Psychology of Stress, Health, and Well-Being

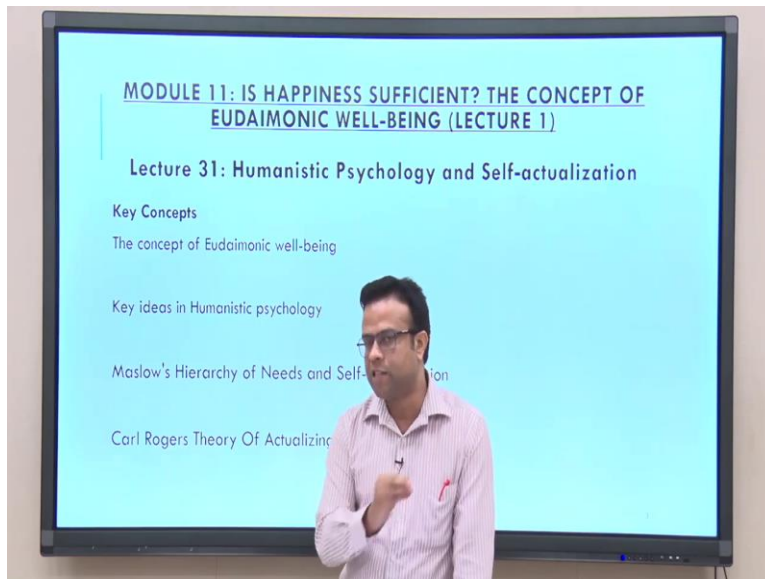**Professor Doctor Dilwar Hussain**

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Lecture 31
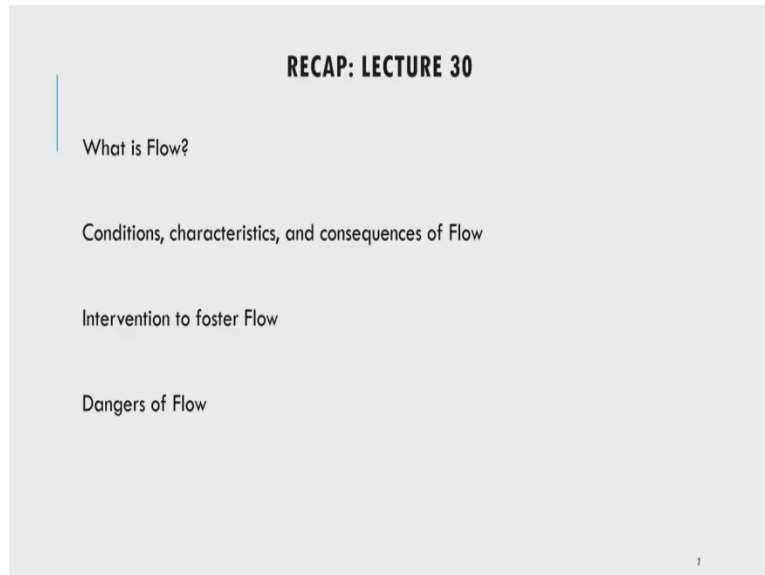
Humanistic Psychology and Self-actualization

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Hello friends I welcome you to the lecture number 31 of the course title of psychology of stress, health and well-being. So today we will start module 11. And the focus of this module and upcoming module that is last module, module number 12 will be to discuss specific concepts related to Eudaimonic well-being. These are the concepts which are beyond just happiness and emotional emotions.

So in today's lecture we will talk about the concept of self-actualization from the perspective of humanistic psychology. So before we talk about today's lecture I will just briefly summarize some of the things that we have discussed in the last lecture.

RECAP: LECTURE 30

What is Flow?

Conditions, characteristics, and consequences of Flow

Intervention to foster Flow

Dangers of Flow

So, in the last two modules, Modules 9 and 10, we discussed numerous happiness enhancing tactics or strategies that have the potential to increase our happiness. We've also talked about particular tactics like practicing gratitude, doing acts of kindness with your signature strengths, and having flow experiences. So in the previous lesson, we especially discussed the concept of flow and how it may be fostered, whatever its characteristics are.

So far, we've defined flow as a deep experiential involvement in moment-to-moment action in which one's attention is totally focused on the job at hand and one's functional capacity is at its maximum. And we've talked about how most people experience flow, or intense involvement with a task, when they're working on a task that's both challenging and high-skilled.

So, if you have a challenging task and a high skill level, your skill level needs to be a little bit stretched in terms of challenge. So, in those circumstances, flow experiences occur, and flow experiences occur more frequently for things in which we are intrinsically interested. Various qualities of flow have been discussed, including strong attention, loss of reflective self-consciousness, merging of action and awareness, temporal experience distortion, and so on.

We've also spoken about what the many consequences of flow are, and most research shows that flow experiences are linked to a variety of positive markers of well-being and performance.

Finally, we addressed some of the strategies that can help people experience more flow. So those are some of the topics we discussed in the previous class.

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MODULE 11: IS HAPPINESS SUFFICIENT? THE CONCEPT OF EUDAIMONIC WELL-BEING (LECTURE 1)

Lecture 31: Humanistic Psychology and Self-actualization

Key Concepts

The concept of Eudaimonic well-being

Key ideas in Humanistic psychology

Maslow's Hierarchy of Needs and Self-actualization

Carl Rogers Theory Of Actualizing Tendency

It is a new module today, and the emphasis is shifting away from happiness and emotional experiences. The goal is to look at Eudaimonic well-being, which we studied in one of the previous lectures and which discusses well-being in terms of many themes such as self-actualization, purpose in life, and so on. As a result, the focus of today's presentation will be on the concept of self-actualization. We'll also look at self-actualization through the lens of humanistic psychology, specifically the theories of two prominent humanistic psychologists. Abraham Maslow and Carl Rogers are two of the most well-known psychologists. As a result, the focus of today's presentation will be on this.

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The Concept Of Eudaimonic Well-being

Is happiness (in terms of feeling good) is enough for a good life?

The literature of happiness and subjective well-being seems to be concerned with mostly feeling good. The true value of well-being and quality of life can not be understood without considering meaning and purpose in life, realization of inner potentials and fulfillment in life.

The concept of Eudaimonic well-being tries to look into these ideas.

So, in one of the previous lectures, we talked a little bit about the concept of Eudaimonic well-being. I believe that is in lecture number 17. So, to summarize the concept of Eudaimonic well-being, I'll simply do a quick recap.

When we talk about happiness in terms of emotional experiences, there is some skepticism. Happiness and subjective well-being literature appears to be mostly focused with feeling good or in terms of experiences. Many researchers, on the other hand, suggest that the genuine value of well-being and quality of life cannot be described solely in terms of emotional experiences. There should be many other key ingredients in life that make it a good life, such as meaning and purpose in life, reaching one's inner potentials, and fulfillment in life, and so on. So your Eudaimonic concept is centered on these ideas that go beyond emotional experiences.

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In Lecture 17, we have discussed basic ideas of eudaimonic well-being and how it is different from the concept of hedonic well-being or happiness.

According to Eudaimonic view, well-being consists of more than happiness. It is more about actualization of human potentials. It is about fulfilling one's true nature or daimon.

Eudaimonic well-being conceptualize well-being in terms of positive functioning, meaning in life and pursuing worthwhile goals, actualization of inner potentials and so on.

The core of wellness is not how pleasantly or unpleasantly one feels but how one functions in response to life challenges (Ryan, 1989).

So far, we've covered some of the fundamental concepts of Eudaimonic well-being and how they differ from the concept of subject to well-being or happiness in lecture 17. So, according to the Eudaimonic definition of well-being, well-being encompasses more than happiness. It's more about realizing one's full potential as a human being; it's about realizing one's true nature and daimon. As a result, it is more in terms of long-term functioning in terms of future-oriented goals. As a result, well-being is primarily defined in these terms. As a result, Eudaimonic well-being considers happiness in terms of positive functioning. Functionings are more significant than life events, pursuing worthy goals, realizing one's inner potential, and so on. So they are some of the key signs of your Eudaimonic wellbeing. So the essential concept of wellbeing is how one works in response to life circumstances, not how pleasant or unpleasant one feels. As a result, rather than focusing solely on emotional experiences, more attention is placed on the functioning component. As a result, this is a key part of well-being without which we cannot comprehend the term in its entirety.

As a result, Eudaimonic well-being is referred to as psychological well-being in psychology literature. So, when the term psychological well-being is used in positive psychology literature, it connotes the idea of Eudaimonic well-being, whereas the term subjective well-being is largely concerned with the concept of hedonic well-being or happiness, or emotional experiences. Psychological well-being is generally used to refer to your Eudaimonic well-being notions. Carol Ryff and her colleagues presented a six-dimensional model of Eudaimonic well-being, or psychological well-being, which has become fairly popular, and many individuals use it to quantify their Eudaimonic well-being. Self-acceptance, personal growth, purpose in life, positive relationships with others, environmental mastery, and autonomy are six major elements of Eudaimonic well-being discussed in their concept. Some of these concepts or ideas were explored in previous lectures. As a result, we will not go into great length regarding all of these concepts. Some of this has already been explored, while others will be discussed in future lectures. As a result, there are numerous hypotheses that define human well-being in terms of Eudaimonic well-being. As a result, there are numerous ideas that discuss your Eudaimonic well-being. Today, we'll concentrate on humanistic psychology's theories of self-actualization. In the future lectures, we'll also discuss the concept of self-determination theory, as well as the concepts of meaning and purpose, and life goals. As a result, these other themes will be explored in future lectures. Today, however, we will concentrate on the concept of self-actualization as it relates to humanistic theories.

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So, let's take a quick look at the core concept of humanistic psychology, as well as their concept of self-actualization. Abraham Maslow and Carl Rogers are two of the most well-known humanistic psychologists today. And we'll talk about the theories of these two humanistic psychologists. They were most likely the first Eudaimonists of the twentieth century. This humanistic psychologist put a lot of emphasis on the new Eudaimonic theories of happiness. They were the ones who talked about well-being in terms of various Eudaimonic concepts long before positive psychology came around, and the concept of self-actualization was given a lot of weight in their beliefs. As a result, humanistic psychology evolved in the 1960s as a reaction to psychoanalysis and behaviorism's negative views of human nature. Humanistic psychology is also known as the "third force" in psychology since it originated as a distinct method to studying human beings in opposition to psychoanalysis and behaviorism, especially because psychoanalysis is a pessimistic perspective to human nature. Because psychoanalysis' primary premise is that human conduct is guided by unconscious forces or the unconscious mind. Human beings are largely ruled by those dark powers in the unconscious mind, which are full of violent and sexual drives. In psychoanalysis, there is a sense of pessimism in terms of a very deterministic notion of human nature. where unseen, unconscious forces govern behavior On the

other hand, behaviorism emphasizes on human nature in terms of knowledge, stimulus response reaction, and the fact that humans are largely victims and puppets of environmental stimuli. So, whatever learning and conditioning occurs in the environment, human beings will develop in accordance with that learning and conditioning, and their nature will be moulded appropriately. As a result, these two theories or approaches to human nature or the study of human behavior are deterministic and gloomy to some extent. Humanistic psychology models were developed in 1960 as a response to these two schools of thought to discuss the significant positive aspects of human conduct.

Other schools of thought did not place any importance on these factors. As a result, humanistic psychology provided some novel approaches to studying humans, with one of the key assumptions being that people are motivated to realize their inner hidden potential. So one thing is that all human beings have an inner urge to realize all of their latent potentials; whether or not they are able to do so is a different question.

But this motivation exists in all human beings, and we all want to make the most use of it in order to make life flow in the best possible way. So that's what self-actualization means, and we'll go over it in more detail later. As a result, there is a hidden inner motivation that exists in all human beings with free will. So this is one of the ideas that differs from psychoanalysis and behaviorism, which did not fully recognize the concept of free will.

So humanistic psychologists discussed about the concept of free will, which states that humans have free will and can select, choose, and shape their lives in whatever way they want. As a result, the concept of free will is given a lot of weight. They also discuss how humans make active decisions that affect their well-being. So this has anything to do with free will. As a result, we can actively choose a course in our lives and make decisions that will have an impact on our lives.

Another significant concept in humanistic psychology is that human beings are intrinsically good. So, intrinsically, all human beings are good in terms of because all of the positive qualities are present at the core of human beings, such as love, compassion, and all of these virtues will flow when individuals truly touch their heart of human beings. As a result, all humans are essentially good in terms of nature. People may exhibit a variety of negative actions. All human beings, at their foundation, are intrinsically good in nature. So these are some of the notions, and

as you can see, they all have a really positive premise about human life: that humans have free will, that they can make choices, that they can control their own lives, that they can reach their full potential, and that they are fundamentally good in nature. So all of these ideas were completely different from other schools of thought, and for the first time, they discussed all of the important positive qualities of human beings that had previously been overlooked by other schools of thought. So that's a quick rundown of humanistic psychology's origins in the 1960s. Among them were Abraham Maslow, Carl Rogers, and a slew of other psychologists.

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Maslow's Hierarchy of Needs and Self-actualization

Maslow noticed that there is a hierarchy among our needs. Some needs take priority over others. For example, if one is hungry and thirsty, quenching of thirst will be a priority as thirst is stronger need than hunger.

Based on this idea, Maslow created a hierarchy of needs for human life.

Maslow's hierarchy is most often represented using a pyramid. The lowest levels of the pyramid includes the most basic needs, while more complex social and psychological needs are at the top of the pyramid.

As a result, we'll discuss both Maslow's and Rogers' theories. In order to understand this new Eudaimonic idea of self-actualization, we shall try to understand the concept of self-actualization from these two ideas. So Abraham Maslow is recognized for proposing the hierarchy of needs theory, which states that all humans have a hierarchy of needs. So there are a lot of needs, and they can all be ordered in a hierarchy. So Maslow recognized that human needs have a hierarchy, which means that some needs take precedence over others. As a result, there is a hierarchy, which signifies that one is above the others. So, if one is hungry and thirsty, relieving one's thirst will take precedence because thirst is a stronger need than hunger. As a result, there will be more strong and weak needs. We'll aim to meet the most pressing demands first, and then move on to the less pressing needs. When we are hungry and thirsty, for example, we will want to quickly

satisfy or quench the thirst because it is a much more powerful need. So, for example, human beings have a lot of requirements, and he organized all of them into a hierarchy based on their nature and what he observed in human existence. Maslow developed a hierarchy of human needs based on this concept. A nd a pyramidal form is commonly used to depict these needs. So we'll look at the structure, and the bottom of the pyramid has the most basic needs. So the most basic need is at the bottom of the pyramid, and as we progress up the pyramid, we have more sophisticated, complex, and psychological needs. So, if you'll excuse me, I'm going to draw his pyramidal structure of human need.
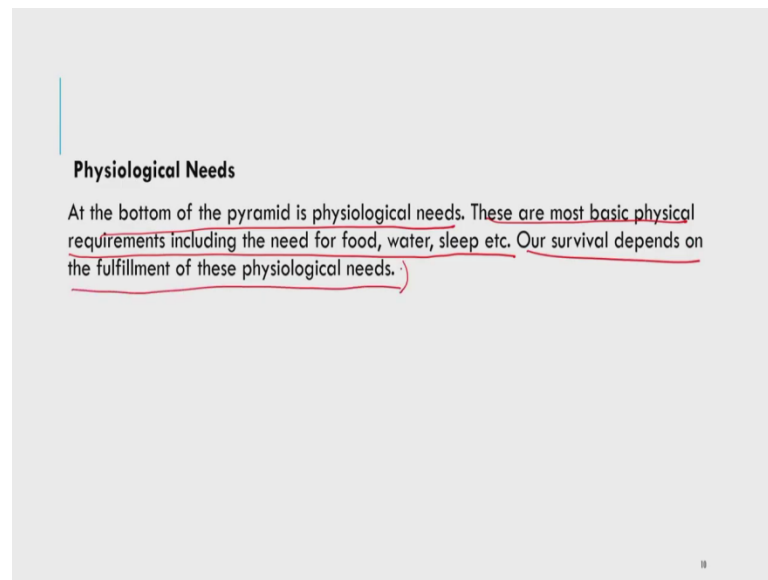
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So, at the very bottom of the pyramid, there are physiological needs. Then there's a need for safety, then a need for love and belonging, then a need for esteem, and finally a need for self-actualization. As a result, he presented as a pyramidal structure, similar to this. Maslow's need hierarchy model is as follows. So, when we state that some show something is in the pyramidal structure, what exactly do we mean by that? So there's a hierarchy, there's a foundational need, and we'll go from there and the pyramid's base is the largest. That means that the greatest number of people are focused on those needs, and as we progress to higher needs, a less and smaller number of people will be focused on those needs. So that's another example of a pyramidal structure.

So physiological needs include things like hunger, thirst, and sleep, among other things. So, physiological needs include the need to eat, drink, and sleep. As a result, they are linked to our biological survival. Physiological needs are the most basic since they are survival needs without which we would perish. In that sense, these are fundamental need. As a result, this is the most basic need, and humans will go to great lengths to meet it. Because these are critical for human existence, everyone will prioritize meeting these basic physiological needs before addressing other concerns, followed by safety concerns. So, once you've satisfied the most fundamental need, you can move on to the next need. So, when we've met our physiological requirements, we aim to meet our safety need. So, in terms of needs to feel safe, safety needs include things like creating safe surroundings, maintaining stability in life, and avoiding risks, among other things. So these are all needs for safety. So, for example, we save money for the future and buy insurance because we need to be protected. So that we, too, have a safe future. As a result, these are based on the necessity for safety. So, once our safety requirements are met, we go on to or try to meet the next higher need, which is the need for love and belonging. This is now progressing to a higher level of emotion, and finally to a psychological level. So, love and belongingness needs entail things like the want to have friends, family, and a sense of community, among other things. So you want to be a part of a family, a society, a group, a friend circle, whatever it is. So, in a nutshell, it's about our need to connect with others. So, when we've met our wants for love and belonging, we try to meet the following need, which is termed esteem. Esteem is a psychological need that is mostly related to our self-esteem and sense of worthiness. As a result, it comprises esteem-related desires such as achievement, prestige, gaining respect, competence, and freedom. So we want to feel valuable, as though we have a worthwhile life and are respected. So anything we do to make our lives worthwhile is mostly motivated by our need for esteem. As a result, esteem requirements may have both an internal and external component. Many of the most important demands, such as gaining respect and reputation, are met from the outside. This is always provided by a people from the outside. And there can be an inside part of self-esteem when you have things like self-respect, which is about how you feel about yourself, feeling competent, and feeling free. These are all internal aspects of self-esteem. So these are usually referred to as inner self-esteem, but outside self-esteem is when you experience a sense of worthy from others in terms of prestige, respect, and so on. After we have met our esteem needs, the next or highest level of need that a human being seeks is self-actualization, which is a

desire for self-development and growth. As a result, self-actualization is the highest level of need. All other needs, according to Maslow, are referred to as deficit net. Only self-actualization is referred to as a being need. This is because all other wants are essentially needs, and all of these needs originate as a result of some environmental deficit. So, if you don't have enough food, you'll get hungry; if there's a problem with safety and security, you'll need to be safe. As a result, all of this need derives from external situations, external aspects, or environment some inadequacies in the external environment. Self-actualization, on the other hand, is a need that arises from within a human being's innate motivation to grow and expand, and then only manifest all of our latent potentials. So it's not about the outside world; rather, it's about an inner yearning to express our latent potentials, to actualize all of our hidden potentials, or to grow and expand in our lives. Though that need is referred to as a self-actualization need, it is referred to be a being need since it is a need for a more internal need. All of the other requirements stem from environmental deficiencies. As a result, we'll learn more about the concept of self-actualization. So that's a quick rundown of Abraham Maslow's need hierarchy model.
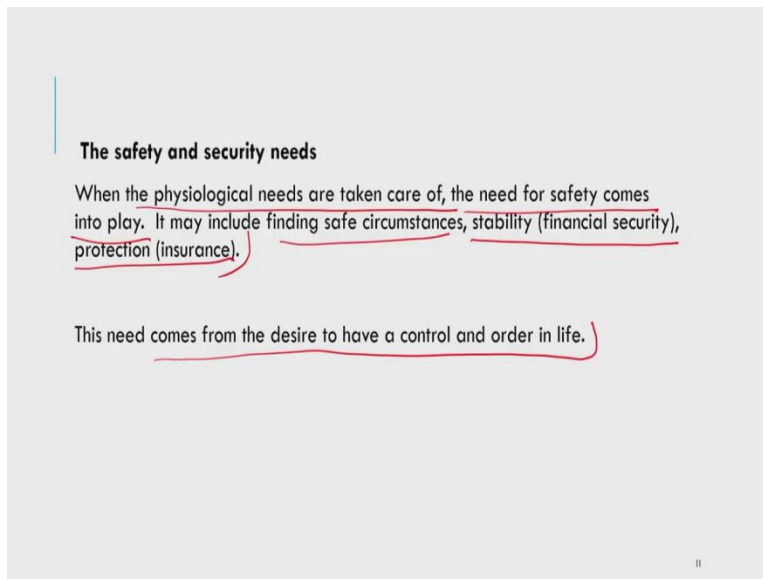
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Physiological Needs

At the bottom of the pyramid is physiological needs. These are most basic physical requirements including the need for food, water, sleep etc. Our survival depends on the fulfillment of these physiological needs.

So, briefly, let's go through this. Physiological needs, as we've just stated, are at the bottom of the pyramid. And these are the most basic physical requirements, such as the need for food, drink, and sleep. Our survival is dependent on the fulfillment of these physiological needs, as we have already shown.

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The safety and security needs

When the physiological needs are taken care of, the need for safety comes into play. It may include finding safe circumstances, stability (financial security), protection (insurance).

This need comes from the desire to have a control and order in life.

Our safety needs are primarily concerned with what happens after our physiological demands are met. It entails finding stable circumstances, possibly financial security, productivity, insurance, and so on. This need stems from a desire for control and order in one's life, both now and in the future. So these are all requirements for safety and security.

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The love and belonging needs

When physiological needs and safety needs are largely taken care of, this needs starts to show up. It may include the need for friends, family, children, affectionate relationships, sense of community etc.

Then people begin to explore social life in terms of connecting with other people, and they have a desire to make friends, have family children, have a loving relationship, have a feeling of community, and so on.

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The esteem needs

When the needs at the bottom three levels are largely satisfied, the esteem needs begin to play a more prominent role in motivating behavior.

It is need for self-esteem which may include need for feelings of accomplishment and prestige, respect.

Maslow noted that there can be two versions of this esteem needs- a lower esteem need (outer) and higher esteem need (inner).

The lower esteem need includes respect of others, the need for status, fame, glory, recognition, attention, reputation, appreciation, dignity, even dominance. The higher esteem involves the need for self-respect, including such feelings as confidence, competence, achievement, mastery, independence, and freedom.

As previously said, when physiological safety, love, and belongingness needs are mostly met, self-esteem needs emerge. It all comes down to feelings of achievement, prestige, and respect. Maslow distinguished between two types of esteem needs: lower esteem needs, also known as outer esteem needs, and higher esteem needs, also known as inner esteem needs. The lower or outer esteem needs, on the other hand, involve respect from others because it originates from the outside, which is what is referred to as outer esteem needs. All of these things come from the outside world: status, fame, glory, recognition, attention, repetition, appreciation, dignity, and dominance. As a result, they are referred to as outer esteem needs. The need for self-respect is part of the higher or inner esteem needs, which include things like confidence, competence, achievement, mastery, independence, and freedom. All of this is mostly a result of your own actions. Because self-respect and confidence come from within, they are not solely based on others' reactions, but rather on how you feel about yourself.

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Self-actualization

At the very peak of Maslow's hierarchy are the self-actualization needs.

Although self-actualization is most often linked with Maslow, the term was first coined by Kurt Goldstein. However, Maslow popularized the concept.

self-actualization needs are met when an individual engages in self-development and personal growth.

So, let's talk about the concept of self-actualization now. As we mentioned before, at the very top of Maslow's hierarchy of needs is the need for self-actualization. Kurt Goldstein was the first person to coin this term. Maslow, on the other hand, popularized this concept. As a result, when a person engages in self-development and personal progress, their self-actualization needs are

met. So, whether you're focusing on self-improvement, personal progress, or realizing all of your latent potentials, you're engaging in self-actualization need fulfillment.
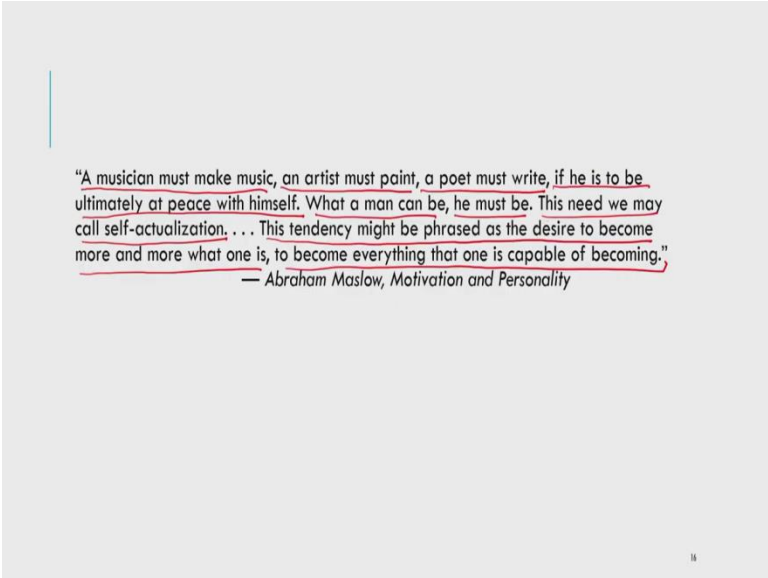
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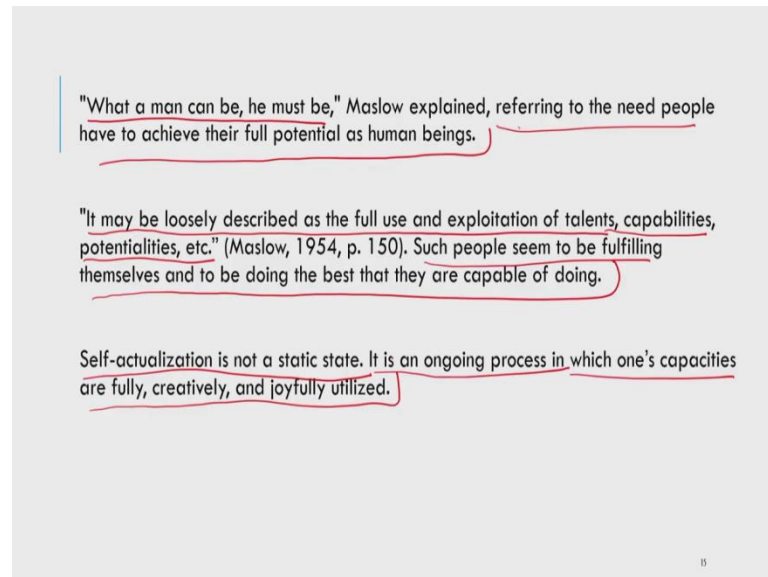
What a man can be, he must be, according to Maslow, and that connotes the idea of self-actualizaton. Whatever potentials a man possesses must be achieved in order for him to fully reach his entire potential and become fully what he was born to be. So Maslow stated, referring to people's desire to reach their full potential as human beings, which he calls self-actualization.

Self-actualization, according to Maslow, can be loosely defined as the full utilization and exploitation of one's talents. Whatever talents you have, utilizing them is a vital component of self-actualization. Talents, capabilities, and potentials that you have completely utilized and explored are key aspects of self-actualization. Such individuals appear to be content with themselves and achieving the best that they are capable of. As a result, they do the best they can with what they have. Furthermore, the concept of self-actualization is not a static concept in which you reach self-actualization and then cease. That isn't how it works. It's a never-ending process in which people learn about themselves. So this is the type of continual process in which one's creative and joyous qualities are completely engaged, and it continues to expand.

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> "A musician must make music, an artist must paint, a poet must write, if he is to be ultimately at peace with himself. What a man can be, he must be. This need we may call self-actualization. . . . This tendency might be phrased as the desire to become more and more what one is, to become everything that one is capable of becoming."
> — Abraham Maslow, Motivation and Personality

Maslow describes how he defines self-actualization in this passage, and it eloquently encapsulates the concept. He said "a musician must make music, an artist must paint, a poet must write, if he is to be ultimately at peace with himself. What a man can be he must be this need we may call self-actualization. This tendency might be phrased as the desire to become more and more what one is to become everything that one is capable of becoming."

In this paragraph, he beautifully summarizes the concept of self-actualization. So, whatever talent you have, whether you are a painter, an artist, a mathematician, an academician, whatever it is, or a carpenter, whatever it is, according to them. If you have certain potentials that need to be expressed, you should express them in order to feel at peace with yourself and have a sense of well-being. And that is how you can accomplish well-being, especially your Eudaimonic definition of well-being, which is what you can and should be. So the concept is that whatever potential you have, you should endeavor to realize it, which he refers to as self-actualization. As a result, to become everything that one is capable of. As a result, this is the highest level of need that human beings should pursue in order to achieve true well-being or harmony with oneself.

> According to Maslow, Self-actualization need is a growth or being need. All the other needs are deficit needs. All the other lower needs arises from the lack or deficit of something from the environment whereas the need for self-actualization don't come from any specific lack of something but the desire to grow as a person.
>
> People with self-actualization need are more concerned with their growth and less concerned with the opinions of others-they enjoy autonomy and less susceptible to social pressure to "fit-in"

So, according to Maslow, the desire for self-actualization is a need for growth or being. So this is the kind of need to develop and grow in life that a person has. As a result, because this need arises from within us, all of the other needs, as we have already described, are deficient. The core concept is present. All other lesser needs develop from a lack of or deficit of something in the environment, however the need for self-actualization arises from a desire to grow as a person rather than a specific deficiency of anything. So, rather than a lack of something, this need stems from a desire to grow and expand. That is what self-actualization entails. In general, research reveals that people with self-actualization needs are more concerned with their own growth and less interested with the opinions of others, as Abraham discovered. Then you'll have more liberty and be less prone to social pressure to fit in. What he discovered was that by researching numerous people whom he considered to be highly self-actualized individuals in many professions, such as Albert Einstein and William James, he discovered that they have high self-actualized individuals in various fields. So he looked at their biographies and discovered that the people who are largely self-actualized are those who follow their intrinsic desires and inner motivations. As a result, they have a sense of independence and are less influenced by external pressure. So, if you are overly impacted by external demands, you will be unable to connect with your self-actualization need because you will be preoccupied with meeting external pressures and needs, which may or may not be in sync with your self-actualization desire. As a result, he discovered that such persons have a strong feeling of autonomy and are less sensitive to societal

pressure to conform. As a result, they are less motivated to just blend in with society and do what everyone else is doing. As a result, he discovered that they have a sense of autonomy.

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So, what, according to Maslow, is the obstacle to self-actualization? According to Maslow, only a small percentage of people attain the level of self-actualization. How many people have genuinely attained the stage of self-actualization, and why is this the case? The primary reason, according to Maslow, is that each level of need must be met before the next can be met.

As a result, we have so many other needs that we must first satisfy those lower needs before we can actualize, or progress toward self-actualization. So satisfying one physiological need is a prerequisite for meeting one's safety needs, and one's love and need love needs must be addressed before one's esteem needs and so on. So this is one of the main obstacles because, as you may know, self-actualization is at the highest level, which means it can only be realized after one's physiological safety, love, and esteem needs have been met, or have been addressed to a large extent. As a result, the majority of people are stuck in some of the lowest needs, such as physiological, safety, esteem, or love and belongingness. As a result, the majority of individuals are stuck in lower needs. As a result, they are unable to work toward their highest need, which is self-actualization. So the notion is that if you're stuck on meeting lower needs, such as physiological and safety needs, you'll spend all of your time and energy on that level alone, ignoring higher needs. So, to some level, it makes sense since if you are constantly focusing

about earning your bread solely. Because someone who is unable to earn the basic necessities of life, such as two meals a day. How can you expect someone to work toward self-actualization if they are unable to satisfy that? As a result, the majority of people are stuck in their lower needs. As a result, they are unable to work toward self-actualization, which is the barrier. However, additional study demonstrates that in many unusual circumstances, the need hierarchy is not as rigid as it appears, with the basic needs being met first and then the higher needs being addressed. In many circumstances, people's needs can be prioritized in a different order. Someone who does not fulfill lower needs, such as safety and physiological needs, and remains hungry, or even allows a threat to his life, can work towards higher missions of life. We have seen many people who risk their lives, who risk their basic physiological needs, and work towards higher goals of achievement. In certain circumstances, we can see individuals ignoring their lower needs and focusing solely on their greater self-actualization needs. So it is conceivable in many circumstances, but perhaps to a considerable extent individuals follow this sequence that they must meet those basic requirements in order to move toward self-actualization, but there are exceptions and flexibility.

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Carl Rogers Theory Of Actualizing Tendency

According to Rogers, all organisms are motivated by a single force of life, which he called actualizing tendency. It can be defined as the built-in motivation present in every life-form to develop its potentials to the fullest extent possible (Boeree, 1998).

All organisms not only try to survive but strive to make very best of their existence. This desire is due to actualizing tendency. They may fail to do so despite the desire.

Rogers tried to capture and explain all other motives such as seeking food, shelter, love, self-esteem etc. using this meta-need or motive of actualizing tendency. We seek food, shelter, relationship, competence etc. to make very best of our existence which is actualizing tendency (Boeree, 1998).

In Maslow's theory, this is the concept of self-actualization. Now we'll discuss the concept of self-actualization as it relates to Carl Rogers' theory of humanistic psychology. As a result, the concept of self-actualization is deeply rooted in humanistic psychology. However, the conceptualization may differ slightly from one theory to the next. Carl Rogers, for example, conceived of self-actualization in a slightly different way than Abraham Maslow. According to Carl Rogers, all creatures are motivated by a single life force that he refers to as his actualizing tendency. So, according to him, the self-actualizing drive is a fundamental motivator; it is a meta need, which means that it expresses itself in all other needs. And it's a basic requirement shared by all living things, not just humans. Even plants are attempting to self-actualize, and all species, not just humans, are attempting to self-actualize. As a result, it is a singular force of life that exists in all species, and he defined it as a built-in motivation in every living thing to reach its maximum potential. So every creature tries to make the most of their lives in order to realize all of their potential to the largest extent possible. This motive exists in all human organisms. In that respect, he referred to it as a "basic fundamental meta need" that exists in all species. So, while Maslow views self-actualization as the highest priority, Rogers views it as a basic need. All of the other needs are, in fact, expressions of this one. For instance, as he stated, all organisms not only try to survive, but also to make the most of their life. As a result, self-actualization necessitates making the most of your existence. One may fail to achieve self-actualization despite having this need and want due to barriers. So Rogers went on to say that he tried to capture and explain all other motives, such as physiological needs for food and shelter, as well as other needs such as safety, love, self-esteem, and so on, all of which are actually expressions of the actualizing need itself. What makes you want to eat? Why are you looking for a place to stay? Why are you looking for love? Why do you desire to satisfy your esteem need? It's mostly because you want to get the most out of their lives or your own. As a result, it is ultimately an expression of the yearning for self-actualization. So, in order to realize this propensity, we seek food, shelter, relationships, competence, and so on. Making the most of our lives is an actualizing tendency. Rogers' self-actualization tendency is more fundamental, thus the conceptualization is a little different. And it is the single life force that exists in all species, and it manifests itself when we seek or attempt to satisfy any other needle. As a result, it is a manifestation of all needs.

According Rogers, people however, in the course of actualizing their potentials, created society and culture (in itself they are not a problem) which in long run developed life of its own and turned out of sync with actualizing tendencies of many and may interfere in self-actualization.

People, on the other hand, according to Rogers, are all attempting to realize their full potential. However, as a result of that actualization, we have developed a society and culture that is an expression of that actualizing drive. Which is not a problem in and of itself, but in the long term, the society and culture that we create takes on a life of its own, often out of sync with the actualizing tendencies of a large number of individuals. As a result, we built society and culture as a reflection of our desire to achieve self-actualization. However, in the long run, this society and culture, as well as the exterior environment that we have constructed, will be detrimental. It develops its own life with its own set of laws and regulations, as well as its own set of circumstances. And, in many cases, this social framework may be out of sync with the actualizing tendencies of many people in society and culture. As a result, we first established society and culture to support actualizing tendencies, but in the long run, they develop their own lives and may get out of sync with many others in terms of self-actualization. This is where various obstacles appear. And we'll look at how that obstacle works to prevent us from realizing our desires.

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So, as a result of societal conditioning or outside influences, laws, and regulations, we develop what Rogers refers to as an ideal self, which is distinct from our actual or real self. And the gap between the real and actual self is producing a slew of issues, including psychological neurosis and other issues. So, in general, it lowers your well-being, as we can see. As a result, Rogers split self-concepts into two categories, one he referred to as the ideal self and the other he referred to as the real self. So we have two distinct senses of ourselves: one is the real self, and the other is the ideal self. The ideal self is the person one aspires to be or should want to be. Who I really am is the real self. So that's the distinction. Rogers emphasized the importance of achieving consistency between these two selves. Between these two selves, there must be consistency to experience mental well-being, the gap between these real self and ideal self should be smaller. Suffering and neurosis are caused by inconsistencies between the real and ideal self. As a result, Rogers was a well-known psychotherapist who observed that many people suffer from psychological problems as a result of this discrepancy between their real and ideal selves. We'll see how it progresses in more detail later. When we develop an ideal self based on societal conditioning that is out of sync with one's actualizing instincts, inconsistency is generated. As a result, sociocultural conditioning is the primary cause of this disparity. Especially when you're trying to meet societal demands that aren't in line with your natural tendency to actualize. You strive to do something that isn't inherently associated with your

actualizing tendencies. And you wind up being an idealized version of yourself rather than your true self. So, let's see how Rogers sees this unfolding.

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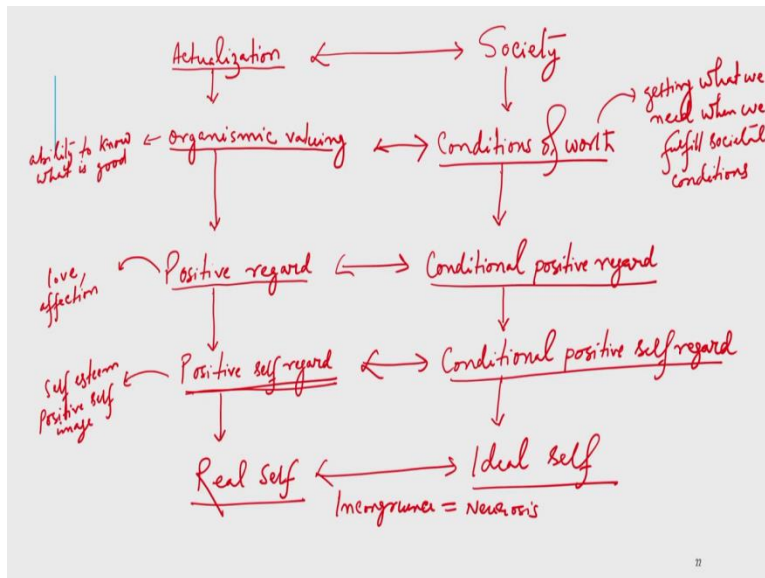
So, according to Roger, the procedure is as follows: So actualization or actualizing tendencies lead to organismic valuing, which is basically the ability to identify what is good. Organismic valuing may lead to positive regard. Positive regard comprises the concepts of love, affection, and so on. Positive regard leads to positive self-regard, which is concerned with self-esteem and positive self-image. This positive self-regard eventually leads to our real self.

This is one path; if we follow our actualizing tendencies, we shall end ourselves in our true selves, the true selves that we are at our heart.

So, if you follow our actualizing tendency, you'll get something called organismic valuing, which we all have a sense of. What does organismic valuing mean? It means that every organism has a natural sense of what is good for them. Animals, for example, can be seen eating only the right kinds of items that are good for them. So, if you just put any animal in the place, whether it's a cow or another animal, they'll just eat the food that will nourish them. So there's a concept known as organismic valuing, which states that every organism knows what's good for them because it stems from their actualizing tendencies. As a result, individuals will be more likely to perform or pick activities that are naturally good to them. Organismic valuing is the name given

to this innate sense. Now, if we receive positive regard from other people while doing things that are in touch with our self-actualization tendency and organismic valuing, that is, love and affection, and that there are no issues with people accepting us when we are doing things that are in touch with our self-actualization tendency, Whatever we are doing, let us say I love to paint, and I am painting and moving forward in my career as a painter, and everyone around me accepts it and showers me with love and affection. So, if I receive positive regard from others in terms of love and affection after following organismic valuing. I'll automatically develop a positive attitude toward myself. As a result, I will have high self-esteem or a favorable self-image since I will receive love and affection from others. Then we shall naturally evolve into our real selves. I will be content with who I am, with no difficulties, neurosis, or mental conflicts. I'm aware of my actualizing tendencies, and I'm expressing them, and people are accepting them. As a result, I am experiencing my true self, the way I am made up or whatever it is, whatever I feel like expressing, I am expressing it. As a result, you will develop your true self. But what happens next? According to Maslow, during the process of self-actualization, we built a society that causes some time problems. As a result, we have built a civilization that will interact with actualization tendencies on a regular basis. You will be accepted if you obey specific norms and conditions in a society that has its own set of laws and regulations. As a result, each civilization has its unique set of norms. As a result, society develops a concept termed "conditions of worth," which interacts with organismic valuing on a regular basis. When we meet in societal situations, our condition of worth essentially entails getting what we need. So, in order to feel worthy, we must meet specific requirements. Only then do we feel worthwhile when we live in a civilization or culture. Because there are numerous written and unwritten norms that must be observed and that must be obeyed in order to be accepted. This set of circumstances leads to a phenomenon known as conditional positive regard. So, conditional positive regard is receiving love and affection in exchange for meeting specific criteria. So it simply refers to how we behave or operate in a community. There are numerous parameters and standards to meet. For instance, consider a very simple situation that occurs frequently in our communities, particularly in Indian societies. Every parent has an opinion about which professions their children should pursue, such as medicine or engineering. Because it is widely believed in society that these occupations are elite and that all children should follow them. And if they succeed in those fields, everyone in society admires them and showers them with love and affection. As a result, parents are

overjoyed and lavish a great deal of love and affection on their children. These are elite occupations simply because they are acceptable in society. And so many individuals are compelled to follow those paths. And it may not be in tune with many students' actualizing tendencies; they may not express or feel intrinsically in tune with those types of occupations or professions. However, they are just moving in that direction due to societal pressures. You will receive more love, respect, and affection if you do so. As a result, people bend to those expectations and the demands of those expectations, and they frequently pick those things. And in the process, they overlook their actualizing tendency, where there may be more better or better at performing other things in terms of actualizing tendency. Put simply, it might be anything creative, such as music or art. However, they are being disrupted by those actualizing tendencies in order to meet societal standards. As a result, this is an example of conditional positive regard, in which you receive love and affection if you meet certain criteria. As a result, humans pick up many written and unwritten standards from society. Your parents, friends, teachers, and peer groups are all part of society, and they all place a lot of demands on us. Conditional positive regard occurs when we ignore our actualizing propensity and meet those criteria in order to receive love and compassion from others. This conditional positive regard has now morphed into conditional positive self-esteem. So, now your positive self regard is contingent on societal conditions and demands. So you only begin to accept yourself or have a positive view of yourself when people accept you or show you love and affection. As a result, your self-esteem becomes conditional on others accepting you or showing you love and respect. In that sense, it has become conditional. So, because conditional positive regard is such a powerful force, we all want to be loved and adored by others, especially those near to us. Many times we are obliged to perform things that are not in line with our actualizing tendencies; this may not be true for everyone, but it is likely to be the case for many people. As a result, this conditional positive regard leads to our ideal self. Outside forces project a self onto us, and if we follow those projections, we end up with an ideal self. A self that people expect me to be because it is an ideal self or what I should be based on others' projections, and I end up with an ideal self. As a result, there may be a difference between your actual self, which you achieve when you follow your actualizing tendency, and your ideal self, which you acquire when you follow the external pressures and demands of society and culture. And the disparity between them causes neurosis, mental instability, and a general lack of happiness. As a result, the inconsistency between these

two causes neuroses, such as instability, emotional issues, and so on. So, according to Rogers, this is the mechanism by which societal conditioning can obstruct us from being our true selves. And we end up with ideal selves, which, if there is a large gap between them, will make us feel insecure. We will undoubtedly face a slew of emotional issues, as well as a general lack of well-being. So this is how Rogers described the procedure.

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So, how may this self-actualization be promoted, according to Rogers? What can we do to encourage self-actualization? So, according to Roger, specific types of environments are required to foster self-actualization. And it is the environment that gives these three crucial things, the first of which is genuineness, which includes openness and self-disclosure. You have the ability to truly experience whatever it is that you are capable of expressing. There is an openness to which you are able to reveal yourself if an atmosphere creates a sense of sincerity and people accept you, then this is one crucial condition that will encourage your self-actualization or that you are assisting in the attainment of self-actualization.

Second, and most importantly, is unconditional positive regard and acceptance. If the people around you show you unconditional favorable regard. They accept you as you are and do not

place unreasonable restrictions on your acceptance. They will not say things like "If you do this, then I will love and accept you." If those requirements are met, and you have more unconditional positive respect from others, you will be better able to foster or connect with your self-actualization propensity. And you'll be able to achieve your true self in a far more efficient manner. So, if your environment fosters unconditional positive respect and acceptance, you're on your way to becoming self-actualized.

Empathy is the third quality. If you have empathy, it means you have had the experience of being heard and understood by others. It will also help you achieve self-actualization if those around you demonstrate empathy. And, according to Roger, these are like food for our minds. As a result, without these qualities, which he referred to as psychological nutriments.

These, if present in our environment, will work as nutrition and enhance our well-being. Without this, healthy personalities will not develop as they should, just as a tree will not grow without sunlight and water. So, just as a tree need sunlight and water to thrive, a human personality requires genuineness, unconditional positive regard, and empathy for psychological growth.

As a result, these are also crucial for relationships. So, if people in a relationship show this sense of genuineness, they accept people who were there and also they are genuine, not phony, they show unconditional positive regard in the sense that they may say, "OK, this behavior was not good, and you should do like that advisors are okay." But, at the end of the day, you embrace the individual for who they are. So that's what unconditional positive regard means: you may offer counsel, but you accept the individual as is.

So that's what unconditional positive regard means. And if you have a strong sense of empathy, attempt to listen to that individual. If you have this ingredient in your relationship, your relationship will flourish as well. As a result, these are beneficial to personal development. These are also significant components in (psychological) psychotherapists. In a therapeutic situation where a therapist exhibited these qualities, Rogers discovered that when this kind of environment is provided in a therapeutic situation, many clients who are suffering from emotional issues automatically heal those issues without needing to be taught technical techniques and methods. This caring environment in and of itself fixes a lot of problems in people. These are some of the concepts surrounding self-actualization. We use Maslow's and Carl Rogers' theories to try to

explain self-actualization. And we've spoken about what the challenges are and how we may overcome them. With that, I'll wrap up today's lesson. Thank you very much.