

Phenomenology

Phenomenology teaches that behaviour is totally determined by the phenomenal field of the person. The phenomenal field is everything experienced by the person at any given point in time. Therefore, to understand people's behaviour, one must know something about their phenomenal field—**that is, what the world is like for them.**

We are exposed to countless sources of stimulation, some trivial(तुक्ष्य) and some important, some threatening(भय पैदा,) and others rewarding(आनंदायक). He wanted to know how we perceive and react to this multifaceted(बहुमुखी) world of experience.

The reality of our environment depends on **our perception of it, which may not always coincide with reality**

How the world operate there is two **reality one the objective world and another subjective experience.**(we are subject in world of object)science has enabled us formulate the idea of objective truth. **so our perception is contaminated by our own biases or due to our physical limitation.** (Atom,cell, sun rise, earth movement) Animal also have their own phenomenal field.

We are not leaving with impersonal fact..(experience of beauty, pain, colour ,smell)

We experience also differently in same situation from other and it also change with time

He answered the question by saying that. We may react to an experience far differently from the way our best friend does.(jhula,watching match, party or person)

You may judge the **behaviour of your roommate** in a dramatically different way than does someone decades older. Our perceptions change with time and circumstances. Your own opinion of acceptable collegiate behavior will be different by the time you are 70. The notion that perception is subjective is an old one and not unique to Rogers.

This idea, called *phenomenology*, it has **psychological importance because accepting scientific world view will not work out for us the only reality of which we can be sure is our own subjective**(व्यक्तिनिष्ठ,व्यक्तिपरक,व्यक्तिगत चेतनासेसम्बंधित) world of experience, our inner perception(अनुभूति) of reality, not the objective world outside.

If a person is misbehaving(don't have friend, don't have job, satisfying relationship, uneducated, drug and alcohol parental relation family environment))this may be reason not reacting well. these all are outside of you. This is all objective world but what about your subjective experience of it. **It differ person to person this problem also vary .same situation has different experience(service of mine)**

He stated that individuals exist in a world of experience of which they are the centre. This experience can only be known by the person. Therefore, the person is the best source of information about the self

What you experience is what you are.

How your experience develop and personality form.

As infants gradually develop a more complex experiential field from widening social encounters, one part of their experience is differentiated from the rest and become more personalised and specific as i, my and me called self.

The self structure consist both of experience and the value attached to them.

As the self emerges, infants develop a need for what Rogers called **positive regard**. This need is probably learned, although Rogers said the source was not important. The need for positive regard is universal and persistent. It includes acceptance, love, and approval(ममता,लगाव,favour,सम्मान,अंगीकार,स्वीकार,प्यार,पसंद,स्नेह,प्रेम,) from other people, most notably from the mother during infancy or care taker.

Infants find it satisfying(संतोष,खुशी,आशा,प्रसन्नता) to receive positive regard and frustrating(व्यथित,दुखी,कष्ट,कुंठा,निराशा,पीड़ा,) not to receive it or to have it withdrawn.

Because positive regard is crucial to development of self. Infants perceive parental disapproval of their behaviour as disapproval of their newly developing self(i am unlovable, worthless ,hateful , disgusting, shame).घृणा,बेकार,अयोग्य,निकम्मा)

Or person may go against the people with negative emotion (aggression, hate, dislike, revenge)

Or they will act in ways that will bring positive regard from others, even if these actions are inconsistent with their self-concept.

Even though infants may receive sufficient acceptance, love, and approval, some specific behaviours may bring punishment. However, if positive regard become conditional or dependent on the child's behaviour **than love for the child is not granted freely and fully called conditional positive regard.**

So child is not loved as a person but condition that he behaves which is approved by parents

Because of the importance of satisfying the need for positive regard, particularly in infancy, we become sensitive to the attitudes and behaviours of other people. By interpreting the feedback we receive from them (either approval or disapproval) we start taking over the value, belief, or behaviour of other(usually one who has authority over the person)called **introjections.**

Religious belief, academic excellence, doing ancestral work, expected role,(माँ, बहन,भाई,बेटी) , respect and obey elders.

be good, perfect, strong, smart, best, never cry

Dont go for music, game, acting or other activity not appreciated much

Children believe they are worthy only under certain conditions, the ones that brought parental positive regard are called **conditions of worth.**

Having internalized their parents' norms and standards, they view themselves as worthy or unworthy, good or bad, according to the terms their parents defined. **positive regard will come more from within ourselves than from other people.**

External standards of judgment become internal and personal. In a sense, then, children come to punish themselves as their parents did. Children develop self-regard only in situations that have brought parental approval, called **conditional positive self regard**

Conditions of worth evolve from this developmental sequence of positive regard leading to positive self-regard. Positive self-regard is Rogers's version of **the Freudian superego**, and it derives from **conditional positive regard**.

Children thus learn to avoid behaviors that otherwise might be personally satisfying. Therefore, they **no longer function freely**.. They inhibit their development by **living within the confines of their conditions of worth**

we form our self-concept by internalizing the attitudes of other people.(looking glass effect).Experiences which don't fit with the self concept are denied or distorted. This lead to people being out of touch with their emotion or true inner experience because they internalised the condition of worth from outside.(extrinsic reward not intrinsic reward)दुसरो से प्यार पानेके चक्कर में खुद को प्यार करना भूल जाते है

The values attached to experiences, and the values that are a part of the self-structure, in some instances, are values experienced directly by the organism,(subjective reality, based on inner nature ,truly yourself)

and in some instances are values introjected or taken over from others, but perceived in distorted fashion, as if they had been experienced directly.

As experiences occur in the life of the individual, they are either, a) symbolized, perceived and organized into some relation to the self, b) ignored because there is no perceived relationship to the self structure, c) denied symbolization or given distorted symbolization because the experience is inconsistent with the structure of the self.

Most of the ways of behaving that are adopted by the organism are those that are consistent with the concept of self.

In some instances, behavior may be brought about by organic experiences and needs which have not been symbolized. Such behavior may be inconsistent with the structure of the self but in such instances the behavior is not "owned" by the individual.

Psychological maladjustment exists when the organism denies awareness of significant sensory and visceral experiences, which consequently are not symbolized and organized into the gestalt of the self structure. When this situation exists, there is a basic or potential psychological tension

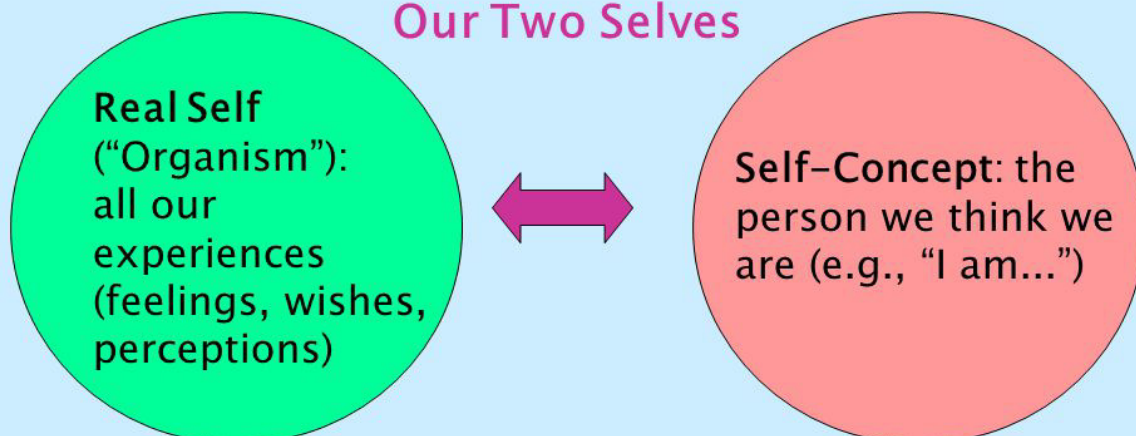
Any experience which is inconsistent incongruent with the organization of the structure of the self may be perceived as a threat and are manifested as anxiety, and the more of these perceptions there are, the more rigidly the self structure is organized to maintain itself.

Our level of psychological adjustment and emotional health is a function of the congruence or compatibility between our self-concept and our experiences

Basic Human Problem: The two needs are often in conflict. Satisfying one may mean giving up the other.

Effect on Personality: We get a false picture of who we are—our interests, motivations, goals, abilities.

Our Two Selves

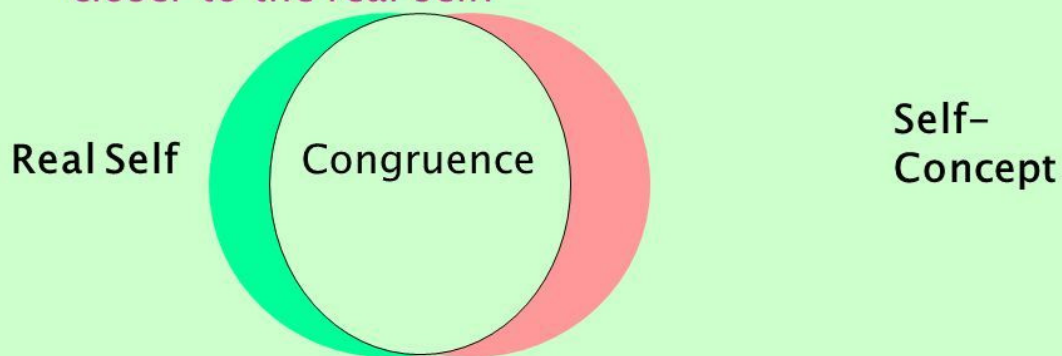


Story of suicide by kota student.

Person-Centered Therapy: The Goal is Congruence

Incongruence has many harmful effects. One is that it prevents self-actualization. You have to know who you are to fulfill your potential.

The therapist tries to bring the self-concept closer to the real self:



Rogers rejected the deterministic nature of both psycho analysis and behaviorism

In Rogers's opinion, we are not doomed to conflict with our selves or with our society. We are not ruled by instinctive biological forces or controlled by events of the first 5 years of life. Our outlook is progressive rather than regressive, toward growth rather than stagnation

Childhood experiences have some impact on personality development, but experiences later in life have a greater influence. Our present feelings are more vital to our personality than the events of our childhood, obviously views people in an optimistic and positive light.

Carl Rogers believed that there was one motivational force that determined the development of the human being. He called this the actualising tendency. It was the actualising tendency which, despite every kind of opposition or hindrance, would ensure that an individual continued to strive to grow towards the best possible fulfilment of their potential

Although the actualization tendency is innate, the actualizing process itself is influenced more by social than by biological

"The organism has one basic tendency and striving - to actualize, maintain, and enhance the experiencing organism"

— Carl Rogers, 1951

Organismic valuing process- evaluating subjective experience, own motive or drive

Through continued organismic valuing, we begin to understand our natural value system where we select goals based on our inner nature and purpose value and personality. This enables us to make choices through which we are more likely to fulfil our 'actualising tendency' or natural desire to develop.

This process may include any of the following principles.

Authenticity: Being true to oneself rather than attempting to fulfil a superficial role. For example, a person may have learned that in order to achieve approval, emotions such as sadness or depression should not be recognised or expressed.

Autonomy: Making decisions autonomously without allowing the expectations of others to influence us. A young person might adopt an unsuitable career because he or she was expected to enter the family business.

Internal Locus of Evaluation: Making judgements according to our own reasoning, instead of attempting to conform to what we believe others might approve of.

Unconditional Positive Regard: Being able to accept ourselves and recognise our own value and worth as well as our thoughts and feelings is important in building congruence

Process Living: Recognising that there is no point at which we can say we have 'arrived' – living is a continuous process and we are constantly in a process of 'becoming'.

Openness to Inner and Outer Experience: The ability to identify and understand our own and others' behaviour and feelings.

Rogers believe that people are naturally rational and responsible ,and that they are capable of evaluating the outer and inner situation ,understand herself in its context, making constructive choices as to the next sytp in life and acting on those choice.