

What is the Psychological Self

It can be defined as the process through which an individual understands themselves, behaves, and thinks depending on underlying intrapersonal and interpersonal elements.

To fully comprehend ourselves, we must analyze the psychological variables contributing to our ability to function normally.

Filipino's Representation of the Self

Ang Simpleng Tao This type of person does not try to attract undue attention through his manner of dressing.

It is useful when describing oneself on social occasions or when interpersonal relations are ongoing.

It is also used when one expresses one's goals and ambitions in life.

Actions that characterize this representation are **maintaining a low profile in one's social world, conforming to external circumstances** (nakikibagay), **being friendly to everyone** (lahat ay kasundo), and **not being choosy about what he may obtain in life** (hindi pihikan).

Taong Sumisikap This type of person possesses a goal in life.

Patient, Dedicated, Persevering.

This representation is useful when action is directed at objects and events desired by the individual.

Filipino's Representation of the Self (cont)

The individual goes through a lot of hardship, is insistent, and stands by one's decision to get the desired goal.

Taong Tago and Kalooban This type of person is not easy to understand and is likewise not easy to get along with.

He rarely mixes around with others.

Taong Hayag ang Kalooban This person expresses in a direct manner whatever is on her mind.

One can tell immediately from her actions whether she favors a person or not. One can also guess right away what her feelings or thoughts are.

They express inner feelings when they cannot contain their anger or have lost their patience, or that another is talking ill of them.

Taong Masayahin It is easy to make this type of person happy, It is likewise easy for this person to make others happy..

Actions include telling jokes, laughing, doing things that can please another, suddenly suggesting to go on a trip somewhere.

Filipino's Representation of the Self (cont)

By acting in this manner, the person is able to develop friendships or relationships with others, and one is able to convey a message to another person in an indirect way.

Taong Nagmam alasakit This type of person readily shares her time with others.

Actions that are associated with Ang Taong May Malasakit are directed to those one maintains close relationships with, to those who are in need of help or have problems, and to what is generally called as one's kapwa.

Actions are also characterized by a willingness to take on household responsibilities and duties, and to help address the family's needs.

Taong Matapat This type of person is loyal to his friends.

He tries to maintain his relationship with them through constant communication.

It pleases him to give support when needed. This representation is used in relationships with friends, especially when help is required or favor is asked.

Filipino's Representation of the Self (cont)

As described above, actions affect one's ability to keep secrets, defend, and support one's friends. Actions that maintain open and honest communication are also necessary.

William James Self Theory

According to William James (1890), an American psychologist, human beings have the capacity to both be the subject and the object of their thinking at the same time.

I and Me

"I" refers to the self as a subject of experience (self in the role of the subject).	"Me" refers to the self as an object of experience (self as object).
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"I" can refer to the thinking, feeling, and acting parts of one's self in a broader meaning.	This process reflects the "Me" perspective when people see what makes them human, look at their other abilities and physical characteristics, and see themselves as objects of their different thinking.
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Components of the Self

He identified the material self, the social self, and the spiritual self as components of the self.

Material Self	All of the physical elements that reflect who you are
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Possessions, home, body, clothes.

William James Self Theory (cont)

Social Self	The self is reflected through your interactions with others. It is a variety of selves that respond to changes in situations and roles.
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Your informal self interacting with your best friend; your formal self interacting with your professors.

Spiritual Self	Introspections about values, morals, and beliefs.
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Religious belief or disbelief; regard for life in all its forms.

Multiple Selves Vs. Unified Self

The multiple selves are a spectrum; it is not limited to a single set of qualities; as a result, it varies.

Division of Multiple Selves

Major selves	a personality with thoughts, desires, intentions, emotions, ambitions, and beliefs
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Minor selves	merely enough to deal with a particular condition such as a necessity to argue with certain people, or smoking in certain circumstances
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Micro self	the building blocks of personality; it is the individual responses, thoughts, ideas, and habits, such as a minor physical or vocal contraction or a renewed interfering thought or emotion
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Unified Self

Multiple Selves Vs. Unified Self (cont)

The concept of the unified self proposes that every person possesses a network of personalities that collaborate to form their overall identity. Combining several aspects of one's personality into a single entity constitutes the unified self. Integration, on the other hand, is something that should be done in one's later years.

The Self in Western Thought

In the West, "self" is defined in various ways.

Individualistic Self	They tend to identify most strongly with themselves, putting their needs ahead of the group's requirements.
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It is highly valued and encouraged that individuals be able to fend for themselves.

Participation in groups may be voluntary, but it is not essential to one's identity or success.

Individualism is a characteristic that is typically attributed to men and people who live in urban areas.

Collectivistic Self	One's membership and role in a group, such as the family or the work team, significantly influence one's identity. This is especially true for younger people.
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Because an individual's well-being is tied to the survival and success of the group, it makes sense that the best way to protect oneself would be to consider the needs and desires of other people.

The Self in Western Thought (cont)

There is an emphasis placed on and encouragement of the members of the group's interdependence.

It's common to associate collectivism with women and people who live in rural areas.

Global Self Vs Differentiated Self

The Global Self It is the awareness of good possessed by the self and refers to the overall evaluation of one's worth or value as a person.

An idealized version of yourself that you built based from your life experiences, the expectations of society, and the qualities that you like in the people you look up to as role models.

The Differentiated Self It is the ability to separate feelings and thoughts.

It means being able to calmly reflect on a conflicted interaction afterward, realizing your role in it, and then choosing a different response for the future.

Core Properties of Human Agency

Intentionality It considers how an individual formulates intentions, including action plans and strategies for carrying them out.

Forethought It involves how individuals place their plans in the future.

Core Properties of Human Agency (cont)

People make goals for themselves and anticipate the expected effects of future activities to guide and inspire their efforts while anticipating potential opportunities or impediments.

This perspective can bring coherence, purpose, and meaning to one's life if perceived plans are projected over a beneficial long-term path.

Self-reactiveness People are bound in self-reactivity not only as planners or forethinkers but also as self-regulators.

Individuals must self-regulate their attempts to make their dreams a reality by developing acceptable behaviors, establishing personal standards, and regulating and monitoring their path of activity.

It also covers self-motivation, self-management processes, and emotional states that can interfere with self-regulation.

Self-reflection This core property indicates an individual's ability to reflect on their functioning, including life aspirations, the meaning of activities taken to achieve goals, thoughts, and personal efficacy.

The Self in Eastern Thought

In the East, the self is seen as an illusion.

The Self in Eastern Thought (cont)

Confucianism The concept of self is linked to the social component of human existence. The self is defined as a "relational self," described as "one who is acutely aware of the social presence of other human beings"

The self is defined as a "relational self," described as "one who is acutely aware of the social presence of other human beings".

The individual self is thus dependent on all other selves. Therefore, the self is obedient, responding to social demands rather than its own needs and goals. According to this philosophy, the ideal self can be attained by harmonizing one's ordinary interactions with others and society.

Taoism It emphasizes the falsity of words.

Human language cannot define the so-called "Tao," the core of existence and the world, or the Way. That is why we utilize paradoxes, contradictions, anecdotes, analogies, and aphorisms.

"The self is simply one of the many expressions of the Tao,"

Taoism's peculiar explanation style characterizes the self as follows: "The flawless man has no self; the spiritual man has no achievement; the true sage has no name." Taoism's objective is hence the attainment of a lack of self, or "selflessness."

The Self in Eastern Thought (cont)

Buddha It encouraged people to avoid dealing with metaphysics since it is pointless.

Nonetheless, Buddhism contends that the self does not exist and is an illusion - "The self does not exist apart from the states of consciousness."

"There is no god, matter, or phenomenal reality. As a result, the doctrine of "no-self" or "no-soul" arose."

No-self is attained by self-negation in the state of nirvana, which is a "state of absolute, perpetual quiescence-a transcendent condition of perfect equanimity beyond the grasp of ordinary people unawakened from the illusion of selfhood"

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