Harold I. *Comprehensive textbook of psychiatry*. Ed. Benjamin J Sadock. 6th. Williams & Wilkins, 1995. online. 5 october 2014.
10. McLeod, Saul. *Humanism*. 2007. online. 11 March 2014. <http://www.simplypsychology.org/humanistic.html>.
11. Rogers, Carl. *On becoming a person*. London: Constable and Robinson Ltd., 2004. Web.
12. —. "The necessary and sufficient conditions of therapeutic personality change 44(3),." *Journal of Consulting Psychology* 21 (1956): 95-103. web.
13. Thorne, B. *Personcentred therapy in Individual therapy in Britain*. Ed. W. Dryden. London: Harper and Row, 1984.