

Succorance in Promotion of Psychological Well-Being

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Abstract

This article investigates succorance as an ethical behavior to promote psychological well-being. Any human being should always be in posture of being well. Succorance is one way to openly being dependent of the others' nurturant care. By applying that term, any goodness should be embraced to increase the needs of being needed socially. Then, how may succorance be involved to promote psychological well-being? Through qualitative method, this paper accentuates succorance as an idea to enhance concept of well-being. Self-esteem, self-confidence, even self-love could be promoted by applying succorance. In conclusion, open own self towards others is not only being dependent, but also beneficial since it could underline appreciations towards own being as well. Affectionate care and social support as impact of involving succorance are needed to promote matters of better mental health in everyone's everyday life.

Keywords Behavior, Psychological Well-Being, Succorance

A. Introduction

Any human being could not be separated from her/his psychological condition. In common sense, human beings desire such stable, peaceful, and well life (Annasai, et al., 2023; Berger & Tobar, 2007). This idea refers to such balance between mind and body condition alongside with internal and external situations. The idea that could explain that reality is named as

psychological well-being. Indeed, well-being means as a condition in which goodness is always borne (Trudel-Fitzgerald, et al., 2019; Davis, 2019). It gives abundant perspectives to enrich everyday understanding especially about identities in matter of being individual and social entities.

People should gain more openness towards otherness in their life. They could not stay in selfish

situation all the time. It is due to their natures as social beings (Matud, et al., 2019; Smarandreetha, et al., 2023). That idea is also shown in succorance. This sense underlines that ethical condition requires people to give to others but also to be given by others. People should be aware that they sometimes should also ask for help from other people. There is nothing wrong to be weak and needs affection from otherness. Social support is always better to gain in order to shape more social solidarities either (Trudel-Fitzgerald, et al., 2019; Davis, 2019). In that sense, succorance may also enhance matter of psychological well-being that could improve care from outer surrounding to the inner one.

This article is written to explore possibility of succorance as an ethical behavior to promote psychological well-being. It is also done to answer the question of “how may succorance be involved to promote psychological well-being?”. As posture of being well should always be cultivated in life, people should never worry about being in need of others’ supports. Sometimes,

it is better too to be dependent to other entities (Annasai, et al., 2023; Berger & Tobar, 2007). Moreover, succorance is one way to openly being dependent of the others’ nurturant care. By applying that term, any goodness should be embraced to increase the needs of being needed socially.

B. Research Method

This research uses a qualitative method that is descriptive analysis where data is obtained from literature studies. To explore the role of succorance in promoting psychological well-being, this research adopts qualitative research approach. Qualitative research is particularly well-suited for investigating complex, nuanced phenomena such as succorance, as it allows for in-depth exploration of individuals’ experiences and perspectives. By engaging in qualitative research, this article aims to uncover rich, context-specific insights into how succorance is perceived and practiced in the context of psychological well-being. Qualitative research is characterized

by its emphasis on understanding the meaning individuals attach to their experiences, as well as the social and cultural contexts in which these experiences occur. In this study, deeper understanding of the role of succorance in individuals' lives are gained especially in matters of psychological well-being.

Psychological Well-Being and Its Psychological Realities

Psychological well-being is about lives going well. It is the combo of feeling well and doing well. Individuals do not need to feel good all of the time to be happy. It is because any experience of unpleasant emotions, in senses of disappointment, failure, loss, is a natural part of life (Matud, et al., 2019; Smarandreetha, et al., 2023). The main idea of stating well-being condition is various abilities to handle these negative or painful emotions for long-term happiness. By stating so, well-being is an idea to reach matter of happiness in which goodness lies within. Indeed, it is not an ending, but it is a never-ending process that

anyone must face throughout her/his life.

However, psychological well-being is jeopardised when unpleasant emotions are intense or long-lasting and interfere with a person's capacity to operate in daily life. People could be really helpless if she/he fails to find further or wider hopes (Annasai, et al., 2023; Berger & Tobar, 2007). It is clear that feeling good encompasses not just the positive feelings of happiness and contentment, but also interest, engagement, confidence, and affection. In that sense, to find more hope, people should give more attention to anything that could shape that condition.

The sense of is actually simple. It is about happiness and experience of further satisfaction of life. This is closely related to positive mental states in which it is measured through full indication of self-understandings of individuals. Psychological well-being is also matter of subjective well-being (Ryff, et al., 2004; Smith, et al., 2023). It does not mean as a selfish aspect, but it amplifies the needs for someone to be actively knows about her/his own

states of being. She/he is a subject that knows, understands, and practices identities in plural senses (Ryff, et al., 2004; Smith, et al., 2023). Therefore, happiness and satisfaction are not enough to explain psychological well-being. Those should be accompanied with understanding of self toward any sense of otherness.

Psychological well-being could be understood in differences between being hedonic and eudemonic. The hedonic aspect is totally about joy. People search for happiness only to satisfy her/his own needs (Ryff, et al., 2004; Smith, et al., 2023). Furthermore, people with hedonic sense will always stay out of any pain. In this sense, they would likely say no to doing any sacrifice to other people. There is happiness within, but merely in physical and material sense. The well-being is also in matter of exploring egotistical side in which she/he is fully subjective at all. the sense of being positive is not similar to any positive thinking, but it requires such certainty to further satisfactions.

Different from hedonic perspective, eudemonic

understanding is more noble. Eudemonic perspective is derived from eudaimonia in Greek words that means personal happiness (Focht, 2012; López, et al., 2020). However, it is not merely materialistic or physical happiness. It is more psychological since it explores various emotional indications. There are six points of eudemonic well-being. Those are explored in the following.

The first one is about self-acceptance. This idea is about positive attitude towards own self. The personality of someone is totally accepted by her/his own without any exception. By doing so, she/he could really know own strengths and weaknesses without any need to compare to others' indicators (Morales-Rodríguez, et al., 2020; Oktafiani, et al., 2023). She/he will go on no matter what obstacles being faced in the surface or in unconscious level. the second one is about environmental mastery. It involves personal awareness of surroundings in which all things should be seen as opportunities to go forward. People should always be effective and

efficient in life including finding out what are best indications to manage everyday things (Morales-Rodríguez, et al., 2020; Oktafiani, et al., 2023). By doing so, embracing identities could also be more meaningful since it could gain more personal benefits either.

The third aspect is related to positive relationships. Engaging with other people should bring more reciprocal understandings. It also includes the slogan of ‘any respect is actually reciprocal’ (Morales-Rodríguez, et al., 2020; Oktafiani, et al., 2023). People will be respected if they respect other people as well. By stating so, reciprocity could also enhance more empathies and intimacies. It may also explore more commitments among interacting people. The former point also supports the fourth, that is personal growth. Any growth in psychological matter is not given, but shaped and built through experience of everyday life in which practices of identities are always intact (Focht, 2012; López, et al., 2020). Any development should also show recognition of involvement

of self towards wider societies as well.

The fifth aspect is purpose in life. By having that purpose, people could shape more hopes in inner and outer self (Focht, 2012; López, et al., 2020). It should also make anyone aware of her/his own position regarding otherness. This is to show that life is about searching of meaning (Trudel-Fitzgerald, et al., 2019; Davis, 2019). People should always give better orientation to life in which any direction could go to better situations. The sixth one is autonomy. This idea emphasizes on independence of people in her/his psychological well-being. It also correlates with any authenticity being dug (Focht, 2012; López, et al., 2020). People do not have to follow trends conspicuously. They should always think whether such values are suitable or not. By doing so, any kind of consideration could be gained to deal with any future social pressures and standards (Trudel-Fitzgerald, et al., 2019; Davis, 2019).

All of the six things above underlines idea that psychological well-being is actually structured, but

also dynamic as well. It improves matters of personality development, but also intended to gain more resilience in life (Trudel-Fitzgerald, et al., 2019; Davis, 2019). Any experience may not contain happiness. Only those who could face any obstacle bravely could gain access more to psychological well-being. Indeed, it shows idea of own individual strength (Trudel-Fitzgerald, et al., 2019; Davis, 2019). However, it is not everything since people are actually social beings. Any kind of good interaction is needed, including succorance in which openness to any nurturance from other people is always intended.

Succorance and Its Psychological Continuance

One main aspect that could promote psychological well-being is to mind internal, external, and cultural relations. The internal relation is related to how someone may examine her/his life continuously. It is need to be done to show how self is actually watched from the side of its Ego and Id (Diener, 2000; Ibrahim, et al., 2023).

By doing so, any suppressed desire could be maintained and even amended so that it may not shape further mental disorder. The external relation is exactly about how to state in a well condition with other people. In this sense, being in reciprocity should always be in effort to realize (Diener, 2000; Ibrahim, et al., 2023). Reciprocity will shape goodness of own self and others. Conceptions of sameness and otherness could also be eradicated by underlining ethical situation that egotistical actions.

The last relation is about being in cultural sense. This one is such intertwinement between self and others, between internal and external relations, and between concepts and practices. The cultural aspect is not about tangible products, but it is how identities are lived, embraced, and practiced through everyday life (Trudel-Fitzgerald, et al., 2019; Davis, 2019). This situation is where heterology finds its rationalities. It is an idea in which realities are used to be ambiguous. Any vagueness is inevitable since two faces of a condition are best known.

The cultural sense is where succorance lies its concepts and practice. In psychological perspective, being so ethical functions successfully if it could develop one's potential, having some control over one's life, having a feeling of purpose, and having meaningful connections (Wijaya, et al., 2023; Solomon, et al., 2007). To realize those conditions, people should not always sacrifice themselves, but they should also be ready for other people to sacrifice themselves to the selves. In this sense, succorance would like people to open for further possibilities for other people to get involved (Trudel-Fitzgerald, et al., 2019; Davis, 2019). Indeed, it could simply mean an active seeking for nurturant care from other people.

Succorance is also indicated that by embracing vulnerability, seeking social support, and pursuing intrinsic motivations for well-being, individuals can experience enhanced self-esteem, self-confidence, and self-love (Seligman, 2012; Twenge; 2019). Those are ultimately contributing to a more positive state

of mental health and life satisfaction. These indications hold significance for individuals, therapists, researchers, and society as a whole, emphasizing the importance of succorance in the pursuit of psychological well-being (Trudel-Fitzgerald, et al., 2019; Davis, 2019).

By being receptive to the affection and support of others, self-love could be enhanced. It is because a strong emotional foundation is established when an individual permits themselves to be cared for and supported by their social surroundings (Seligman, 2012; Twenge; 2019). This acceptance fosters sentiments of merit and shows an understanding of one's own worth. Positive self-confidence could also be formed and maintained through loving and supportive relationships. When someone is open to others, she/he shows that self is actually so worth it (Seligman, 2012; Twenge; 2019). Its indication is clear since love and attention will enhance condition of self to be more dynamic.

It is also applied to self-esteem. By having more confidence, someone could rely on others just like

she/he depends on own self. The reliance then also shows that own self is good enough to help and be helped by other people (Seligman, 2012; Twenge; 2019). This is not in bad dependence. This is matter of reliance in which various necessities of goodness are maintained within. By praising others' presence, own aspects could also be more cultivated. It is in line with building such honor to own self due to self-awareness that links appreciations of own self and others' as well (Seligman, 2012; Twenge; 2019). Loving oneself as appreciation, not pride, entails positive self-evaluation and implies that the person believes they are inherently deserving of acceptance.

The theory of succorance is a concept in Henry Murray's system of needs, which is a theory of motivation. Murray argues that succorance which is defined as getting help or protection from others is a need shared by all humans (Cooper, 2020; Ariandani, et al., 2020). In personology, his theory of personality, Murray enumerated twenty conspicuous wants, including idea of succorance. His theory of

psychogenic needs suggests that personality can be described through basic needs that lead to its formation. It also goes towards ambition, power, affection, information, and even material ones (Pasopati, 2018; Seifert, 2005). By stating so, the needs may not always be positive at all, but those are ethically involved in people's everyday life.

In personology and its psychogenic needs, it could be gathered that actually all human beings have the similar senses from one to another. This is similar to what Carl Jung said about archetypes of personality (Pasopati, 2018; Seifert, 2005). Indeed, everyone is unique in her/his own personality. However, each is included in the same structure. Therefore, the needs could also be said as similar from one to another. The various needs defined by Murray then could be mentioned as collective consciousness. This is to say that human beings could not leave its societal sides that make them be more communitarian (Cooper, 2020; Ariandani, et al., 2020). Then, one person is different from another in dealing with any need, but the needs

itself are quite commonly known by everyone, even in totally different circumstances.

What is known as succorance is indeed matter of psychology than psychoanalysis. In that sense, the desire or want is simply about inner needs to be applied to anything (Trudel-Fitzgerald, et al., 2019; Davis, 2019). It is not matter of being suppressed in psychoanalytical sense. Therefore, the needs that Murray explained are indications of Murray also believed that contextual factors have an impact on how these psychogenic needs show themselves in behavior (Cooper, 2020; Ariandani, et al., 2020). Murray's theory of psychogenic desires, which holds that these innate needs combine with environmental factors to form an individual's personality, is pertinent to the study of personality development to go further and beyond towards various goodness (Cooper, 2020; Ariandani, et al., 2020).

An individual with a high demand for attachment could seek out relationships and social situations more regularly. The interplay between these demands and outside factors has

the power to shape an individual's behavior and personality over time (Trudel-Fitzgerald, et al., 2019; Davis, 2019). It is also implicitly stated that those who are more talkative could build more social relations better than the ones who apply closed personalities. However, in reversed matter, even if someone is introvert but she/he has various experience of dealing with otherness, it still could help to gain better personality development (Cooper, 2020; Ariandani, et al., 2020). It is because facing other people could always come up with a crisis. Solving a crisis indeed is a good ability to gain knowledge from otherness as well.

Succorance is a concept in psychology that relates to the influence of supportive social relationships on a person's psychological well-being. Supportiveness can actively contribute to the improvement of psychological health (Cooper, 2020; Ariandani, et al., 2020). A person can have fulfillment in a sound relationship, a sense of community, and support in overcoming obstacles in life when they get succorance.

Succorance also plays a role in helping individuals overcome stress and emotional difficulties. An individual's mental and emotional health can be enhanced when they receive social support from friends, family, or a life partner and feel heard and valued. Feelings of security, self-assurance, and courage to take on obstacles in life can be borne out of succorance (Cooper, 2020; Ariandani, et al., 2020). When using succorance to boost psychological well-being, it is critical to establish relationships of mutual support with individuals who hold significance and concern for people.

C. The Roles of Succorance to Enhance Psychological Well-Being

Succorance could give contributions to psychological well-being. It is known as indications of opening own self to any nurturance from other people. By doing so, people could understand own weakness and evade any kind of egotistical perspective (Pasopati, 2018; Seifert, 2005). Anyone should not face this world alone since

structurally people are shaped by otherness as well. It also goes with identities in which its realities are plural to the senses that those aspects may involve matter of being individual and social as well.

Furthermore, by indicating succorance, it is widely explored that internal and external aspects are culturally intertwined. The cultural points bridge internal and external indications in its natural senses (Pasopati, 2018; Seifert, 2005). Someone could not totally be individual all the time. Even if someone only stays at home, any kind of consumption will need the help of other persons. In the era of pandemic, for instance, people's interactions are limited but still anyone needs anyone as well through virtual realms. Succorance is indeed gives chance for someone to help others and be helped too so that following interactions could be realized.

Moreover, succorance also underlines that everyone is social entity and that situation enhances relationships as well. Only by getting involved in various interactions then the development and progress of this

world may happen (Kishor, 2020; Morin, 2022). It does not mean that people should stay away from their own individualities. It tends to emphasize that anyone needs anyone as well without exception. People should consider others as I and Thou rather than I and It. Once someone opens up to others' nurturance, she/he could understand own need and help others as well (Kishor, 2020; Morin, 2022). It is a simultaneous process rather than an *a la carte* action.

The sense of succorance should be explored furthermore either. It should not be taken as granted as potential or need, but as active point to be realized by people (Gladstone, et al., 2004; Ryff, 2008). It should put more into a verb of action succorance is a noun but it implicitly indicates its verb in doing succor. By indicating so, people will do more to open own self and help others too. People are not afraid of having weakness as it will be filled by others' strength as well (Gladstone, et al., 2004; Ryff, 2008). It is the essence of interaction that every single aspect is in matter of prolonging reciprocity.

Through the above senses, succorance and psychological well-being correlates each other. It is true that succorance could enhance psychological well-being through matter of understanding sacrifice. However, succorance and psychological well-being actually also affects one to another (Kishor, 2020; Morin, 2022). The limitations and restrictions of them are matter of otherness. Someone will keep asking for others' help if the others will help too. It also applies to reversed situation. Moreover, further understanding of a good interaction is what makes succorance works. Even any sacrifice will mean nothing if someone does not open her/himself towards any dependency to otherness as well (Gladstone, et al., 2004; Ryff, 2008).

Then, being open is not weakness or degeneration, but chance to be better by being dependent. It is also giving a chance to other people to enhance her/his personality (Wijaya, et al., 2023; Solomon, et al., 2007). By helping, someone may know her/his strength and understand any chance being given as well. The bold

moment of the chance is the existence of momentum that will be perfectly captured by succorance. This one is intended to show that realization of better life is not egotistical, but through reciprocal nurturance (Pasopati, 2018; Seifert, 2005). It is interactions that shape people's happiness, not by hedonistic doings. Focusing on more Platonic, eudaimonic, and even pother philosophical happiness are far much better than merely consuming unneeded things (Wijaya, et al., 2023; Solomon, et al., 2007). By indicating otherness, matters of self could also be enhanced. The reason behind that is opening own self towards others is not only being dependent, but also beneficial since it could underline appreciations towards own being either. Affectionate care and social support as impact of involving succorance are needed to promote matters of better mental health in everyone's everyday life (Davis, 2019; Seifert, 2005). It is due to main understanding that psychological matter is closely related with social concerns as well.

D. Conclusion

Succorance works as opening own self towards other people's nurturance. This sense is also in line with preserving, developing, and continuing psychological well-being. It should not be taken as granted as potential or need, but as active point to be realized by people. By doing so, people could understand own weakness and evade any kind of egotistical perspective. Anyone should not face this world alone since structurally people are shaped by otherness as well. Focusing on more Platonic, eudaimonic, and even pother philosophical happiness are far much better than merely consuming unneeded things. By indicating otherness, matters of self could also be enhanced. The reason behind that is opening own self towards others is not only being dependent, but also beneficial since it could underline appreciations towards own being either. It is due to main understanding that psychological matter is closely related with social concerns as well.

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