**Understanding The Self**

Understanding the Self from a Philosophical Perspective

Module 1-

1. Philosophy
2. Sociology
3. Anthropology
4. Psychology
5. The Self in Western and Oriental/Eastern thought

A. PHILOSOPHY

1. LESSON 1 • What is the role of philosophy in understanding the self? • What are the different concepts of the self from the philosophical view? • What are the various concepts of the self and identify their similarities? • How to develop your own philosophy of the self?
2. What is philosophy? PHILOSOPHY IS ABOUT Finding answers to serious questions about ourselves and about the world we live in: What is morally right and wrong? And why? What is a good life? Does God exist? What is the mind? And much, much more Questioning existing knowledge and intuitions to get closer to the truth.
3. What will you get out of philosophy? The skills are critical thinking skills, argument skills, communication, reasoning, problem-solving, analysis, and much more. You can justify your opinion and spot a bad argument whatever the topic is. You can explain to people why you are right and they are wrong. Lastly, philosophy basically teaches you to think.
4. PYTHAGORAS OF SAMOS An Ionian Greek PHILOSOPHER The first to use the word philosophy
5. The origin of philosophy and logic the people tend to search for truth Search is to look for something Search for meaning Search for answers Search for importance Search for significance Search for value Search for relevance Philosophy tends to ask a lot of questions
6. PHILOSOPHY AND THE SELF HYPATIA OF ALEXANDRIA Ancient Greek philosopher, mathematician, and astronomer
7. “KNOW THYSELF” Philosophers agree that self-knowledge is a prerequisite to a happy and meaningful life. “AN UNEXAMINED LIFE IS NOT WORTH LIVING”
8. EVERY MAN IS DUALISTIC WE ARE COMPOSED OF A BODY AND A SOUL THERE ARE TWO IMPORTANT ASPECTS OF PERSONHOOD THE BODY WHICH IS IMPERFECT AND IMPERMANENT AND THE SOUL, PERFECT AND PERMANENT.
9. SOCRATES’ TWO DICHOTOMOUS REALMS The Physical Realm is Changeable, transient, and imperfect the body belongs to this realm The Ideal realm is Unchanging, eternal, and immortal The soul belong to this realm
10. Socrates was the first thinker to focus on the full power of reason on the human self WHO WE ARE, WHO WE SHOULD BE, AND WHO WE WILL BECOME. The soul strives for wisdom and perfection, and the reason is the soul’s tool to achieve an exalted state of life. Our preoccupation with bodily needs such as food, drink, sex, pleasure, material possessions, and wealth keep us from attaining wisdom. A person can have a meaningful and happy life only if he becomes virtuous and knows the value of himself that can be achieve through constant soul-searching. For him, this is best achieved when one tries to separate the body from the soul as much possible.
11. Plato: the human soul is immortal • He is a student of Socrates • The philosophy of the self can be explained as a process of self-knowledge and purification of the soul. • He believed that in the existence of the mind and soul • Mind and soul is given in perfection with God
12. Plato: the human soul has 3 parts 1. Rational Soul • reason and intellect • divine essence that enables us to think deeply, make wise choices, and achieve a true understanding of eternal truths
13. Plato: the human soul has 3 parts 1. Spirited Soul • emotion and passion • basic emotions such as love, anger ambition, empathy, and aggressiveness.
14. Plato: the human soul has 3 parts 1. Appetitive Soul • basic needs • includes our basic biological needs such as hunger, thirst, and sexual desire.
15. Plato: the human soul has 3 parts theses three elements of ourselves are in a dynamic relationship with one another, sometimes in conflict. When conflict occurs, Plato believes that it is the responsibility of our reason to sort things out and exert control, restoring a harmonious relationship among the three elements
16. Plato: the human soul has 3 parts Plato believes that genuine happiness can only be achieved by people who consistently make sure that their reason is in control of their spirits and appetites.
17. Aristotle: the soul is the essence of the self-Aristotle • A student of Plato • The body and soul are not two separate elements but are one thing • The soul is simply the form of the body and is not capable of existing without the body
18. Aristotle: the soul is the essence of the self- Aristotle • The soul is that which makes a person a person. The soul is the essence of the self • Aristotle suggest that the rational nature of the self is to lead a good, flourishing, and fulfilling life. • Without the body, the soul cannot exist, the soul dies along with the body
19. Aristotle: the soul is the essence of the self-Aristotle the soul and the body, I suggest react sympathetically upon each other. A change in the state of the soul produces a change in the shape of the body and conversely, a change in the shape of the body produces a change in the state of the soul.
20. Aristotle: the soul is the essence of the self-Aristotle • Aristotle suggested that anything with life has a soul • His discussion about the self-centers on the kinds of soul possessed by a man • He introduced the three kinds of soul
21. Aristotle: the three kinds of soul Aristotle 1. Vegetative Soul includes the physical body that can grow 2. Sentient Soul includes the sensual desires, feelings, and emotions. 3. Rational Soul is what makes a man human. It includes the intellect that makes man know and understand
22. Aristotle: the three kinds of soul Aristotle 1. The vegetative Soul is for plant reproduction and growth 2. Sensitive Soul is for animals’ mobility and sensation 3. Rational Soul is for humans thought and reflection
23. St. Augustine: I am doubting, therefore I am ST. AUGUSTINE • Integrate the ideas of Plato and Christianity • Augustine’s view of the human person reflects the entire spirit of the medieval world • The soul is united with the body so that man may be entire and complete • Believed humankind is created in the image and likeness of God.
24. St. Augustine: I am doubting, therefore I am ST. AUGUSTINE • Therefore, the human person being a creation of God is always geared towards the good • The self is known only through knowing God • Self-knowledge is a consequence of the knowledge of God
25. St. Augustine: I am doubting, therefore I am ST. AUGUSTINE “Knowledge can only come by seeing the truth that dwells within us”
26. RENE DESCARTES: I think, therefore, I am Cogito ergo sum “the act of thinking about self – of being self-conscious is in itself proof that there is self” Rene descartes
27. RENE DESCARTES’ two distinct entities Rene descartes 1. COGITO – The thing that thinks the mind 2. EXTENZA – The extension the body
28. JOHN LOCKE: THE SELF IS CONSCIOUSNESS • The human mind at birth is tabula rasa or blank slate, his theory of knowledge • He felt that the self is constructed primarily from sense experience JOHN LOCKE
29. JOHN LOCKE: THE SELF IS CONSCIOUSNESS • Locke theorized that when a person is born, the baby know absolutely nothing • In essence, he a argued that the inside of a baby’s brain was empty and ready to learn everything JOHN LOCKE
30. JOHN LOCKE: THE SELF IS CONSCIOUSNESS • CONSCIOUSNESS Necessary to have a coherent personal identity or knowledge of the self as a person. what makes possible our belief that we are the same identity in different situations JOHN LOCKE
31. DAVID HUME: THERE IS NO SELF • Self is simply a bundle or collection of different perceptions, which succeed each other with an inconceivable rapidly are in a perpetual flux and movement • The idea of personal identity is a result of imagination • There is no self David hume
32. Sigmund Freud: The ego is not master in its own house • The ego is not master in its own house • Man is governed by 2 drives: Eros and Thanatos • Three provinces of the mind: Id, ego and superego
33. Immanuel Kant: We construct the self-Immanuel kant • Self is not just what gives one his personality but also the seat of knowledge acquisition for all human persons. • The self-construct its own reality creating a world that is familiar and predictable. • Through our rationality, the self transcends sense experience.
34. GILBERT RYLE: THE SELF IS THE WAY PEO BEHAVE • Self is not an entity one can locate and analyze but simply the convenient name that people use to refer to all the behaviors that people make. • “I act, therefore, I am”, in short, the self is the same as bodily behavior • The self is the way people behave
35. Paul Churchland: the self is the brain • Self is inseparable from the brain and the physiology of the body • All we have is the brain and so, if the brain is gone, there is no self • The physical brain and not the imaginary mind, gives us our sense of self • The self is the brain Paul churchland
36. Maurice merleau- ponty: The self is embodied subjectivity • The mind-body bifurcation that has been going on for a long time is a futile endeavor and an invalid problem. • All knowledge of ourselves and our world is based on subjective experience • The self can never truly objectified or known in a completely objective sort of way • The self is embodied

## **Knowledge of the Self**

The main entry focused on knowledge of one’s own mental states. Yet “self-knowledge” can also be used to refer to knowledge of the self and its nature. Issues about knowledge of the self-include: (1) how it is that one distinguishes oneself from others, as the object of a self-attribution; (2) whether self-awareness yields a grasp of the material or non-material nature of the self; (3) whether self-awareness yields a grasp of one’s personal identity over time; and (4) what sort of self-understanding is required for rational or free agency. These issues are closely connected with referential semantics, the mind-body problem, the metaphysics of personal identity, and moral psychology, respectively. This section briefly sketches some prominent views about knowledge of the self arising from debates in these areas.

### Self-Identification

In self-attributing a mental state, I recognize the state as mine in some sense, and my self-attribution partially consists in a reference to myself. This reference is reflexive, in that I think of myself as myself and not, e.g., as BG, or as the shortest person in the room. Nozick (1981) underscores the significance of being able to thus refer to oneself: “To be an I, a self, is to have the capacity for reflexive self-reference”. This raises the question: how is it that I identify myself, and distinguish myself from others?

Consider: seeing a flushed red face on film, I might wonder whether the face I see is mine or my identical twin’s, and therefore I may say, “someone is embarrassed, but is it me?” Evans (1982) argues that for some kinds of self-attributions, such a question will not arise. Adopting a term from Shoemaker (1968), he describes self-attributions of the relevant type as “immune to error through misidentification”.

None of the following utterances appears to make sense when the first component expresses knowledge gained in the appropriate way: “Someone’s legs are crossed, but is it my legs that are crossed?”; “Someone is hot and sticky, but is it I who am hot and sticky?”; “Someone is being pushed, but is it I who am being pushed?” (Evans 1982: 220–1)

Evans believes that my immunity to error through misidentification, in such cases, shows that I identify myself directly in these cases. If in identifying myself as the one who is hot and sticky, I used some information beyond the information involved in determining that someone is hot and sticky, then I could possibly be justified in believing that someone was hot and sticky but mistaken in thinking that it was me. Because that scenario doesn’t “make sense”, he thinks, I must recognize myself directly, without any identifying information.

Others deny that self-identification is direct, claiming instead that it occurs by way of some sort of description. For instance, Rovane argues that, in self-reference, the way one thinks of oneself can be analyzed as “the series of psychologically related intentional episodes to which this one [the current intentional episode] belongs” (Rovane 1993: 86). While Rovane sees intentional states as the anchor to self-reference, Howell (2006) provides an alternative descriptive picture, in which the self is identified through awareness of an occurrent sensation.

Proponents of descriptive accounts claim that such accounts can accommodate the fact that we don’t actually err about who it is that is hot and sticky. For instance, Rovane claims that it is unsurprising that we are reliable self-identifiers, given that understanding ourselves and our place in the world is required for genuine agency. (We return to the issue of agency below.) Still, there is an important epistemic disagreement between those, like Evans, who claim that self-reference is “identification-free”, and those who claim that we refer to ourselves via a description. The former maintain that there is, in a real sense, no room for error about who is hot and sticky, whereas the latter will say that while such errors are possible, we simply avoid them.

Notably, both “direct reference” and descriptive accounts capture the reflexivity of first-person reference. (For descriptive accounts, this reflexivity lies in the fact that “this one” refers to the very thought of which it is a part.) They thereby fit with the widely accepted belief that self-reference in the distinctively first-person mode is essentially indexical. (See Castañeda 1966; Perry 1979; Lewis 1979.) The dispute between Evans and Rovane is then, in part, a disagreement as to whether the indexical term “I” refers to the self directly, as Evans believes, or instead refers via an implicit indexical of another sort, e.g., “this” or “here”. In general, one’s epistemology of self-identification will depend on what sort of indexical one considers most fundamental, in self-reference.

A final issue concerns the relation between self-awareness and awareness of other persons. On the leading traditional view of this relation, one first grasps that one bears psychological properties, and reasons by analogy to the conclusion that other creatures do as well. (This is the “argument from analogy” to the existence of other minds, articulated by J.S. Mill (1865).) Some recent philosophers have challenged this traditional view, contending that self-awareness is logically dependent on at least a conceptual grasp of other persons. For instance, here is Bermúdez:

[A] subject’s recognition that he is distinct from the environment in virtue of being a psychological subject depends on his ability to identify himself as a psychological subject within a contrast space of other psychological subjects. (Bermúdez 1998: 274)

### Materialism and Dualism

In a much-criticized piece of reasoning, Descartes (1641/1984) contrasts the certainty afforded by introspection with the dubitability of knowledge of the physical, to show that introspective objects (thoughts) are ontologically distinct from physical things. This strategy for supporting dualism has few current proponents. Commentators still adhere to the basic criticism lodged by Arnauld (1641/1984): that a purely epistemic premise cannot support an ontological conclusion. It is clearly possible to be (relatively) certain that there is water in the tub, while doubting that there is H2O in the tub; yet water is identical to H2O. Many contemporary materialists are similarly concerned to restrict the deliverances of introspection, arguing that while mental states appear, to introspection, to be non-physical, the grasp which introspection affords is partial at best, and systematically misleading at worst.

However, there are materialists who take the opposite tack: rather than rejecting self-reflection as a guide to ontology, they claim that some mental states appear physical. These arguments employ three types of self-reflection: introspective awareness of sensations, introspective awareness of perceptual states, and proprioceptive awareness of bodily states. Proprioception is the putatively direct, non-perceptual awareness of one’s bodily state; it is what allows you to know that your arm is raised “from the inside”, that is, without looking at your arm.

The argument for materialism from proprioceptive awareness, due to Brewer (1995), is as follows. Proprioception is epistemically on a par with introspective knowledge, in that (i) it is a species of direct, non-inferential awareness, and (ii) it is “immune to error through misidentification of the first-person pronoun” in Shoemaker’s sense.

Presumably, introspective awareness of mental states justifies the claim that we are mental beings, by virtue of its epistemic character. But proprioceptive awareness of physical states shares this epistemic character; so we are equally justified in the claim that we are physical beings. This argument falls short of disproving dualism, for it leaves open the question how our mental nature is related to our physical nature.

Brewer (1995) also builds an alternative argument along these lines, which seeks to rule out dualism by focusing on introspective awareness of sensations. This argument takes introspective awareness of sensations as intrinsically mental and, at the same time, intrinsically physical. Like the previous argument, it claims that awareness of physical properties is epistemologically equivalent to awareness of mental properties. But it goes further, contending that introspection provides an awareness of physical and mental properties, in sensations, as inextricable. It thus tries to block the possibility of distinctness between the mental subject and the physical subject.

A final argument to show that self-knowledge supports materialism, advanced by Cassam (1997), uses a somewhat different approach. Rather than relying on the spatial quality of bodily sensations or proprioception, this argument exploits one’s awareness of one’s own perceptual states. It says that in becoming aware of our own perceptual states and taking these states to represent a physical world, we are driven to conceive of ourselves as physical objects.

Broadly Cartesian objections to introspection-based arguments for materialism illuminate possible ways that the ontological conclusion can be flawed, consistent with the introspective evidence. For instance, the apparent proprioceptive awareness of the position of one’s limbs could be nonveridical: an amputee might have a similar sense that her legs are crossed, even if she doesn’t, in fact, have any legs. (This does not violate Evans’ claim that such judgments are immune to error through misidentification: the error here is not one of misidentifying the subject, but instead of falsely ascribing a property to the self.) A similar argument could be made against the claim that sensations are intrinsically spatial, and that perceptual states represent a physical world. Even if one’s sensations portray oneself as spatially extended, the idea that one is non-extended (immaterial) is logically consistent with the presence of those sensations or (apparent) perceptual states. Proponents of these arguments for materialism could respond by claiming either that knowledge of oneself as a mental thing is less certain than this alleged contrast implies, or that knowledge of oneself as a physical thing is more certain than it implies.

### Personal Identity

The ontological views described in the previous subsection have no immediate consequences for personal identity. For it may be that the criteria of persistence through time, for persons, differ from the criteria of persistence for (other) material objects even if, as materialists contend, a person at a time is necessarily constituted by some matter or other. (See the entry on [personal identity](https://plato.stanford.edu/entries/identity-personal/).) Knowledge of mental states is not usually thought to provide any special insight into one’s persistence through time, since it is typically assumed that one enjoys privileged access only to one’s current states. In particular, the individual has no special insight into whether her current apparent memories are veridical, and so has no special way to determine whether a particular prior experience was hers. Since views about first-person access played a greater part in shaping theories of personal identity during the modern period than they do today, my brief remarks here will focus on that period.

As mentioned above, Descartes’ meditator uses the proposition that there is thinking occurring, to which she purportedly has immediate (indubitable) introspective access, to establish her own existence with certainty. But this does not allow the meditator to grasp a persisting self. For Descartes, the self, like every other substance, is not directly apprehended; it is understood only through its properties.

Hume also claims that we never directly apprehend the self. Unlike Descartes, he concludes from this that there is no substantial self. In a famous passage, Hume uses introspective awareness to show that the self is a non-substantial “bundle” of perceptions.

For my part, when I enter most intimately into what I call myself, I always stumble on some particular perception or other, of heat or cold, light or shade, love or hatred, pain or pleasure. I can never catch myself at any time without a perception, and can never observe anything but the perception. When my perceptions are remov’d for any time, as by sound sleep; so long am I insensible of myself, and may truly be said not to exist. (Hume 1739–40/1978: 252)

Locke agrees that self-reflection is important to the nature of the self. But while Descartes takes self-reflection to reveal that nature, Locke seems to suggest that one’s self-conception constitutes the self.

[A person is] a thinking intelligent Being, that has reason and reflection, and considers itself as itself, the same thinking thing in different times and places. (Locke 1689/1975: II.27.ix, my emphasis).

On some interpretations, what it is for an experience or action to belong to me (a Lockean person) is for me to appropriate it, or to impute it to myself (Winkler 1991). This interpretation underscores the importance of Locke’s claim that “person” is a forensic term.

“Person”…is a forensic term, appropriating actions and their merit; and so belongs only to intelligent agents, capable of a law, and happiness, and misery. This personality extends itself beyond present existence to what is past, only by consciousness,- whereby it becomes concerned and accountable; owns and imputes to itself past actions, just upon the same ground and for the same reason as it does the present. (Locke 1689/1975: II.27.xxvi)

Locke’s view of the self is usually considered less deflationary than Hume’s view. But these philosophers agree that, in a very real sense, the nature of the self is bound up with one’s reflections on one’s states. For Hume, this means that the self is nothing over and above a constantly varying bundle of experiences. For Locke, it means that the self is defined by what we do—or, perhaps, can—self-attribute, through recollection and/or appropriation.

Kant repudiates the basic strategy shared by Locke and Hume, for he denies that self-awareness reveals objective facts about personal identity. He concurs with Descartes and Hume that we never directly apprehend the self (this fact is what he calls “the systematic elusiveness of the ‘I’”). And while he holds that we cannot avoid thinking of ourselves as persisting, unitary beings, he attributes this self-conception to necessary requirements for thought which do not directly support substantive ontological conclusions about the nature of the self.

A couple of contemporary views about personal identity are noteworthy in this context. Galen Strawson’s (1997) view does not explicitly draw on introspective reflection, but it implies that the limits of a subject correspond to the limits of what could be introspectively grasped, at a moment. A subject is defined by (indeed, identified with) a period of experience which is “experientially unitary”. Since in humans an appropriately unified experience lasts no more than about three seconds, subjects are in fact very short-lived. Dainton and Bayne (2005) present a related view, which tries to avoid the result that subjects are very short-lived. On this view, personal identity is tied to (the capacity for) experiential continuity rather than experiential unity. But unlike Strawson’s view, the continuity view is vulnerable to familiar objections concerning the possibility of branching streams of consciousness or “fission”.

### Agency

The role of self-understanding in agency is a complex topic, and we can only briefly examine some leading positions on the issue here. Knowledge of one’s relatively stable traits and dispositions—one’s character—is believed, by some, to be crucial for the exercise of free agency. For instance, Taylor claims that self-reflection is imperative for being human (where this means, in part, being capable of agency),

[T]he human animal not only finds himself impelled from time to time to interpret himself and his goals, but … he is always already in some interpretation, constituted as human by this fact. (Taylor 1985: 75)

In a somewhat different vein, Frankfurt maintains that the capacity to rationally evaluate one’s desires is required for freedom of the will. This rational evaluation issues in second-order desires, that is, desires concerning which desires to have or to act upon.

[N]o animal other than man … appears to have the capacity for reflective self-evaluation that is manifested in the formation of second-order desires. (Frankfurt 1971: 7)

It is only because a person has volitions of the second order that he is capable both of enjoying and of lacking freedom of the will. (1971: 14)

These claims by Taylor and Frankfurt go beyond the merely pragmatic observation that a reasonable degree of self-understanding is required for effective action. Instead, they assert that what is distinctive about the exercise of a free will, in determining one’s course of action, is that this exercise involves the capacity to critically reflect on one’s basic goals and desires. (For a related recent view, see Bilgrami 2006.)

While Taylor, Frankfurt, and Bilgrami stress that a broad self-understanding is crucial for responsible agency, others claim that particular actions require some awareness of one’s intentions in performing that action. For instance, Searle (1983) argues that intentions are always self-referential, in that when one performs an action X intentionally, the relevant intention to act includes an intention to X so as to fulfill that intention itself. Anscombe (1981) similarly emphasizes the significance of one’s awareness of intentions in acting. In fact, on her view thoughts about actions, intentions, postures, etc. have a special status: it is only thoughts about such aspects of the self that are

unmediated, non-observational, and also are descriptions (e.g., “standing”) which are directly verifiable or falsifiable about the person. (Anscombe 1981: 35)

And she also believes that action requires some awareness of these features of oneself. For criticism of the idea that action requires awareness of intention, see Cunning (1999).

One contemporary theory of practical reasoning, offered by Velleman (1989), casts knowledge of the self in a particularly important role. Velleman notes that we strongly desire to understand ourselves and, in particular, to understand our reasons for acting. On his view, this desire leads us to try to discern our action-motivating desires and beliefs. (He calls this attempt to gain self-awareness “reflective theoretical reasoning”.) But strikingly, Velleman thinks that the desire for self-understanding also leads us to model our actions on our predictions about how we will act. In this way, our expectations as to how we will act are themselves intentions to act. “Intentions to act … are the expectations of acting that issue from reflective theoretical reasoning” (Velleman 1989: 98). Thus, Velleman can say that our desire to understand what we are doing, at the moment we are doing it, is usually satisfied, since our predictions about how we will act are themselves intentions to act, and hence our beliefs about what we will do are “self-fulfilling expectations”.

Finally, there is an emerging literature which examine the effect of societal influences on subjects’ self-understanding and, thereby, on agency. See, e.g., Neisser and Jopling 1997 and Meyers 2002.

**Module 1**

**Topic or lesson 1:** the self from various philosophical perspectives

**Week: 2 sub-topic/s:** sociological, anthropological, and psychological perspectives

**Overview of the topic**

This module focuses on the different notions of the self from the perspectives of various philosophers. Viewpoint from other disciplines which all try to answer the question “who am i?” Will be also discussed. It deals with the fundamental concepts, theories and principles relative to the self and identity.

Upon completion of this module, the student will have reliably identify philosophers and the key characteristics of their viewpoint about the self, and conscientiously apply the basic principles in understanding oneself.

# Processing

Self-Awareness happens through reflection. You can have numerous experiences in your life, but still lack self-awareness. You need to take the time to step outside of your experiences and reflect on them. The key areas for self- awareness include our personality traits, personal values, emotions, habits, and the psychological needs that motivate our behaviors.

Self-awareness and/or Self Discovery is about knowing and understanding:

* your beliefs and principles
* what you value and what is important to you
* what motivates you
* your own emotions
* your thinking patterns
* your tendencies to react to certain situations
* what you want out of life

# Questions:

1. How do you feel about the activity?
2. What have you realized about yourself in each category?
   1. physical self-care
   2. psychological self-care
   3. emotional self-care
   4. spiritual self-care
   5. self-care at work/school
   6. balance
3. What are your 3 greatest strengths? Why?
4. What are your 3 biggest weaknesses? Why?
5. What/Who might have influenced your thoughts, states and practices? Why do you say so?
6. What do you consider the top 3 most important categories or practices? Why?

Kindly watch the video entitled “Who am I? A Philosophical Inquiry” using this link: https://[www.youtube.com/watch?v=UHwVyplU3Pg](http://www.youtube.com/watch?v=UHwVyplU3Pg)

Share your view and perspective towards it in a concise manner (maximum of three to five sentences). Note that in this part you are encouraged to be factual with what you perceive. You may cite theories, prominent people and terms to support your thoughts.

The history of philosophy is replete with men and women who inquired into the fundamental nature of self. Along with the question of the primary substratum that defines the multiplicity of the things in the world, the inquiry on the self has preoccupied the earliest thinkers in the history of philosophy: the Greeks. The Greeks were the ones who seriously questioned myths and moved away from them in attempting to understand reality and respond to a perennial questions of curiosity, including the question of the self. The different perspectives and views on the self can be best seen and understood by revisiting its prime movers and identify the most important conjectures made by philosophers from the ancient times to the contemporary period.

# THE SELF FROM VARIOUS PHILOSOPHICAL PERSPECTIVES

**Socrates and Plato**

Prior the Socrates, the Greek thinkers, sometimes collectively called the Pre- Socratics to denote that some of them preceded Socrates while other existed around Socrates’s time as well, preoccupied themselves with the question of the primary substratum, *arché* that explains the multiplicity of things in the world. These men like Thales, Phytagoras, Parmenides, Heraclitus, and Empedocles, to name a few, were concerned with explaining what the world is really made up of, why the world is so, and what explains the changes that they observed around them. Tired of simply conceding to mythological accounts propounded by poet- theologians like Homer and Hesiod, these men endeavoured to finally locate an explanation about the nature of change, the seeming permanence despite change, and the unity of the world amidst its diversity.

After a series of thinkers from all across the ancient Greek world who were disturbed by the same issue, a man came out to question something else. This man was Socrates. Unlike the Pre-Socratics, Socrates was more concerned with another subject, the problem of the self. He was the first philosopher who ever engaged in a systematic questioning about self. To Socrates, and this has become his life-long mission, the true task of the philosopher is to know oneself.

Plato claimed in his dialogs that Socrates affirmed that the unexamined life is not worth living. During his trial for allegedly corrupting the minds of the youth and for impiety, Socrates declared without regret that his being indicted was brought about by his going around Athens engaging men, young and old, to question their presuppositions about themselves and about the world, particularly about who they are (Plato 2012). Socrates took it upon himself to serve as a “gadfly” that disturbed Athenian men form their slumber and shook them off in order to reach the truth and wisdom. Most men, in his reckoning, were really not fully aware of who they were and the virtues that they were supposed to attain in order to preserve their souls for the afterlife. Socrates thought that this is the worst that can happen to anyone: to live but die inside.

For Socrates, every man is composed of ***body*** and ***soul***. This means that every human person is ***dualistic***, that is, he is composed of two important aspects of his personhood. For Socrates, this means all individuals have an imperfect, impermanent aspect to him, and the body, while maintaining that there is also a soul that is perfect and permanent.

Plato, Socrates’s student, basically took off from his master and supported the idea that man is dual nature of the body and soul. In addition to what Socrates earlier espoused, Plato added that there are three components of the soul: the ***rational*** soul, the ***spirited*** soul, and the ***appetitive*** soul. In his *magnum opus*, “The Republic” (Plato 2000), Plato emphasizes that justice in the human person can only be attained if the three parts of the soul are working harmoniously with one another. The rational soul forged by reason and intellect has to govern the affairs of the human person, the spirited part which is in charge of emotions should be kept at bay, and the appetitive soul in charge of base desires like eating, drinking, sleeping, and having sex are controlled as well. When this ideal state is attained, then the human person’s soul becomes just and virtuous.

# Augustine and Thomas Aquinas

Augustine’s view of the human person reflects the entire spirit of the medieval world when it comes to man. Following the ancient view of Plato and infusing it with the newfound doctrine of Christianity, Augustine agreed that man is of a bifurcated nature. An aspect of man dwells in the world and is imperfect and continuously yearns to be with the divine and the other is capable of reaching immortality.

The body is bound to die on earth and the soul is to anticipate living eternally in a realm of spiritual bliss in communion with God. This is because the body can only thrive in the imperfect, physical reality that is the world, whereas the soul can also stay after death in an eternal realm with the all-transcendent God. The goal of every human person is to attain this communion and bliss with the Divine by living his life on earth in virtue.

Thomas Aquinas, the most eminent thirteenth century scholar and stalwart of the medieval philosophy, appended something to this Christian view. Adapting some ideas from Aristotle, Aquinas said that indeed, man is composed of two parts: ***matter*** and ***form***. Matter, or *hyle* in Greek, refers to the “common stuff that makes up everything in the universe. “Man’s body is part of this matter. Form on the other hand, or *morphe* in Greek refers to the “essence of a substance or thing.” It is what makes it what it is. In the case of the human person, the body of the human person is something that he shares even with animals. The cells in man’s body are more or less akin to the cells of other living, organic being in the world. However, what makes a human person a human person and not a dog, or a tiger is his soul, his essence. To Aquinas, just as in Aristotle, the soul is what animates the body; it is what makes us humans.

**Descartes**

Rene Descartes, Father of Modern Philosophy, conceived of the human person as having a body and a mind. In his famous treatise, *The Meditations of First Philosophy*, he claims that there is so much that we should doubt. In fact, he says that since much of what we think and believe are not infallible, they may turn out to be false. One should only believe that since which can pass the test of doubt (Descartes 2008). If something is so clear and lucid as not to be even doubted, then that is the only time when one should actually buy a proposition. In the end, Descartes thought that the only thing that one cannot doubt is the existence of the self, for even if one doubts oneself, that only proves that there is a doubting self, a thing that thinks and therefore, that cannot be doubted. Thus, his famous, ***cogito ergo sum****,* “I think therefore, I am.” The fact that one thinks should lead one to conclude without a trace of doubt that he exists. The self then for Descartes is also a combination of two distinct entities, the *cogito*, the thing that thinks, which is the mind, and the *extenza* or extension of the mind, which is the body. In Descartes’s view, the body is nothing else but a machine that is attached to the mind. The human person has it but it is not what makes man a man. If at all, that is the mind. Descartes says, “But what then, am I? A thinking thing. It has been said. But, what is a thinking thing? It is a thing that doubts, understands (conceives), affirms, denies, wills, refuses: that imagines also, and perceives” (Descartes 2008).

# Hume

David Hume, a Scottish philosopher, has very unique way of looking at man. As an empiricist who believes that one can know only what comes from the senses and experiences, Hume argues that the self is nothing like what his predecessors thought of it. The self is not an entity over and beyond the physical body. One can rightly see here the empiricism that runs through his veins. ***Empiricism*** is the school of thought that espouses the idea that knowledge can only be possible if it is sensed and experienced. Men can only attain knowledge by experiencing. For example, Jack knows that Jill is another human person not because he has seen her soul. He knows she is just like him because he sees her, hears her, and touches her.

To David Hume, the self is nothing else but a bundle of impressions. What are impressions? For David Hume, if one tries to examine his experiences, he finds that they can all be categorized into two: ***impressions*** and ***ideas***. Impressions are the basic objects of our experience or sensation. They therefore form the core of our thoughts. When one touches an ice cube, the cold sensation is an impression. Impressions therefore are vivid because they are products of our direct experience with the world. Ideas, on the other hand, are copies of impressions. Because of this, they are not as lively and vivid as our impressions. When one imagines the feeling of being in love for the first time, that still is an idea.

What is the self then? Self, according to Hume, is simply “a bundle or collection of different perceptions, which succeed each other with an inconceivable rapidity, and are in a perpetual flux and movement.” (Hume and Steinberg 1992). Men simply want to believe that there is a unified, coherent self, a soul or mind just like what the previous philosophers thought. In reality, what one thinks is a unified self is simply a combination of all experiences with a particular person.

# Kant

Thinking of the “self” as a mere combination of impressions was problematic

for Immanuel Kant. Kant recognizes the veracity of Hume’s account that everything starts with perception and sensation of impressions. However, Kant thinks that the things that men perceive around them are not just randomly infused into the human person without an organizing principle that regulates the relationship of all these impressions. To Kant, there is necessarily a mind that organizes the impressions that men get from the external world. Time and space, for example, are ideas that one cannot find in the world, but it is built in our minds. Kant calls these the apparatuses of the mind.

Along with the different apparatuses of the mind goes the “self.” Without the self, one cannot organize the different impressions that one gets in relation to his own existence. Kant therefore suggests that it is an actively engaged intelligence in man that synthesizes all knowledge and experience. Thus, the self is not just what gives one his personally. In addition, it is also the seat of knowledge acquisition for all human persons.

# Ryle

Gilbert Ryle solves the ***mind-body*** dichotomy that has been running for a long time in the history of thought by blatantly denying the concept of an internal, non-physical self. For Ryle, what truly matters is the behavior that a person manifests in his day-to-day life.

For Ryle, looking for and trying to understand a self as it really exists is like visiting your friend’s university and looking for the “university.” One can roam around the campus, visit the library and the football field, and meet the administrators and faculty and still end up not finding the “university.” This is because the campus, the people, the systems, and the territory all form the university. Ryle suggests that the “self” is not an entity one can locate and analyze but simply the convenient name that people use to refer to all the behaviors that people make.

# Merleau-Ponty

Merleau-Ponty is a phenomenologist who asserts that the mind-body bifurcation that has been going on for a long time is a futile endeavour and an invalid problem. Unlike Ryle who simply denies the “self,” Merleau-Ponty instead says that the mind and body are so intertwined that they cannot be separated from one another. One cannot find any experience that is not an embodied experience. All experience is embodied. One’s body is his opening toward his existence to the world. Because of these bodies, men are in the world. Merleau-Ponty dismisses the Cartesian Dualism that has spelled so much devastation in the history of man. For him, the Cartesian problem is nothing else but plain misunderstanding. The living body, his thoughts, emotions, and experiences are all one.

# PHILOSOPHERS ACROSS DISCIPLINES

# John Locke

Contrary to the primacy of reason as proposed by Descartes, one British philosopher and politician, John Locke, suggested another way of looking at the self. Locke opposed the idea that then only reason is the source of knowledge of the self. His proposition is that the self is comparable to “***tabula rasa***", an empty space, where everyday experiences contribute to the pile of knowledge that is put forth on that empty space. Experience, therefore, is an important requirement in order to have sense data which, through the process of reflection and analysis, eventually becomes sense perception.

These sense data are further categorized by Locke according to primary qualities such as numbers, solidity, figure, motion, among others, and also secondary qualities such as color, odor, temperature and all other elements that are distinguishable by the subjective individual. Sense perception becomes possible when all these qualities are put together in the faculty of the mind.

It has to be noted here that the validity of sense perception is very subjective. Perception is changing from one individual to another. Perception therefore, is very subjective to Locke.

This provides the most lenient leeway for every individual to be independent in self-examination, self-management and self-control. The individual person, for Locke, is not only capable of learning from experience but also skilful enough to process different perceptions from various experiences to form a more complex idea. These ideas then will become keys to understand complex realities about the self and the world.

# Sigmund Freud

Just as the philosophers celebrate the “Unity” of the self as achieved by Kant, psychologist Sigmund Freud lamented the victory and insisted on the complexity of the self. Freud, refusing to take the self or subject as technical terms, regarded the self as the “I” that ordinarily constitute both the mental and physical actions (I run, I eat, I refuse to cheat because it is wrong, etc.). Admittedly, the question “Who am I?” will not provide a victorious unified answer but a complicate diverse features of moral judgements, inner sensations, bodily movements and perceptions. The “I” will never be the same and it will continue to change overtime. In other words, Freud sees the “I” as a product of multiple interacting processes, systems and schemes. To demonstrate this, Freud proposed two models: The ***Topographical*** and ***Structural*** Models (Watson, 2014).

***Topographical Model***. According to Freud’s concept of hysteria, the individual person may both know and do not know certain things at the same time. We may say, for example, that we know the disadvantage and perils of missing classes without any reason, but we are not really sure why we still do it anyway. We are certain about many wrongs that may be brought about premarital sex, ie. early pregnancy, sexually transmitted infections, ruined relationships and depression, but we never understand why there is this something somewhere inside us that makes many of us do what we know is wrong.

Freud’s solution to this predicament is to divide the “I” into conscious and the unconscious. The unconscious keeps what it knows by what Freud calls “censorship” so that the conscious will be left on its own. Clearly, the self for Freud will never be arbitrarily taken as a unified whole. There will always be fragments and discontinuity and struggle inside the same “I”.

***Structural Model***. Similar to the disintegration of the self in Topographical Model, Freud’s Structural Model will also represent the self in three different agencies. This is particularly known as the ***id***, ***ego*** and the ***superego***. the id is known as the primitive or instinctive component. The ego is described by Freud as that part of the id which has been modified by the direct influence of the external world. Many interpreters of Freud see the ego as the “I” and the super ego as “above I.” The superego synthesizes the morals, values and systems in society in order to function as the control outpost of the instinctive desires of the id (McLeod, 2007).

We often equate the ego as the self, the subject or the “I.” However, Freud does not readily approve this equation because while the three agencies are distinct from one another, oftentimes, the ego is not able to control the instincts of the id, and cannot even manipulate the thoughts of the superego. This even leaves the ego as only a marginal and impotent agency of the mind – not the ideal philosophical self or soul that we want to figure out, Freud remarked that it is even the id – this devil, instinctual, unthoughtful, fearless and primitive agency of the mind – that is the core of our being (Freud, 2011).

The sensationalization of the self as unifying agent and a powerful command center of the other agencies simply do not exist in Freud’s Structural Model. Although the ego initiates the command, it simply lacks the power to control and put limits to the rage of the id. Moreover, the ego will only content itself with the very limited information revealed by the cast databank of information in the unconscious. The ego owns a scanty knowledge about the unconscious which oftentimes are incomplete and inaccurate.

# Paul Churchland

Couple Paul and Patricia Churchland promoted the position the called “***eliminative materialism***” which brings forth neuroscience into the fore of understanding the self. For centuries, the main concern of philosophy and even of psychology is the understanding of the state of the self, and still they failed to provide satisfactory position in the understanding of the self. For the Churchlands, these philosophical and psychological directions will eventually be abandoned only to be replaced by a more acceptable trend in neuroscience that provides explanation of how the brain works.

This position is a direct attack against ***folk psychology***. Eliminative materialism sees the failure of folk psychology in explaining basic concepts such as sleep, learning, mental illness and the like. Given the length of time that these sciences have investigated these concepts and yet there is no definitive explanation offered to understand the mind is tantamount to “explanatory poverty” (Weed, 2018). It is not remotely impossible that folk psychology will be replaced by neurobiology. As the Churchlands wanted to predict, when people wanted to ask what is going on with themselves, they might as well go for MRI scan or CT scan to understand the present condition of the brain and hot it currently works.

Modern versions of eliminative materialism claim that our common-sense understanding of psychological states and processes is deeply mistaken and that some or all of our ordinary notions of mental states will have no home, at any level of analysis, in a sophisticated and accurate account of the mind. In other words, it is the view that certain common-sense mental states, such as beliefs and desires, do not exist.

**Module 2**

[The-Self-Society-and-Culture](https://www.studocu.com/ph/document/our-lady-of-fatima-university/accountancy/understanding-the-self-module-2-the-self-society-and-culture/22373283?utm_campaign=shared-document&utm_source=studocu-document&utm_medium=social_sharing&utm_content=understanding-the-self-module-2-the-self-society-and-culture)

## OVERVIEW OF THE TOPIC

This module focuses on the different notions of the self in relationship with the society, culture, community, and family. It will cover concepts about social comparison, gender, and the looking-glass self as to how it affects self-concept.

## Case Analysis for Discussion

Jon is a Math professor in a Catholic university for more than a decade now. Jon has a beautiful wife named Joan, which he met in college. Joan was Jon’s first and last girlfriend. Apart from being a husband, Jon is also blessed with two doting kids, a son and daughter. He also sometimes serves in the church too as a lector and a commentator. As a man of different roles, one can expect Jon to change and adjust his behaviors, ways, and even language depending on his social situation. When Jon is in the university, he conducts himself in a matter that befits his title as a professor. As a husband, Jon can be intimate and touchy. Joan considers him sweet, something that his students will never conceive him to be. His kids fear him. As a father, Jon can be stern. As a lector and commentator, on the other hand, his church mates knew him as a guy who is calm, all-smiles, and always ready to lend a helping hand to anyone in need.

## Questions:

* 1. Are we being hypocritical in doing so?
  2. Are we even conscious of our shifting selves?
  3. Is the behavior of Jon acceptable and expected?

NOTE: This will be recorded as your recitation. Hence, in this part you are encouraged to be factual with what you perceive. You may cite theories, prominent people and terms to support your thoughts.

## What is the Self?

The self, in contemporary literature and even common sense, is commonly defined by the following characteristics: “separate, self-contained, independent, consistent, unitary, and private” (Stevens 1996). By separate, it is meant that the self is distinct from other selves. The self is always unique and has its own identity. One cannot be another person. Even twins are distinct from each other. Second, self is also self-contained and independent because in itself it can exist. Its distinctness allows it to be self-contained with its own thoughts, characteristics, and volition. It does not require any other self for it to exist. It is consistent because it has a personality that is enduring and therefore can be expected to persist for quite some time. Its consistency allows it to be studied, described, and measured. Consistency also means that a particular self’s traits, characteristics, tendencies, and potentialities are more or less the same. Self is unitary in that it is the center of all experiences and thoughts that run through a certain person. It is like the chief command post in an individual where all processes, emotions, and thoughts converge. Finally, the self is private. Each person sorts out information, feelings and emotions, and thought processes within the self. This whole process is never accessible to anyone but the self.

The last characteristic of the self being private suggests that the self is isolated from the external world. It lives within its own world. However, we also see that this potential clash between the self and the external reality is the reason for the self to have a clear understanding of what it might be, what it can be, and what it will be. From this perspective then, one can see that the self s always at the mercy of external circumstances that bump and collide with it. It is ever-changing and dynamic, allowing external influences to take part in its shaping. The concern then of this lesson is in understanding the vibrant relationship between the self and external reality. This perspective is known as the social constructionist perspective. "Social constructionists argue for a merged view of “the person” and “their social context” where the boundaries of one cannot easily be separated from the boundaries of the other"(Stevens 1996).

Social constructivists argue that the self should not be seen as a static entity that stays constant through and through. Rather, the self has to be seen as something that is in unceasing flux, in a constant struggle with external reality and is malleable in its dealings with society. The self is always in participation with social life and its identity subjected to influences here and there. Having these perspectives considered should draw one into concluding that the self is truly multifaceted.

## The Self and Culture

Remaining the same person and turning chameleon by adding to one’s context seems paradoxical. However, the French Anthropologist Marcel Mauss has an explanation for this phenomenon. According to Mauss, every self has two faces: ***personne*** and ***moi***. *Moi* refers to person’s sense of who he is, his body, and his basic identity, his biological givenness. *Moi* is a person’s basic identity. *Personne*,on the other hand, is composed of the social concepts of what it means to be who he is. *Personne* has much to do with what it means to live in a particular institution, a particular family, a particular religion, a particular nationality, and how to behave given expectations and influences from others.

The dynamics and capacity for different *personne* can be illustrated better cross-culturally. An overseas Filipino worker (OFW) adjusting to life in another country is a very good case study. In the Philippines, many people unabashedly violate jaywalking rules. A common Filipino treats road, even national ones, as basically his and so he just merely crosses whenever and wherever. When the same Filipino visits another country with strict traffic rules, say Singapore, you will notice how suddenly law-abiding the said Filipino becomes. A lot of Filipinos has anecdotally confirmed this observation.

The same malleability can be seen in how some men easily transform into sweet, docile guys when trying to woe and court a particular woman and suddenly just change rapidly after hearing a sweet “yes.” This cannot be considered a conscious change on the part of the guy, or on the part of the law-abiding Filipino in the first example. The self simply morphed according to the circumstances and contexts.

In the Philippines, Filipinos tend to consider their territory as a part of who they are. This includes considering their immediate surrounding as part of them, thus the perennial “tapat ko, linis ko.” Filipinos most probably do not consider national roads as something external to who they are. It is a part of them and they are a part of it, thus crossing the road whenever and wherever becomes no-brainer. In another country, however, the Filipino recognizes that he is in a foreign territory where nothing technically belongs to him. He has to follow the rules or else he will be apprehended.

Language is another interesting aspect of this social constructivism. The Filipino language is incredibly interesting to talk about. The way by which we articulate our love is denoted by the phrase, “*Mahal kita*.” This, of course, is the Filipino translation of “I love you.” The Filipino brand of this articulation of love, unlike in English, does not specify the subject and the object of love, *mahal*, and the pronoun *kita*, which is second person pronoun that refers to the speaker and the one being talked to. In the Filipino language, unlike in English, there is no distinction between the lover and the beloved. They are one.

Interesting too is the word, *mahal*. In Filipino, the word can mean both “love” and “expensive.” In our language, love is intimately bound with value, with being expensive, being precious. Something expensive is valuable. Someone whom we love is valuable to us. The Sanskrit origin of the word is “lubh,” which means desire. Technically, love is a desire. The Filipino word for it has another intonation apart from mere desire, valuable.

Another interesting facet of our language is its being gender-neutral. In English, Spanish, and other languages, the distinction is clear between a third person male and third person female pronoun. He and she; *el* and *ella*. In Filipino, it is plain, “siya.” There is no specification of gender. Our language does not specify between male and female. We both call it “siya.”

In these varied examples, we have seen how language has something to do with culture. It is a salient part of culture and ultimately, has a tremendous effect in our crafting of the self. This might be also one of the reasons why cultural divide spells out differences in how one regards oneself. In one research, it was found that North Americans are more likely to attribute being unique to themselves and claim that they are better than most people in doing what they love doing. Japanese people, on the other hand, have been seen to display a degree of modesty. If one finds himself born and reared in a particular culture, one definitely tries to fit in a particular mold. If a self is born into a particular society or culture, the self will have to adjust according to its exposure.

## The Self and the Development of the Social World

So how do people actively produce their social worlds? How do children growing up become social beings? How can a boy turn out to just be like an ape? How do twins coming out from the same mother turn out to be terribly different when given up for adoption? More than his givenness (personality, tendencies, and propensities, among others), one is believed to be in active participation in the shaping of the self. Most often, we think the human persons are just passive actors in the whole process of the shaping of selves. That men and women are born with particularities that they can no longer change. Recent studies, however, indicate that men and women in their growth and development engage actively in the shaping of the self. The unending terrain of metamorphosis of the self is mediated by language. “Language as both a publicly shared and privately utilized symbol system is the site where the individual and the social make and remake each other” (Schwartz, White, and Lutz 1993).

## Mead and Vygotsky

For Mead and Vygotsky, the way that human persons develop is with the use of language acquisition and interaction with others. The way that we process information is normally a form of an internal dialogue in our head. Those who deliberate about moral dilemmas undergo this internal dialog. “Should I do this or that?” “But if I do this, it will be like this.” “Don’t I want the other option?” and so cognitive and emotional development of child is always a mimicry of how it is done in the social world, in the external reality where he is in.

Both Vygotsky and Mead treat the human mind as something that is made, constituted through language as experienced in the external world and as encountered in dialogs with others. A young child internalizes values, norms, practices, and social beliefs and more through exposure to these dialogs that will eventually become part of his individual world. For Mead, this takes place as a child assumes the “other” through language and role-play. A child conceptualizes his notion of “self” through this. Can you notice how little children are fond of playing role-play with their toys? How they make scripts and dialogs for their toys as they play with them? According to Mead, it is through this that a child delineates the “I” from the rest. Vygotsky, for his part, a child internalizes real-life dialogs that he has had with others, with his family, his primary caregiver, or his playmates. They apply this to their mental and practical problems along with the social and cultural infusions brought about by the said dialogs. Can you notice how children eventually become what they watch? How children can easily adapt ways of cartoon characters they are exposed to?

## Mead’s Three Stages of Development of Self

STAGE 1: The Preparatory Stage

The preparatory stage starts from the time we are born until we are about age two. In this stage, children mimic those around them. This is why parents of young children typically do not want you to use foul language around them (Rath, 2016). Do children have idea of what they are saying or doing? No. They are just mimicking.

STAGE 2: The Play Stage

From about age two to six, children are in the play stage. During the play stage, children play pretend and do not adhere to the rules in an organized games like *patintero* or hide n’ seek and others.

STAGE 3: The Game Stage

In this stage, from age seven onwards, children can begin to understand and adhere to the rules of the games. They can begin to play more formalized games because they begin to understand other people’s perspective-or the perspective of the generalized other.

## The Looking-Glass Self: Our Sense of Self is Influenced by Others’ Views of Us

The concept of the looking-glass self states that p***art of how we see ourselves comes from our perception of how others see us*** (Cooley, 1902).

According to the American sociologist Charles Horton Cooley (1864-1929), the degree of personal insecurity you display in social situations is determined by what you believe other people think of you. Cooley’s concept of the looking-glass self states that a person’s self grows out of a person’s social interaction with others. The view of ourselves comes from the contemplation of personal qualities and impressions of how others perceive us. Actually, how we see ourselves does not come from who we really are, but rather from how we believe others see us (Isaksen, 2013).

## Self in Families

Apart from the anthropological and psychological basis for the relationship between the self and the social world, the sociological likewise struggled to understand the real connection between the two concepts. In doing so, sociologists focus on the different institutions and powers at play in the society. Among these, the most prominent is the family.

While every child is born with certain givenness, disposition coming from his parents’ genes and general condition of life, the impact of one’s family is still deemed as a given in understanding the self. The kind of family that we are born in, the resources available to us (human, spiritual, economic), and the kind of development that we will have will certainly affect us as we go through life. As a matter of evolutionary fact, human persons are one of those beings whose importance of family cannot be denied. Human beings are born virtually helpless and the dependency period of a human baby to its parents for nurturing is relatively longer than most other animals. Learning therefore is critical in capacity to actualize our potential of becoming humans. In trying to achieve the goal of becoming a fully realized human, a child enters a system of relationships, most important of which is the family.

Human persons learn the ways of living and therefore their selfhood by being in a family. It is what a family initiates a person to become that serves as the basis for this person’s progress. Babies internalize ways and styles that they observe from their family. By imitating, for example, the language of its primary agents of rearing its family, babies learn the language. The same is true for ways of behaving. Notice how kids reared in a respectful environment become respectful as well and the converse if raised in a converse family. Internalizing behavior may either be conscious or unconscious. Table manners or ways of speaking to elders are things that are impossible to teach and therefore, are consciously learned by kids. Some behaviors and attitudes, on the other hand, may be indirectly taught through rewards and punishments. Others, such as sexual behavior or how to confront emotions, are learned through subtle means, like the tone of the voice or intonation of the models. It is then clear at this point that those who develop and eventually grow to become adult who still did not learn a simple matters like basic manners of conduct failed in internalizing due to parental or familial failure to initiate them into the world.

Without a family, biologically and sociologically, a person may not even survive or become human person. Like that of the case of Tarzan, in more ways than one, his survival in the midst of the forest is already a miracle. His being a fully human person with a sense of selfhood is a different story though. The usual *teleserye* plot of kids getting swapped in the hospital and getting reared by a different family gives an obvious manifestation of the point being made in this section. One who he is because of his family for the most part.

## Gender and the Self

Another important aspect of the self is gender. Gender is one of those loci of the self that is subject to alteration, change, and development. We have seen in the past years how people fought hard for the right to express, validate, and assert their gender expression. Many controversies may frown upon this and insist on the biological. However, from the point-of-view of the social sciences and the self, it is important to give one the leeway to find, express, and live his identity. This forms part of selfhood that one cannot just dismiss. One maneuvers into the society and identifies himself as who he is by also taking note of gender identities. A wonderful anecdote about Leo Tolstoy’s wife that can solidify this point is narrated below:

Sonia Tolstoy, the wife of the famous Russian novelist Leo Tolstoy, wrote when she was twenty-one, “I am nothing but a miserable crushed worm, whom no one wants, whom no one loves, a useless creature with morning sickness, and a big belly, two rotten teeth, and a bad temper, a battered sense of dignity, and a love which nobody wants and which nearly drives me insane.” A few years later she wrote, “It make me laugh to read over this diary. It’s so full of contradictions, and one would think that I was such an unhappy woman. Yet is there a happier woman than I?” (Tolstoy 1975)

This account illustrates that our gender partly determines how we see ourselves in the world. Often times, society forces a particular identity unto us depending on our sex and/or gender. In the Philippines, husbands for the most part are expected to provide for the family and hold it in. Slight modifications have been on the way due to feminism and lesbian, gay, bisexual and transgender (LGBTQ+) activism but for the most part, patriarchy has remained to be at work.

Nancy Chodorow, a feminist, argues that because mothers take the role of taking care of children, there is a tendency for girls to imitate the same and reproduce the same kind of mentality of women as care providers in the family. The way that little girls given dolls instead of guns or any other toys or are encouraged to play with makeshift kitchen also reinforces the notion of what roles they should take and the selves they should develop. In boarding schools for girls, young women are encouraged to act like fine ladies, are trained to behave in a fashion that befits their status as women in society.

Men on the other hand, in the periphery of their own family, are taught early on how to behave like a man. This normally includes holding in one’s emotion, being tough, fatalistic, not to worry about danger, and admiration for hard physical labor. Masculinity is learned by integrating a young boy in a society. In the Philippines, young boys had to undergo circumcision not just for the original, clinical purpose of hygiene but also to assert their manliness in the society. Circumcision plays another social role by initiating young boys into manhood.

The gendered self is then shaped within a particular context of time and space. The sense of self that is being taught makes sure that an individual fits in a particular environment. This dangerous and detrimental in the goal of truly finding one’s self, self-determination, and growth of the self. Gender has to be personally discovered and asserted and not dictated by culture and the society.

**Module 3**

Defining the Self - Personal and Developmental Perspectives on Self and Identity

**Introduction to the Module Objective**

In confidence or in an attempt to avoid further analytical discussions, a lot of people say, ―I am who I am.‖ Yet, this statement still begs the question ―if you are who you are, then who are you that makes you who you are?‖

How people define themselves in relation to others greatly influences how they think, feel, and behave, and is ultimately related to the construct of identity. Self-development is a continuous process throughout the lifespan; one‘s sense of self may change, at least somewhat, throughout one‘s life.

On the other hand, have you ever wondered about the differences between Eastern and Western philosophies? Apart from geographical locations, these two parts of the world have differences in their way of life and the approach to life in general. Different cultures and varying environment tend to create different perceptions of the ―self‖.

* **Cognitive Construct**: also known as Constructivism was pioneered by Jean Piaget. Constructivists purport that people **construct** their own understanding and knowledge of the world through their experiences and their reflections upon these experiences.
* **Self-presentation:** involves expressing oneself and behaving in ways that create a desired impression.
* **Self-concept**: knowledge representation that contains knowledge about us, including our beliefs about our personality traits, physical characteristics, abilities, values, goals, and roles, as well as the knowledge that we exist as individuals*.*
* **Self-schema**: refers to the cognitive structures we have to describe various categories of knowledge about the world, and like many other things, we also hold schemas about ourselves.
* **Self-Awareness:** refers *to* the extent to which we are currently fixing our attention on our own self- concept*.*
* **True Self:** refers to a sense of self based on authentic experience, and the feeling of being truly present and alive.
* **False Self:** is a defensive façade, behind which the person can feel empty, it‘s behaviors being learnt and controlled rather than spontaneous and genuine.
* **Individualism**: stresses individual goals and the rights of the individual person.
* **Collectivism:** focuses on group goals, what is best for the collective group, and personal relationships.

## Content Lecture/ Discussion

**SECTION 1**

## THE SELF AS COGNITIVE CONSTRUCT

How people define themselves in relation to others greatly influences how they think, feel, and behave, and is ultimately related to the construct of identity. Self-development is a continuous process throughout the lifespan; one‘s sense of self may change, at least somewhat, throughout one‘s life.

In cognitive psychology the self is understood as contextual, or ecological, intertwining cognitive capacities with social experiences.

### **William James’ Theory of Self**

William James (1980) was one of the earliest psychologists to study the self. He has introduced in his document ―The Principles of Psychology (1890) a numerous concepts and distinction of self. He conceptualized the self as having two aspects – the **“I” and the “me.”**

### **The “I Self”**

* The ―I‖ is the part of the self that knows who they are and what they have accomplished in life

(Pomerleau, 2014).

* The ―I Self‖ reflects what people see or perceive themselves doing in the physical world (e.g.,

recognizing that one is walking, eating, writing).

### **The “Me Self”**

* The ―Me‖ is a separate individual a person refers to when talking about their personal experiences.
* The ―Me Self‖ is a more subjective and psychological phenomenon, referring to individual‘s

reflections about themselves (e.g., characterizing oneself as athletic, smart, cooperative).

Although the ―I self‖ cannot be further divided, the ―Me self‖ can be further broken down into three sub- categories: a material, social, and spiritual self.

### **Material Self**

* Consists of **what belongs to a person**, such as the body, family, clothes, or money.
* Tangible objects or possessions we collect for ourselves.
* It is in this that we attached more deeply into and therefore we are most affected by because of the investment we give to these things.

### **Social Self**

* It marks **who you are in a specific social situation**.
* How we interact and portray ourselves within different groups, situations, or persons.
* It is based on our interaction with society and the reaction of people towards us. It though us to have multiple divergence or different version of ourselves. It varies as to how we present ourselves to a particular social group.

***We tend to change our actions, thoughts, emotions, words, and mannerisms based on the current social situation or the people with whom we are interacting.***

For example, we act differently when at school as opposed to when out with friends, as do we when talking to our teachers as opposed to a classmate.

### **Spiritual Self**

* It is **who we are at our core**, including our personality, values, and conscience. It typically remains relatively stable throughout our lifetime (Green, 1997).
* It is the most intimate because it is more satisfying for the person that they have the ability to argue and discriminate one‘s moral sensibility, conscience and indomitable will.
* Internal dispositions.

### **Self-Concept**

* Knowledge representation that contains knowledge about us, including our beliefs about our personality traits, physical characteristics, abilities, values, goals, and roles, as well as the knowledge that we exist as individuals*.*
* Throughout childhood and adolescence, the self-concept becomes more abstract and complex.

The self-concept is a rich and complex social representation of who we are, encompassing both our internal characteristics and our social roles. In addition to our thoughts about who we are right now, the self-concept also includes thoughts about our past self—our experiences, accomplishments, and failures— and about our future self—our hopes, plans, goals, and possibilities (Oyserman, Bybee, Terry, & Hart- Johnson, 2004).

### **Structural Aspects of Self-Concept**

Although every human being has a complex self-concept, there are nevertheless individual differences in **self-complexity**.

### **Self-complexity**

* Extent to which *individuals have many different and relatively independent ways of thinking about themselves (Linville, 1987; Roccas & Brewer, 2002).*
* Having a complex self means that we have a lot of different ways of thinking about ourselves.

For example, imagine a woman whose self-concept contains the social identities of *student, girlfriend, daughter, psychology student*, and *tennis player* and who has encountered a wide variety of life experiences. Social psychologists would say that she has high self-complexity. On the other hand, a man who perceives himself primarily as either a student or as a member of the soccer team and who has had a relatively narrow range of life experiences would be said to have low self-complexity.

Just as we may differ in the complexity of our self-concept, so we may also differ in its **clarity. Self-concept clarity**

* Extent to which *one’s self-concept is clearly and consistently defined (Campbell, 1990).*

Theoretically, the concepts of complexity and clarity are independent of each other—a person could have either a more or less complex self-concept that is either well defined and consistent, or ill-defined and inconsistent.

### **Self-schema**

* Variety of different cognitive aspects of the self.
* Refers to the **cognitive structures we have to describe various categories of knowledge** about the world, and like many other things, we also hold schemas about ourselves.
* These categories of knowledge reflect how we expect ourselves to think, feel, and act in particular settings or situations. Each of these beliefs includes our overall perceptions of ourselves ("outgoing," "shy," "talkative") as well as our knowledge of past experiences in similar situations.

### All our various self-schemas combine and interact to form our [self-concept](https://www.verywellmind.com/what-is-self-concept-2795865).

For example, if you have to give a speech in one of your classes, your self-schema might be that you are shy in situations where you have to speak in public. Because you have an overall belief about your [personality](https://www.verywellmind.com/what-is-personality-2795416) as well as past experiences talking in public situations, you probably already have a fairly good idea of how you will feel, think, and act in this situation.

People can hold self-schemas about:

* Behaviors ("I'm assertive," "I avoid conflict")
* Personality traits ("I'm shy," "I'm friendly")
* Physical characteristics ("I'm pretty," "I'm overweight")
* Interests ("I love sports," "I like art")

### **Self-Awareness**

* Refers to the **extent to which we are currently fixing our attention on our own self- concept***.* When our self-concept becomes highly accessible because of our concerns about being observed and potentially judged by others, *we* experience *the* publicly induced self-awareness known *as* self***-***consciousness *(Duval & Wicklund, 1972; Rochat, 2009).*

Perhaps you can remember times when your self-awareness was increased and you became self- conscious—for instance, when you were giving a presentation and you were perhaps painfully aware that everyone was looking at you, or when you did something in public that embarrassed you. Emotions such as anxiety and embarrassment occur in large part because the self-concept becomes highly accessible, and they serve as a signal to monitor and perhaps change our behaviour.

Two aspects of individual differences in self-awareness have been found to be important, and they relate to self-concern and other-concern, respectively (Fenigstein, Scheier, & Buss, 1975; Lalwani, Shrum, & Chiu, 2009).

### **Private self-consciousness**

* Refers to the **tendency to introspect about our inner thoughts and feelings**.
* People who are high in private self-consciousness tend to think about themselves a lot and agree with statements such as ―I‘m always trying to figure myself out‖ and ―I am generally attentive to my inner feelings.‖
* People who are high on private self-consciousness are likely to base their behavior on their own inner beliefs and values—they let their inner thoughts and feelings guide their actions—and they may be particularly likely to strive to succeed on dimensions that allow them to demonstrate their own personal accomplishments (Lalwani et al., 2009).

### **Public self-consciousness**

* Refers to the **tendency to focus on our outer public image and to be particularly aware of the extent to which we are meeting the standards set by others.**
* Those high in public self-consciousness agree with statements such as ―I‘m concerned about what other people think of me,‖ ―Before I leave my house, I check how I look,‖ and ―I care a lot about how I present myself to others.‖

These are the people who check their hair in a mirror they pass and spend a lot of time getting ready in the morning; they are more likely to let the opinions of others (rather than their own opinions) guide their behaviors and are particularly concerned with making good impressions on others.

Our group identity and self-awareness also has a great impact on our self-esteem. One of the ways in which our social relationship affects our self-esteem is through social comparison.

### **Social Comparison Theory**

* *We learn about ourselves, the appropriateness of our behaviors, as well as our social status by comparing aspects of ourselves with other people* (Jhangiani and Tarry 2014; Hogg and Vaughan 2010).

### **Downward Social Comparison**

* More common type of comparing ourselves with others
* We create a positive self-concept by **comparing ourselves with those who are worse off than us**. By having the advantage, we can raise our self-esteem.

### **Upward Social Comparison**

* **Comparing ourselves with those who are better off than us**
* While it can be a form of motivation for some, a lot of those who do this actually felt lower self- esteem as they highlight more of their weakness or inequities.

## **Donald Winnicott’s True and False Self**

It‘s often said that to be truly happy we should align to our ‗authentic‘ self, and be ‗true to ourselves‘. It sounds like good advice – but how do we know who or what is our true self? And how do we connect to that genuine version of ourselves?

The theory of a true self and a false self was advanced by British psychoanalyst Dr Donald Winnicott in a series of papers in the 1960s. Winnicott contends that everyone is divided into these two selves, and that people develop a false self to protect their inner, more vulnerable true self.

### **True Self**

* Refers to a **sense of self based on authentic experience, and the feeling of being truly present and alive.**
* As babies, we are at our truest. We cry, laugh and react in a way that is wholly authentic to our needs; we are simply being. For Winnicott, healthy development requires us to fully experience this time when we have no concern for the feelings and opinions of those looking after us.

### **False Self**

* Is a **defensive façade,** behind which the person can feel empty, its behaviors being learnt and controlled rather than spontaneous and genuine.
* Is an **artificial persona** that people create very early in life to protect themselves from re- experiencing developmental trauma, shock, and stress in close relationships.

Often, we had to be unnaturally attuned to the demands of our parents, sensing we had to comply in order to be loved and tolerated; **we had to be false before we had the chance to feel properly alive.**

### **Self-presentation**

Because it is so important to be seen as competent and productive members of society, people naturally attempt to present themselves to others in a positive light. We attempt to convince others that we are good and worthy people by appearing attractive, strong, intelligent, and likable and by saying positive things to others (Jones & Pittman, 1982; Schlenker, 2003). *The tendency to present a positive self-image to others, with the goal of increasing our social status*, is known as **self-presentation**, and it is a basic and natural part of everyday life.

* Refers to how people attempt to present themselves to control or shape how others (called the audience) view them. It involves expressing oneself and behaving in ways that create a desired impression.
* Often genuine; they reflect an attempt by the person to have others perceive him or her accurately, or at least

consistent with how the person perceives himself or herself.

* Self-presentations can vary as a function of the audience; people present different aspects of themselves to different audiences or under different conditions.

A man likely presents different aspects of himself to his close friends than he does to his elderly grandmother, and a woman may present a different image to her spouse than she does to her employer. This is not to say that these different images are false. Rather, they represent different aspects of the self. The self is much like a gem with multiple facets. The gem likely appears differently depending on the angle at which it is viewed. However, the various appearances are all genuine.

**Self-presentation is often directed to external audiences such as friends, lovers, employers, teachers, children, and even strangers.** Self-presentation is more likely to be conscious when the presenter depends on the audience for some reward, expects to interact with the audience in the future, wants something from the audience, or values the audience‘s approval. Yet self-presentation extends beyond audiences that are physically present to imagined audiences, and these imagined audiences can have distinct effects on behavior. A young man at a party might suddenly think about his parents and change his behavior from rambunctious to reserve. People sometimes even make self-presentations only for themselves. For instance, people want to claim certain identities, such as being fun, intelligent, kind, moral, and they may behave in line with these identities even in private.

Different self-presentation strategies may be used to create different emotions in other people, and the use of these strategies may be evolutionarily selected because they are successful (Toma, Hancock, & Ellison, 2008). Edward Jones and Thane Pittman (1982) described five self-presentation strategies, each of which is expected to create a resulting emotion in the other person:

The goal of *ingratiation* is to create **liking** by using flattery or charm.

The goal of *intimidation* is to create **fear** by showing that you can be aggressive.

The goal of *exemplification* is to create **guilt** by showing that you are a better person than the other.

The goal of *supplication* is to create **pity** by indicating to others that you are helpless and needy.

The goal of *self-promotion* is to create **respect** by persuading others that you are competent.

## SECTION 2

**THE SELF IN WESTERN AND EASTERN THOUGHTS**

Have you ever wondered about the differences between Eastern and Western philosophies? Apart from geographical locations, these two parts of the world have differences in their way of life and the approach to life in general. These ways of living are not only brought about by the topography and physical circumstances that play crucial factors in living, but also the school of thought that governs the major societies in the Eastern and Western part of the globe.

## Western and Eastern Philosophy

The main differences between the school of thought or the philosophies of the East and West are the

West‘s Individualism and the East‘s Collectivism.

### Western Philosophy

* Individualistic – trying to find the meaning of life here and now with self at the center as it is already given and part of the divine.
* Due to its Christian influence, there has to be a beginning and end to find meaning. Linear as it seems, Western philosophy is logical, scientific, and rational.
* Focuses on ethics. As individuals, one must do what is supposed to be done without causing ill to others. Success is based on how much one walks his path without hurting others.
* Western philosophy is more of a hands-on style.
* Usually focus on five categories:
  + - Metaphysics – the study of existence;
    - Epistemology – the study of knowledge;
    - Ethics – the study of action;
    - Politics – the study of force, and
    - Aesthetics – the study of art.
* The philosophers tend to use a lot of logic, reasoning and categorization. They tend to break down the ideas as much as they could. They also focused on the ideas in parts rather than the whole.

### Eastern Philosophy

* Drawn much more into groups or society or people‘s actions and thoughts as one in order to find meaning in discovering the true ―me‖ in relation to everything around them, or as part of a bigger scheme.
* Main principle is unity. Cosmological unity is the main point in the journey of life as it goes towards the eternal realities.
* Life is round, and the recurrence with everything around is important.
* Also thrives on virtues. This would be explained with the selfless approach to life. Satisfaction with what one has is the key.
* Eastern philosophy is also more about the spiritual.
* Eastern Philosophers focus to look at an idea as a whole. Preferred to generalize the ideas and

show how they‘ll reflect the same truths. It focuses on the similarities.

### Confucianism

* Can be seen as a **code of ethical conduct**, of how one should properly act according to their relationship with other people, thus, it is also focused on having a harmonious social life.
* Identity and self-concept of the individual are interwoven with the identity and status of his/her community or culture, sharing its pride as well as its failures.
* Self-cultivation is seen as the ultimate purpose of life but the characteristics of a **chun-tzu** – a man of virtue or noble character.
* Cultivated self is what some scholars call a ―subdued self‖ - personal needs are repressed (subdued) for the good of many, making Confucian society also hierarchal for the purpose of maintaining order and balance in society.

### Taoism

* Is **living in the way of the Tao or the universe**.
* Taoists adopt a free-flowing, relative, unitary as well as paradoxical view of almost everything.
* Taoism rejects the hierarchy and strictness brought by Confucianism and would prefer a simple lifestyle and its teachings thus aim to describe how to attain that life.
* The self is not an extension of the family or the community; it is a part of the universe.
* The self is selflessness but this is not forgetting about the self, it is living a balanced life with society and nature, forgetting about prejudices and egocentric ideas and thinking about equality as well as complementary among humans as well as other beings.

**Buddhism**

* The **self is seen as an illusion, born out of ignorance, of trying to hold or control things, or human-centered needs.**
* The self is the source of all the sufferings; Therefore, it is our quest to forget about the self, break the attachments you have with the world, and to renounce the self which is the cause of all suffering and in doing so, attain the state of ***Nirvana.***

Different cultures and varying environment tend to create different perceptions of the ―self‖ and one of the most common distinctions between cultures and people is the Eastern-vs-Western dichotomy wherein Eastern represents Asia and Western represents Europe and Northern America.

Eastern culture includes Asia and the Middle East, while the western world includes South and North America, European countries, New Zealand and Australia. The East and West have many differences based on their [culture which is reflected in people‘s attitude](https://www.migrationtranslators.com.au/understanding-culture-helps-unlock-language/) and behavior.

|  |  |
| --- | --- |
| **WESTERN CONCEPTS** | **EASTERN CONCEPTS** |
| Focus on oneself and personal needs. | Focus on others and the feeling of others. |
| Predicated on putting egoism first – focused on  oneself. | Collectivism – focus on other. |
| Inclined in more acquisition of material things. | Tilted towards less assets (thus the mantra less is  more). |
| Obsessed with being successful. | More inclined towards long life – long life is  equated with wealth. |
| Wealth and poverty is the result of enterprise and  hard work. | Wealth and poverty is the result of fortune and  luck. |
| Celebrates the youth and being young. | Values the wisdom of years and seniority. |

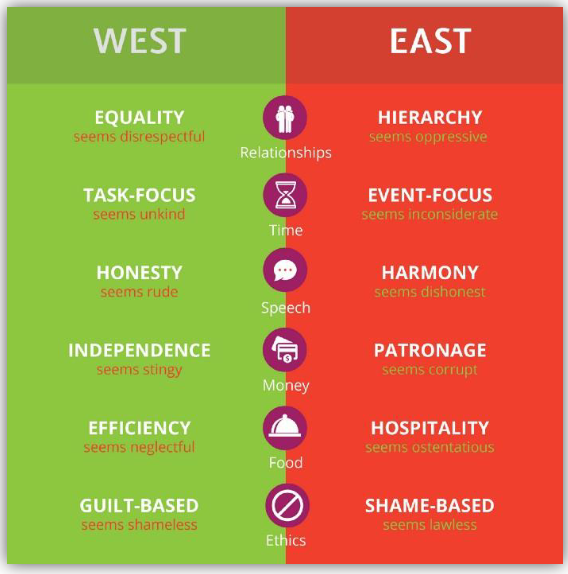
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| --- | --- |
| **WESTERN CULTURE** | **EASTERN CULTURE** |
| **Religion** | |
| Judaism, Christianity, and Islam are some common religions. | Hinduism, Buddhism, Jainism, Shenism, Taoism, and Islam are some common religions. |
| **Liberality** | |
| More liberal. More open and blunt. (e.g., topics like sex or birth of a child are openly discussed).  More open to expressing their feelings. If they are angry, they vent it out. | People prefer to approach difficult situations by using good manners and tact, not aggression. |
| **Decision-making** | |
| More flexible and free to make decisions on his own. | One‘s own choice is given preference over the family‘s. Elders are considered as the leaders of the home and children often refer their choice to them and obey what they say. Important decisions related to the children‘s future are normally made by the elders. |
| **Arrange Marriage** | |
| Not common. People believe in love as the basis for marriage. | Common. Normally arranged by the parents of the couple or other elders. They believe in the concept that love comes after marriage. |
| **Education** | |
| Focuses on creativity and allows individuals to develop as much as they can.  Students are urged to think critically, to make inquiries and engage in fruitful debates with their instructors.  Students with special needs: sit in the classrooms alongside other students. | Achievement is linked to struggle and hard work.  Students often excel academically when in a western educational environment because they work harder.  Students are the beneficiaries. They submit to the authority of teachers and the method itself is far less interactive.  Students with special needs: taught separately. |

**Other Distinct Eastern Culture**

* More traditional than people in the West when we consider their clothing, rituals, and so on. For example, Indians pay respect to their elders or parents by touching their feet. East Asians bow as a gesture of welcoming guests, apologizing and expressing thank you.
* People in the East are commonly inflexible in their beliefs and ideologies. They do not easily compromise nor question the long practiced customs and traditions.

**Cultural Vantage Points**

The following cultural vantage points will shed some light on the cultural differences between the west and the east.



|  |  |
| --- | --- |
| **Relationships** | **WEST:** Not hierarchical and everyone is considered to be equally important and respected irrespective of their age or professional qualification. |
| **EAST:** People who are older or have higher professional qualifications are  considered to be more respectful and important. |
| **Time** | **WEST:** People are more task-focused when it comes to spending time, that is,  they see time as money and want to get their tasks done without wasting any time. |
| **EAST:** People are more event focused and love to spend their time on building  relationships. |
| **Speech** | **WEST:** People are honest. |
| **EAST:** People value harmony over honesty, that is, they would rather speak the  lie and maintain harmony in the relationship than speak the truth. |
| **Money** | **WEST:** Independent and do things themselves. |
| **EAST:** People in the eastern culture has different levels of society, and people  in a higher level of society hire people from a lower level of society and help them monetarily. |
| **Food** | **WEST:** Views hospitality as ostentatious and prefer to be efficient which  easterners view as inconsiderate. |
| **EAST:** Hospitality. |
| **Ethics** | **WEST:** Ethics are strictly based on law. If something follows the law it is  considered to be right and if something breaks the law it is considered to be wrong. |
| **EAST:** Ethics are based on honor and shame. If something brings honor to your  society then it is considered to be right and if something brings shame to your society then it is considered to be wrong. |

It must be emphasized, however, that these are general commonalities among Western cultures as compared to Asian or Oriental cultures. In the case of the Philippines, we can also consider the colonization experience for differences and similarities with our Asian neighbors. We might also find variation among provinces and regions due to geographical conditions.

With the social media, migration, and intermarriages, variety between the Western and Asian perceptions may either be blurred or highlighted. Whereas conflict is inevitable in diversity, peace is also possible through understanding of where each of us is coming from.

**Understanding The Self [FINAL}**

[MODULE 4](https://www.studocu.com/ph/document/university-of-eastern-philippines/mechanical-engineering/understanding-the-self-module-4/22954217?utm_campaign=shared-document&utm_source=studocu-document&utm_medium=social_sharing&utm_content=understanding-the-self-module-4)

**CHAPTER 2:**

# UNPACKING THE SELF

# THE SPIRITUAL SELF

## INTRODUCTION

Are you happy with your life now? Do you find meaning in the things that you do every day? What makes you truly happy? Did you ever take these questions seriously before?

In search of his true identity, man can never do away from considering his spiritual well-being. For one thing, he is composed of both body and soul. The body points to his relationship with the material world and the soul, his relationship with the spiritual world, which is the transcendental dimension of life. Man's spirituality is the focus of our discussion in this section.

In the search for meaning in life, one of the major concerns is the development of a balanced spirituality of the human being which integrates well with his/her psychological maturation. This psycho-spiritual integration or development can be of help in bringing about social transformation since it exposes the individual to different situations or cases that awaken in him/her the desire to make a difference in his/her life as he/she searches for the meaning of his/her life.

Such integration leads to a better understanding of oneself with the questions: Who am I? What are my big aims in life? How clear are they? How truly Filipino am I? It seeks answers to the basic existential questions in life. It leads to self-introspection, a journey into the core of the human being.

1. **THE CONCEPT OF SPIRITUALITY**

What is the spiritual self?

* Who we are at our core
* More permanent than the other two selves, material and social self
* Subjective and most intimate self
* Aspect of self which develops a certain level of spirituality which is deemed as man’s way of seeking as well as expressing the meaning and purpose of his/her life.
* It speaks of the quality of one’s relationship – with god, self, others, institutions
* and god’s entire creation
  1. **THE SPIRIT AND THE SOUL**

**SPIRIT**

* The spirit in the Hebrew language is **ruach** or **pneuma** in Greek which means breath (especially, **the breath of life**)
* Described as the disposition of an individual, a person’s habitual attitudes, as man’s supernatural power which comes from god.
* It is the part of us through which all life and power of god flow.
* The “life-giving part of man”
* “**espirito**” or “**espiritu**” which in Visayan term – “**ginhawa**”,
* In Tagalog – “**hininga**” and in Ilocano – “**anges**”

**SOUL**

* In Hebrew, nephesh
* In Greek, **psyche** – originally meaning “throat” or “neck,” which means ‘human life’, the animating principle of human nature.
* In modern psychology, it is described as the ‘will, mind, the set of emotion, conscience’
* In some religious belief, the soul is the spiritual part of a human being that is believed to continue to exist after the body dies
* Also regarded as subject to future reward and punishment

**1.2 THE FILIPINO TRADITIONAL UNDERSTANDING OF SOUL**

“**Kaluluwa, kararwa, kadkadduwa**”, all come from the root word **duwa**, which means, two. This is because the soul has two existence - one physical that is connected to the human body and its life, and the other spiritual where it exist on its own. The Ilocano “**kadkadduwa**” is derived from kadduwa, meaning “companion.” The doubling of “**kad**” intensifies the nature of companionship so that it means “**constant companion**” or an “**inseparable partner**” therefore an attached companion of the living person.

Demeterio (The Soul according to the Indigenous Filipino)

Here are some terms used for soul:

* + - Tagalogs – *“****kaluluwa****”*
    - Bagobos – *“****gimokud****”*
    - Bukidnons – *“****makatu****”*
    - Ilokanos – *“****kadkadduwa*** *or* ***kararwa****”* (inside physical body)
    - Ilonggos – “***dungan****”* (if person is alive) and *“****kalag****”* (if person is dead)
    - Visayans – *“****dungan****”* (willpower)
    - Cebuano – “***kaluha***”
    - Mindoro folks – “***karadwa*** *or* ***kalag***”
    - Kankanays of Cordillera – *“****ab-abiik***” (term used for the spiritual self but also

applicable to trees, stones, rivers, etc.

* + - Ibanag – “***ikararua****”* (has the role of giving direction and wholeness to the man). When the person is frightened, the “***ikararua***” leaves the body while the body remains alive.
    - ‘***Mangaggakao****’* – a ritual performed to invite the soul to return to the body

For Tagalogs, the “***kaluluwa****”* speaks more of the deceased person than that of the living. It is also referred to as ***kakambal*** (twin or double) according to Jocano, which is thought of as *‘****malay****’* or the ‘***tiny voice.*’** It is the consciousness which has the capacity to think, reason out, to learn, and to have willpower. It can travel around at night and its troublesome encounters could be cause of nightmares (bangungot).

For Ilongos and Cebuano, the ‘***dungan****’* (not commonly seen by the human eye). It comes out of the body and takes on a visible form such as that of an insect like a housefly or even a lizard. It may leave the body voluntarily as when a person is asleep. When the person sees himself in his dreams, the ‘other self’ has left the physical body.’ Whatever happens to the ‘***dungan***’ happens to the physical body as well.

Visayan ‘***dungan***’ has a secondary meaning of ‘**willpower.**’ A strong ***dungan*** is the intellectual and psychological capacity to dominate or persuade others to one’s way of thinking.

Llanes (1956) there are four (4) souls animate the body in early Ilokano belief:

## **Kararwa**

* + Soul proper
  + Vital element of man
  + Can leave only after death
  + Christian soul

## **Karkarma**

* + Second soul
  + Can leave when frightened
  + Can be stolen from the body when the person goes to isolated places
  + If the soul fails to return, the owner becomes insane
  + Can be lured back through sacrifices and attendant ceremonies
  + It stands for natural vigor, energy, strength or power
  + Mind or reason

**6**

* + Counterpart of psyche

## **Aniwaas (aningas or alingas)**

* + Third soul
  + Can leave the body during sleep and visit places which the person who owns it frequents when awake

## **Ar-aria (al-alia)**

* + Fourth soul
  + Liberated soul of the dead
  + Comes down to earth to visit its relatives and friends asking them to pray or perform a duty it failed to do in life

## **LOOB AND PERSONHOOD**

## **LOOB**

* + The inner self or inner being
  + The core of one’s personhood and where the true worth of the person lies
  + What makes a person who and what he is
  + Relationship with others
  + Manifested through external behavior, and behavior in an authentic person stems from the loob.

## **GOD’S KAGANDAHANG LOOB**

* + Filipino concept and value
  + Kindness, generosity, benevolence, helpfulness are appropriate description of who God is
  + Connotes all that is good in a person which is the ideal among Filipinos
  + Quality of being which has its roots in the very heart of a person and which

is given expression in the totality of one’s life of interrelationship.

## **LOOB AND PRAYER**

* + Prayer is said to be “the first expression of man’s interior truth’
  + Interior truth – refers to the core of one’s personhood, his loob, which is closely related to man’s spirit.
  + Ultimate organizing center of human reality
  + Very zone of creaturehood which is the substratum of ideas, feelings, and behaviors.
  + People with pure, serene, and controlled loob have special powers granted to them by god.
  + Prayer is the Christian’s acknowledgment and awareness of the true nature of the loob, and the richness or weakness of this loob as exposed by the light of faith

## **FINDING AND CREATING MEANING – VIKTOR EMIL FRANKL**

According to Viktor Frankl, “meaning is something to discover rather than to invent.’ In life, there is an ***existential vacuum*** which means that life is empty, meaningless, purposeless, aimless, adrift, and so on. Because of existential vacuum, we fill our lives with pleasure, eating beyond all necessity, or even having promiscuous sex.

We might seek power, especially the power represented by monetary success. Because of existential vacuum, we fill our lives with ‘busy-ness’ conformity, conventionality, anger, hatred, and even attempts to destroy what we think is hurting us, a neurotic “vicious cycle,” such as obsession with germs and cleanliness, or fear- driven obsession with a phobic object.

## **THREE WAYS OF DISCOVERING MEANING OF LIFE**

Victor Frankl indicates three broad approaches namely: experiential values, creative values, and attitudinal values.

## **Experiential values**

* + - * Approach involves experiencing something or someone we value

Example: love we feel towards another – family, relatives, friends, and workmates

## **Creative values**

* + - * Traditional existential idea of providing oneself with meaning by becoming

involved in one’s projects, or better, in the project of one’s own life

* + - * Includes the creativity and passion involved in art, music, writing, invention, and work.

## **Attitudinal values**

* + - * Include practicing virtues such as compassion, bravery, a good sense of humor, and the like.
      * Achieving meaning by way of suffering
      * Ultimate goal is self-transcendence, in the spiritual realm
      * It is a reference to god, a reference to religion

## **THE PRACTICE OF RELIGION**

## **RELIGION**

* People’s way of connecting themselves to god as they search meaning of

life.

* “beliefs and behaviors related to supernatural beings and powers”
* An organized system of ideas about the spiritual sphere, along with ceremonial practices; our way of relating with the supernatural of the divine

**8**

Functions of religion to man:

1. The practice of religion has a significant effect on happiness and an overall sense of personal well-being (Stark, R. 1971)
2. Regular religious attendance led to much less psychological distress (Williams, D. 1970)
3. Young people see love as the central aspect of the meaning of life; they believe that religion is still important in helping form judgments and attitudes (Thomas, D.)
4. The cohabitation rate is seven times higher among persons who seldom or never attend religious services compared to persons who frequently attend (Larson, D.)

## **A RITUALS**

* + - Pattered forms of behavior that have something to do with the supernatural realm.
    - Performed in a repetitive nature
    - Can be religious or secular
    - Sacrifice as the offering of something to the supernatural being is performed to please or to express gratitude to such deities.

Example:

## **“Harang”**

* + - * Practice by Visayan fishing villages
      * A process of purification (tuob), invocation (pagtawag), entreaty (pangamuyo), offering (bayad), feast (kan-on) etc

## **“Kanyaw”**

* + - * In Cordillera, it is performed as an expression of thanksgiving to the deities as well as means to appease them
      * Expression of solidarity among the members of the community

## **“Bulkog”**

* + - * In Subanes in Aurora, Zamboanga,
      * Performed in their fiesta to honor the spirits and plea for favors
      * Symbol of Subanen’s relationship with their fellowmen, and a spiritual journey

to their creator

## **B MAGIC**

* + - Commonly referred to as “*tricks*” and “*illusions”* that make impossible things to happen, usually performed as entertainment

## **C WITHCRAFT**

* + - Commonly understood as “***kulam***”
    - Refers to the idea that certain people have an inborn power to harness spirits or energies for specific purposes

## **WHAT THE BIBLE SAYS ABOUT MAGIC, RITUAL AND WITCHCRAFT**

* For Christians, God alone is worthy of adoration, for He alone, is the One True God
* Such acts contrary to this, like ascribing power to amulets, magic, and others, are considered idolatrous and therefore, unacceptable**.**

**UTS FINALS**

Understanding The Self

MODULE 5

Module 5: The Self in Western and Oriental/Eastern Thought

### **INDIVIDUALISTIC SELF vs. COLLECTIVE SELF**

### **Individualistic Self**

* + - The individual identifies primarily with self, with the needs of the individual being satisfied before those of the group.
    - Looking after and taking care of oneself, being self-sufficient, guarantees the well-being of the group.
    - Individualism, states that each individual is acting on his or her own, making their own choices, and to the extent they interact with the rest of the group.
    - Independence and self-reliance are greatly stressed and valued.
    - In general, people tend to distance themselves psychologically and emotionally from each other.
    - One may *choose* to join groups, but group membership is not essential to one’s

identity or success.

* + - Individualistic doers are self-assured and very independent people.
    - They are quiet and realistic, very rational, extremely matter of fact people.
    - They strongly cultivate their individualism and enjoy applying their abilities to new tasks.
    - They are also very spontaneous and impulsive persons who like to follow their sudden inspirations.

### Collective Self

* + - Collectivism views the group as the primary entity, with the individuals lost along the way.
    - The survival and success of the group ensures the well-being of the individual, so that by considering the needs and feelings of others, one protects oneself.
    - Harmony and the interdependence of group members are stressed and valued.
    - It sees the group as the important element, and individuals are just members of the group.
    - The group has its own values somehow different from those of the individual members.

Both collectivist and individualistic cultures have their failings. People in individualist cultures are susceptible to loneliness, and people in collectivist cultures can have a strong fear of rejection.

### Features of Individualism

* + - "I" identity.
    - Promotes individual goals, initiative and achievement.
    - Individual rights are seen as being the most important. Rules attempt to ensure self-importance and individualism.
    - Independence is valued; there is much less of a drive to help other citizens or communities than in collectivism.
    - Relying or being dependent on others is frequently seen as shameful.
    - People are encouraged to do things on their own; to rely on themselves.
    - People strive for their own successes.

**5**



### Features of Collectivism

* + - Each person is encouraged to be an active player in society, to do what is best for society as a whole rather than themselves
    - The rights of families, communities, and the collective supersede those of the individual
    - Rules promote unity, brotherhood, and selflessness
    - Working with others and cooperating is the norm; everyone supports each other
    - As a community, family or nation more than as an individual



### SOCIAL CONSTRUCTION OF THE SELF IN WESTERN THOUGHT

Social construction is a shared assumption or perception of the people in the society. Western social construction in 3 ways:

* + 1. **Individualistic.** The measure of a successful life is when the self is able to fulfill the life-goals set for and by the self. The individualistic self is always conceived as the autonomous bounded entity. For one to be autonomous, one must be able to show independence.
    2. **Self-sufficiency.** A successful self must be able to supply one’s needs without external assistance. It implies confidence in one’s capacity to provide what the self needs from one’s own resources and authority.

**6**

* + 1. **Self being rational.** There is no time for the self to be weak and emotional. Everything must be explained by **logic and reason**. Phenomenon outside the logical realm are simply discredited and rejected. This explains the western logical positivist movement. It contends that what is rational and reasonable are only those which can be logically viable. The successful self, therefore, is grounded on one’s investment on reason and logical thinking.

### **3.0 THE SELF AS EMBEDDED IN RELATIONSHIPS AND THROUGH SPIRITUAL DEVELOPMENT IN CONFUCIAN THOUGHT – EASTERN CONSTRUCT**

Eastern social infrastructures are mostly seen as contrary to the western individualistic construct. The eastern social construct is primarily viewed as collectivistic and is grounded on nature.

The self, based on the Confucian system, is a person within the society who exhibits refinement and compassion.

**3 principles of Confucian philosophy:**

## **Junzi** is the new self formed in a right education under the virtuous teacher as the role model. It involves humanistic learning, refined personal manners and the capacity to govern the community wisely and with compassion.

1. **Li** originally means sacrifice. It is better understood as refined manner of spiritual rituals and sacrifices, and protocols in honoring the ancestors. It is both restraining and the refinement of the self.

## **Ren** is the character of the self that sincerely shows compassion to others. The self must be human-heartedness by prioritizing the self- interest of others.

[Understanding the self MODULE 6](https://www.studocu.com/ph/document/university-of-eastern-philippines/mechanical-engineering/understanding-the-self-module-6/22954200?utm_campaign=shared-document&utm_source=studocu-document&utm_medium=social_sharing&utm_content=understanding-the-self-module-6)

# THE PHYSICAL SELF

## THE SELF AS IMPACTED BY THE BODY PHYSICAL SELF

* + Important component in the study of the person’s **self** **and** **identity.**
  + The concrete or tangible aspect or dimension of the person which is primarily observed and examined through the body.

As what William James said, “the **self** is the sum total of all that man calls his, which include his body, family, and reputation, also his clothes and his house…” Such body, family, clothes and the like are also described by Russel W. Belk as part of our *Extended Self.*

**4**

William James, a renowned psychologist and a pioneer of American Sociology, states that the *body is the initial source of sensation and necessary for the origin and maintenance of personality.*

Erik Erickson also claims that *experience is anchored in the ground plan of the body*. This is supported by Sigmund Freud who states that the *physical body is the core of human experience. Furthermore,* Maurice Merleau-Ponty (1945) placed the *body is at the center of human existence, as a way of experiencing the world.*

## BODY

* + The way through which we make sense of the world and environment
  + We experience life through our bodies and sense (sight, smell, touch, etc.)
  + Allows us to interpret the world around us.
  + Not merely seen as an object
  + Vehicle for our expression in the world.
  + Sight for the articulation of all our identification of gender, class, sexuality, race, ethnicity and religion.

## THE IMPACT OF CULTURE ON BODY IMAGE AND SELF ESTEEM CONCEPT OF BODY IMAGE

* + It refers to the person’s perception of the level of attractiveness of his/her body for it can be somebody’s impression of how his or her own body looks.
  + Also our sense of how other people view our bodies.

## CONCEPT OF BEAUTY

There are 2 types of beauty:

## INTERNAL (PERSONAL)

* + inner qualities of a person

## EXTERNAL (SOCIAL)

* + physical characteristics of a person
  + focuses on physical features of the body commonly defined as a combination of qualities, which include shape, color, or form that pleases the aesthetic senses, especially the sight

## IDEAL BODY – “BODY BEAUTIFUL”





**MALE: ADONIS BODY BUILT**

## FEMALE:

**COCA-COLA CONTOURED FIGURE**

**BEAUTY BY NUMBERS**

* + Our attraction to another person’s body increases if that body is symmetrical and in proportion.
  + If a face is in proportion, we are more likely to notice it and find it beautiful.
  + We perceive proportional bodies to be healthier.

## AESTHETIC CAPITAL

* + Covers privileges and wealth people receive from aesthetic traits, such as their face, body, clothes, grooming habits and other markers of beauty.

For Samantha Lovascio, visually appealing traits greatly Impact our lives, in matters of modest importance (friend selection) to great importance (e.g. getting a job and career mobility). It seems such attraction to ‘body image’ and ‘aesthetic capital’ is increasingly becoming today’s preoccupation, especially of young people as gradually becomes the basis upon which one’s identity and self-esteem are built.

## THE ROLE OF CULTURE IN OUR UNDERSTANDING OF “BODY IMAGE” AND “SELF-ESTEEM”

*Culture* is commonly defined as the shared patterns, thoughts, beliefs, behavior, and habits in both material and symbolic realms. It is widely recognized by social scientists that the self is shaped, in part, through interaction with the groups. Through culture, society shaped us in many ways. These include how we perceive our bodies visually, how we feel about our physical appearance, how we think and talk to ourselves about our bodies, and our sense of how other people view our bodies.

## BODY ADORNMENT

Refers to the practice of physically enhancing the following:

* + 1. Body styling and decorating the hair,
    2. Painting and embellishing the fingernails,
    3. Wearing makeup,
    4. Painting the body,
    5. Wearing jewelry, and
    6. Use of clothing.

## BODY MODIFICATION

Refers to the physical alteration of the body through the use of:

1. Surgery,
2. Tattooing,
3. Piercing,
4. Scarification,
5. Branding,
6. Genital mutilation,
7. Implants.

De Mello explains that the culture of physical improvement trains us not only to believe that all bodily processes are under our control but to feel ashamed about those parts of our flesh that refuse to comply with the cultural ideal.

Lelwica clarifies that such shame is not a natural response to being fat, physically impaired, chronically sick, or old.

## BODY SHAME

* A culturally conditioned reaction to a commercially-fabricated fantasy of physical perfection.

Audrey Tramel (2013) mentions that the predominance of “***pop culture***” in today’s society definitely has some effects such as the way teenagers think of themselves, how they associate with others, and how they express characteristics of their maturation.

## POP CULTURE OR POPULAR CULTURE

* Is a culture widely accepted and patronized by the public as in pop music which is very appealing to the youth.
* It influence how teens define themselves.

Indeed, an important characteristic of every teenager’s maturation id his/her

***self-definition***.

## SELF-DEFINITION

* An important characteristic of every teenager’s maturation
* Refers to the way a person sees himself/herself.
* For teens, that image is influenced to a large extent by personal choices, which are, in turn, influenced by the images and associations teens glean from pop culture on a daily basis
* Can be intrinsically tied into ***self-esteem*** and ***confidence,*** two critical components of a healthy disposition throughout maturation and into adulthood.

So then, in our ***hyper-mediated society,*** *w*e are constantly beset with the media images, especially advertisements representing appropriate bodies or skin, so that we internalize these ideals and either attempt to conform to them or resist them The ***media*** creates ideals, in the form of celebrities and models, for men and women to admire. These give us pressure to conform to expectations. Images in the media often make us worry about our appearance, defining what body is attractive and which one is not, seeing being fat as unattractive, etc.

The result in women feeling insecure about their beauty appearance and then conforming to the media’s perception of beauty by buying beauty products such as make-up, creams, and hair dyes. Thus, “beauty has become a currency system and it assigns hierarchical value to women, encouraging escalating consumerism.”

“Human beauty can cause a great deal of pain especially from the perspective of those who may not ‘measure up’ to the standards of beauty. The closer the appearance of the body resembling the prevailing prototypes standardized by the culture, the higher the ‘exchange value’ for the individual.” (Featherstone, 1991). These standards of beauty have a direct impact on people’s lives and the ways they respond to those norms.

## A. THE INFLUENCE OF MEDIA ON THE ADOLESCENT’S UNDERSTANDING OF BEAUTY

Genesis M. Javellana (2014) mentions that the media plays a large role in how teenagers view themselves by shaping images of what teenagers are supposed to be and do. Magazines have the strongest negative relationship with the weight of the respondents; and, proposed that measures such as media awareness seminars and screening and balancing of commercials and advertisements on television and magazines are needed to balance the effects of media on adolescents.

Findings from further studies, showed that

* + - Teenagers imagine themselves being an actor/actress
    - Copy an actor’s/actress’ clothes, hairstyle, and/or lines in the movie to

make them look cool

* + - Immediately try new products they saw in a commercial
    - They spend more time in browsing the internet, looking for tips and procedures that would improve their outward appearance
    - Edit solo pictures to make them look better
    - Feel handsome/beautiful when their picture gets a lot of likes

## B. IMPACT OF MEDIA ON THE SELF-ESTEEM OF THE ADOLESCENT

* + - Repeated exposure to media and to both direct and indirect (via media’s effect on peers, parents, coaches, physicians, etc.) Pressures from media to be thin constitute risk factors for body dissatisfaction, concerns over weight and disordered eating behaviors.
    - Constant exposure to cultural standards of beauty in evaluating own body image (via media and social networks) may produce non-normative shift in the form of dieting practices which may lead to eating disorders
    - Exposure to thin-ideal media image on women posed a great impact on their self-esteem. It increased body dissatisfaction, negative mood states, and eating disorder symptoms and decreased self-esteem.

## SELF-ESTEEM AND ITS SIGNIFICANCE SELF-ESTEEM

* + - Sometimes referred to as self-worth or self-respect
    - Important part of success
    - Too little self-esteem can leave people feeling defeated or depressed
    - It also leave people feeling defeated or depressed

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* + - It can also lead people to make bad choices, fall into destructive relationships, or fail to live up to their full potential
    - Too much self-esteem, however, as exhibited in narcissistic personality disorder, can certainly be irritating to others and can even damage personal relationships

## A. THE CONCEPT OF SELF-ESTEEM SELF-ESTEEM

* + - Used to describe a person’s overall sense of self-worth or personal value
    - It is how much you appreciate and like yourself
    - Often seen as a personality trait which tends to be stable and enduring
    - Can involve a variety of beliefs about yourself, such as the appraisal of your own appearance, beliefs, emotions and behaviors

Why is self-esteem important?

* + - It can play a significant role in one’s motivation and success throughout life
    - Can help you achieve because you navigate life with a positive, assertive attitude and believe you can accomplish your goals

*Maslow* suggested that people need both esteem from other people as well as inner self-respect. Both of these needs must be fulfilled in order for an individual to grow as a person and achieve self-actualization. Self-esteem is one of the basic human motivation.

## B. DEVELOPING SELF-ESTEEM

To overcome such adverse effects on the issues of self-esteem, here are our best insights on how to strike balance between accurate self-knowledge and respect for who you are. You need to develop a positive body image which involves the following:

* + 1. understand that healthy, attractive bodies come in many shapes and sizes
    2. physical appearance says very little about our character or value as a person
    3. how we get to this point of acceptance often depends on our individual development and self-acceptance

To get to that all important point of balance, there are a few steps we can

take:

1. Talk back to the media and speak our dissatisfaction with the focus on appearance;
2. De-emphasize numbers as pounds, kilograms, or inches, feet and meters on the

scale; they don’t tell us anything about the body as a whole or our health;

1. Stop comparing ourselves with others and remember that each one is unique;
2. We need to appreciate and enjoy our bodies in the uniqueness of what we have;
3. Spend time with people who have a healthy relationship with food, activity, and their bodies;
4. Question the degree to which self-esteem depends on our appearance because basing our happiness on how we look is likely to lead us to failure and frustration, and may therefore prevent us from finding true happiness;
5. Broaden our perspective about health and beauty by reading about body image cultural variances, or media influence and check out a local art gallery paying particular attention to fine art collections that show a variety of body types throughout the ages and in different culture;
6. Recognize that size prejudice is a form of discrimination, as shape and size are not indicators of character, morality, intelligence, or success;
7. Approach health and well-being from a firm and socially engaging perspective having been created in the image and likeness of god. Such body deserves love and respect.

We will have a positive body image when we have a realistic perception of our bodies, when we enjoy, accept and celebrate who or what and how we are, and let go of negative societal or media perpetuated conditioning.

Dr. Ben Carson, a retired world renowned neurosurgeon and Republican Presidential aspirant, once wrote: *“If beauty and fame bring ideal relationships, then celebrities should have the best marriages. But for those who live simply, walk humbly and love genuinely, all goo will come back to you! That’s life. Enjoy yours!”*

# THE SEXUAL SELF

Puberty marks the start of sexual development in an individual. Physical changes start and as an individual continues to adolescence, these changes are highlighted as sex hormones, undergoing physical changes, and producing feelings that are sexual in nature. Since sex is usually a taboo subject, most adolescents are confused with these feelings: how to handle them, who to ask about these sexual feelings and what is considered normal and appropriate sexual responses. The best way to understand these is to learn about human sexuality to get to know one’s own body and responses and establish his/her Sexual Self.

**WHAT IS YOUR SEXUAL SELF?** This is the part of yourself where you learn and understand your sexual development and how people’s sexual activity, beliefs, misconceptions and unlimited access from the internet on sex can influence your own sexual behaviors and responses. Your sexual self speaks of your sexual health, sexual orientation, gender identity and expression and values around sexuality.

## SEXUAL DEVELOPMENT

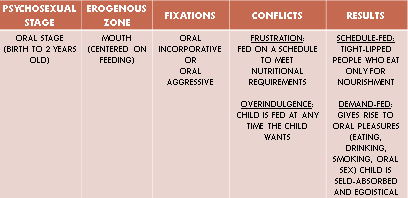
Sexual development is a lifelong process that starts at the moment of conception (Tsiaras, 2006. It can be predicted as part of the human development but not everyone is expected to have the same pattern of changes or the same pacing.

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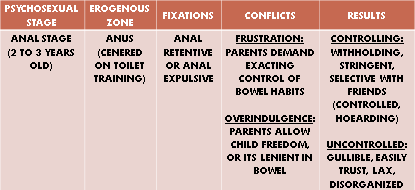
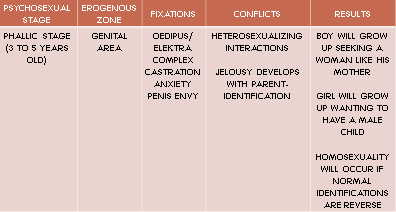
### 3 Reasons Why an Individual’s Sex is Important in Lifelong Development (Hurlock, 2001, p.32)

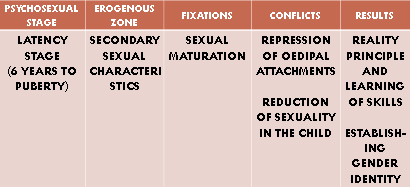
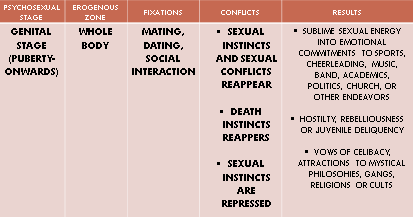
1. Each year children come under increasing cultural pressures from parents, teachers, peer group and society at large to develop attitudes and behavior patterns that are considered appropriate for members of their sex
2. Learning experiences are determined by the individual’s sex. In the home, at school, and in play groups, children learn what is considered appropriate for members of their sex.
3. The attitude of parents and other significant family members towards individuals because of their sex. Strong preferences for a child of a given sex have marked influences on parents’ attitudes affecting relationship with the child.

## SIGMUND FREUD PSYCHOSEXUAL STAGES OF DEVELOPMENT AND THE CONCEPT OF EROGENOUS ZONE

Freud believed that every child goes through a sequence of development stages and that the child’s experiences during these stages determine adult personality. He believed that the adult personality is formed by the end of the 5th year of life. Each stage has an erogenous zone association with stimulation and pleasure. He uses the term ***fixation*** to describe what occurs when a person does not progress normally from stage to stage but remains overly involved with a particular stage. That person will prefer to gratify her/his needs in simpler or more childlike ways than in an adult mode that would result in normal development (Limpingco&Tria, 1990, p.14)

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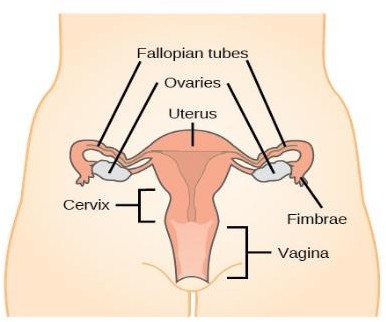




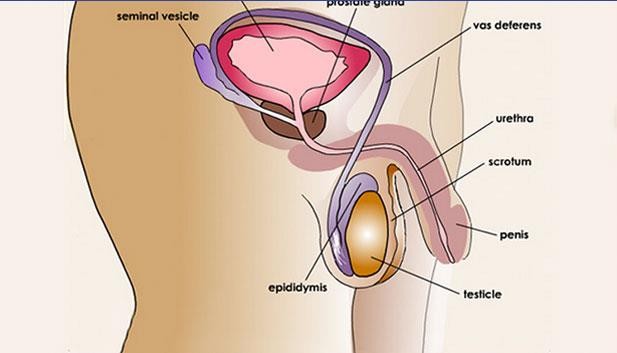
## THE HUMAN REPRODUCTIVE SYSTEM

One of the many seemingly magical things about human reproduction is that only one sperm can penetrate an egg. Sex, however, is not just for reproduction – not in humans. It helps strengthen relationships, encourages a man to stick around to care for his child, and affects not only health but also well-being (Tsiaras, 2006).

## 1.2. A. THE FEMALE REPRODUCTIVE SYSTEM

The ovaries produce 400,000 egg or so every 28 days. The ovum is 100,000 times larger than the sperm cell. The egg cell carries the X chromosome (VIllafuerte, SL, 2013). Puberty in girls usually starts between 8-13 years old along with all the bodily changes (breast, hair, skin, hips, and voice). Menarche (from the Greek word ‘moon’ and ‘beginning’), the first menstrual period would seal the growth spurt and signal the females’ sexual maturity.

## 1.2. B. THE MALE REPRODUCTIVE SYSTEM

The testes produce 200 million sperm cells/spermatozoa every week. It carries X or Y chromosome, which is the sex-determining cell (VIllafuerte, SL, 2013). Puberty starts around 10-15 years old. The testosterone hormone causes most of the changes in a boy’s body and men need sperm to reproduce.

Besides the physical changes occurs

like: voice, hair, size of penis, larynx, and brain, his brain also changes. Unlike women varying monthly to create menstrual cycle, the hormones in men’s brain are constantly active. This may be the reason why men are said to think about sex more than women.

## HUMAN SEXUAL RESPONSE

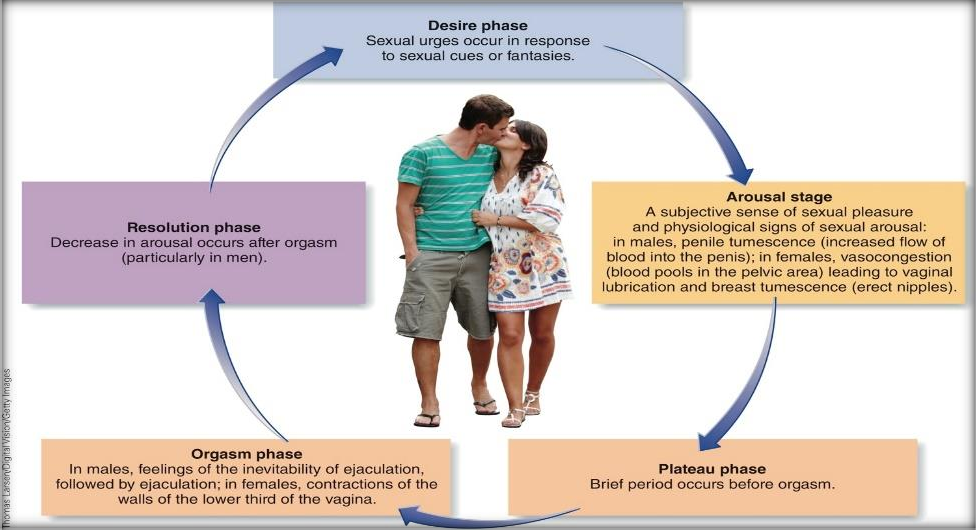
Biological factors such as presence of ***androgens***, ***estrogens*** and ***progesterone,*** prime people for sex. Sexual motivation, often referred to as ***libido***, is a person’s overall sexual drive or desire for sexual activity.

Sex hormones in most mammals, it control the ability to engage in sexual behavior. In humans, it do not directly regulate the ability to copulate. They are only one influence on the motivation to engage in sexual behaviors. Aside from biological factors, social factors such as work and family. And internal psychological factors like personality and stress have an impact.

***The Sexual Response Cycle*** is a model that describes the physiological responses that take place during sexual activity

According to William Masters and Virginia Johnson, the cycle consists of four phases:

1. Excitement (desire/arousal)
2. Plateau
3. Orgasm
4. Resolution



## 1.4. THE BASIC BIOLOGY OF SEXUAL BEHAVIORS: TEEN SEXUAL BEHAVIOR

At an early age, children acquire that sex appeal is a personal quality that people need to develop to the fullest. Adolescents and parents have different views on sex. Parents urge caution and restraint while a adolescents, experiencing strong sexual desire for the first time and eager for all pleasures life can offer, are frequently tempted to throw caution to the wind and indulge (Tria, et.al, 2012). TV, movies and music are not the only influences. Internet also provide teens with unlimited access to information on sex as well as a steady supply of people willing to talk about sex with them. They feel safe because they can remain anonymous while looking for information on sex. Sexual predators know this and manipulate young people into online relationships and later, set up a time and place to meet

## HUMAN SEXUALITY

Sexuality is much more than sexual feelings or sexual intercourse. It is an important part of who a person is and what she/he will become. It includes all the feelings, thoughts, and behaviors associated with being female and male, being attractive and being in love, as well as being in relationships that include sexual intimacy and sensual activity. It also includes enjoyment of the world as we know it through the five sense: taste, touch, smell, hearing, and sight.

## THE FIVE CIRCLES OF SEXUALITY

* + 1. **Sensuality.** It is awareness and feeling about your own body and other people’s bodies, especially the body of a sensual partner. It enables us to feel good about how our bodies’ look and feel and what they can do. It allows us to enjoy the pleasure our bodies can give us and others.
    2. **Sexual** **Intimacy.** The ability to be emotionally close to another human being and to accept human being and to accept closeness in return. Several aspects of intimacy include sharing intimacy, caring about another, liking or loving a person, emotional risk-taking and vulnerability to a loved one.

**8**

* + 1. **Sexual Identity.** It is a person’s understanding of who he/she is sexually, including the sense of being male or of belong female. It consists of three “interlocking pieces” that, together, affect how each person sees him/herself. Each “piece” is important.
    2. **Reproduction and Sexual Health.** These are a person’s capacity to reproduce and the behaviors and attitudes that make sexual relationships healthy and enjoyable.
    3. **Sexualization.** That aspect of sexuality in which people behave sexually to influence, manipulate, or control other people. Often called the “shadowy” side of human sexuality spans behaviors that range from the relatively harmless to the sadistically violent, cruel, and criminal. These sexual behaviors include flirting, seduction, withholding sex from an intimate partner to punish him/her to get something, sexual harassment, sexual abuse, and rape. Teens need to know that no one has the right to exploit them sexually and that they do not have the right to exploit anyone else sexually.

***Sexuality in adolescent youth (ages 13 to 19) -*** Once youth reached puberty and beyond, they experienced increased interest in romantic and sexual relationships and in genital sex behaviors***.*** As youth mature, they experienced strong emotional attachments to romantic partners and find it natural to express their feelings within sexual relationships***.*** There is no way to predict how a particular teenager will act sexually***.*** Overall, adolescents explore relationships with one another, fall in and out of love, and participate in sexual intercourse before the age of 20.

## THE CHEMISTRY OF LUST, LOVE, AND ATTACHMENT

There are physiological and psychological aspects in being turned on, being in love, and attached to another person. The chemistry of lust, love, and attachment lies in our brains, which is the humans’ most important ‘sex organ’. The unexplained mechanism responsible for sexual attraction lies in the brain and not in the genital areas.

## STAGE 1: LUST

* This is the first stage of love and is driven by the sex hormones testosterone and estrogen – in both men and women.
* Estrogen and testosterone are the two basic types of hormones present equally

in men and women’s body that excites the feeling of lust within the brain.

## STAGE 2: ATTRACTION

* This phase is said to be one of the beautiful moments of life. This is the phase when a person actually starts to feel the love.
* This is the amazing time when you are truly love-struck and can think of little else.
* Scientists think that three main neurotransmitters are involved in this stage; adrenaline, dopamine and serotonin.

### Adrenaline

* The initial stages of falling for someone activates your stress response, increasing your blood levels of adrenalin and cortisol.
* This has the charming effect that when you unexpectedly bump into your love one, you start to sweat, your heart races and your mouth goes dry.

### Dopamine

* Helen Fisher asked newly ‘love struck’ couples to have their brains examined

and discovered they have high levels of the neurotransmitter dopamine.

* This chemical stimulates ‘desire and reward’ by triggering an intense rush of pleasure.
* Fisher suggests “couples often show the signs of surging dopamine: increased energy, less need for sleep or food, focused attention and exquisite delight in smallest details of this novel relationship.”

***Serotonin***

* One of love's most important chemicals that may explain why when

you’re falling in love, your new lover keeps popping into your thoughts.

**Does love need to be blind?** Newly smitten lovers often idealize their partner, magnifying their virtues and explaining away their flaws *says Ellen Berscheid, a leading researcher on the psychology of love.* New couples also exalt the relationship itself. “It’s very common to think they have a relationship that's closer and more special than anyone else's”. Psychologists think we need this rose-tinted view. It makes us want to stay together to enter the next stage of love – attachment.

## STAGE 3: ATTACHMENT

* When a couple passes through the above two stages of love successfully, the time of bonding with each other becomes powerful.
* Attachment is a bond helping the couple to take their relationship to advanced levels. It instigates the feeling of bearing children and falling in love with them wholeheartedly.
* Scientists think there might be two major hormones involved in this feeling of attachment; oxytocin and vasopressin.

### Oxytocin – The Cuddle Hormone

* Oxytocin is a powerful hormone released by men and women during orgasm.
* It probably deepens the feelings of attachment and makes couples feel much closer to one another after they have had sex. The theory goes that the more sex a couple has, the deeper their bond becomes.
* Oxytocin also seems to help cement the strong bond between mum and baby and is released during childbirth.
* It is also responsible for a mum’s breast automatically releasing milk at the

mere sight or sound of her young baby.

### Vasopressin

* Vasopressin is another important hormone in the long-term commitment stage and is released after sex.
* Vasopressin (also called anti-diuretic hormone) works with your kidneys to control thirst. Its potential role in long-term relationships was discovered when scientists looked at the prairie vole.
* Prairie voles indulge in far more sex than is strictly necessary for the purposes of reproduction.
* They also – like humans - form fairly stable pair-bonds.

## What can we do?

Understanding the science of lust, attraction, and attachment can help you develop more realistic expectations of your relationships. Below are some tools to guide you through the stages of love:

* + 1. Don’t mistake lust for love - give a new relationship time before you start dreaming of a future together.
    2. Keep the dopamine flowing in a long-term relationship by having date nights, studying your lessons, or going on trips in which you do novel and exciting things together. Perhaps you can go hiking, climb a rock climbing wall, or go and see a thrilling movie.
    3. Keep the oxytocin flowing by writing cards and or sending text messages, think of your partner when she's not around, share your hopes and dreams, and support those of your partner.
    4. If you’re the jealous, controlling type, start developing your own activities and friendships that make you feel important and cared about.

*With an irresistible cocktail of chemicals, our brain entices us to fall in love. We call it love. It feels like love. But the most exhilarating of all human emotions is probably nature’s beautiful way of keeping the human species alive and reproducing. Real love lasts and is not about our initial biochemical high -- because that high can never last. I suppose its purpose is only to get people together. However, staying together is about a much deeper emotional intimacy and commitment, not brain chemicals and hormones.*

## THE DIVERSITY OF HUMAN SEXUALITY

There are many ‘rules’ about what men and women can/should do that have

nothing to do with the way their bodies are built or function.

**Gender Bias** means holding stereotyped opinions about people according to their gender.

### What is sexual orientation?

It refers to an enduring pattern of emotional, romantic, and/or sexual attractions to men, women, or both sexes. It aalso refers to a person’s sense of identity based on those attractions, related behaviors, and membership in a community of others who share those attractions.

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## SEXUAL HEALTH AND SEXUALLY TRANSMITTED DISEASES/INFECTIONS

### Sexual Intercourse

It is one of the most common behaviors among humans. It is a behavior that may produce sexual pleasure that often culminates in orgasm in females and in males***.*** It may result in pregnancy or STDs.

### Premarital Sex

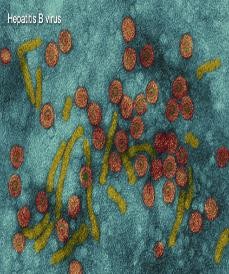
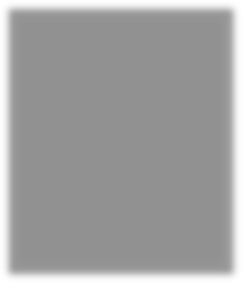
It is a sexual activity practices by people who are unmarried. Also refers to any sexual relations a person has before marriage***.*** Also called as non-marital sex, youthful sex, adolescent sex, and young-adult sex***.*** People who have premarital sex are recommended by health professionals to take precautions to protect themselves against sexually transmitted infections such as HIV/Aids.

### Sexually Transmitted Infections (STI)

It is also known as Venereal Diseases (VD). They are passed through sexual contact, genital contact, vaginal intercourse, oral sex and anal sex. Evolution of terms: from "venereal disease" to "sexually transmitted disease" to "sexually transmitted infection” = broader range of meaning, can be passed without disease and don't have to be ill to infect others.

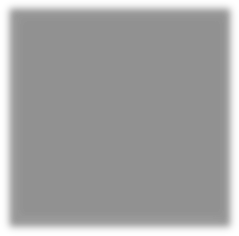
Example of STIs:

## Hepatitis B



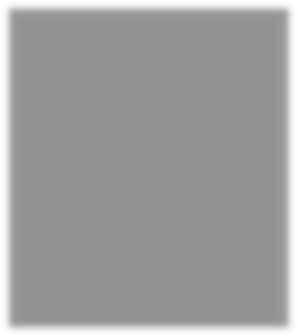
* Liver damage
* Spreads through blood and other body fluids.
* Sex, needle sharing, and at birth
* Razors and toothbrushes
* No cure, but drugs can keep the virus in check
* Has vaccine to prevent it

## Herpes Simplex Virus Type 1



* Signs and symptoms: occasional cold sores or "fever blisters" on the lips. Small blister or sores on the genitals are also possible.

## Herpes Simplex Virus Type 2



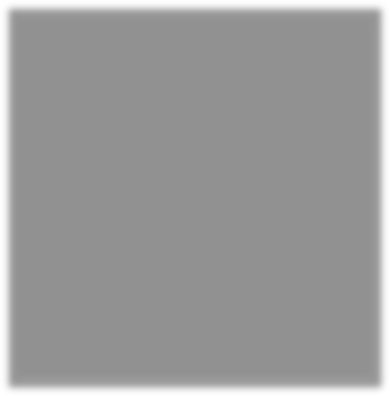
* Genital herpes
* Caused hsv-2
* Highly contagious
* Spread via intercourse direct contact with a sore
* No cure
* Antiviral drugs help clear up symptoms quickly

Symptoms:

* Fluid-filled blisters
* Painful, crusted on anus, genitals, thighs, or buttocks. Spread via oral contact

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* + 1. **Syphilis**
* Asymptomatic



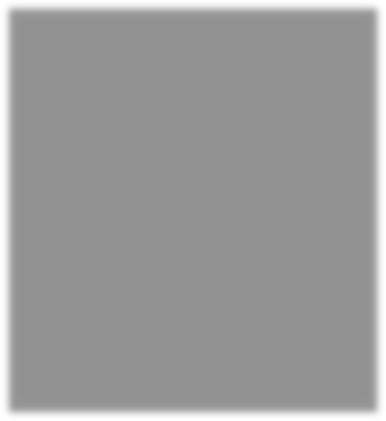
* Can lead to paralysis, blindness, and death
* Can be cured with antibiotics.

Signs and symptoms:

* Firm, round, painless sore on the genitals or anus
* Spreads through direct contact with sore
* Rash on the soles, palms
* Swollen glands, fever, hair loss, or fatigue
* Damage heart, brain, liver, nerves, and eyes

## The Clap (Gonorrhea)

* Leads to infertility if untreated



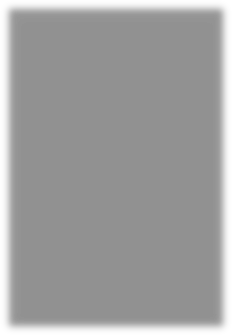
* Antibiotics stops infection

Symptoms:

* Burning urination/discharge
* No early symptoms
* Later skin rashes In men:
* Discharge from the penis, swollen testicles.

In women:

* Vaginal discharge, pelvic pain, spotting
* May be confused with
* UTI or vaginal infection.

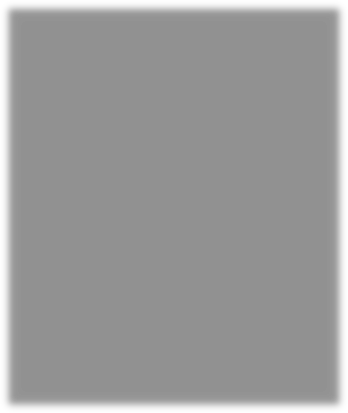


## Crabs (Pubic Lice)

* Treated with over-the-counter lotions.

Symptoms: intense itching, tiny eggs attached to pubic hair, or crawling lice

## Genital Warts (HPV)



* Skin-to-skin contact enough to spread HPV leads to cervical or anal cancer.

Signs:

* Pink or flesh-colored
* Raised/flat, cauliflower shaped

### HIV/AIDS

What is HIV?

* “Human immunodeficiency virus”
* HIV is the virus that causes aids.
* Preventable, manageable but not curable.

What is AIDS?

* “Acquired immunodeficiency syndrome”
  + A syndrome => several manifestations of the breakdown in body’s

immune system

* + Developed in people who have been infected by HIV

## How do people get AIDS?

1. Through Bodily Fluids
   * Blood products
   * Semen
   * Vaginal fluids
2. Intravenous (IV) Drug Abuse
   * Sharing needles
   * Unsterilized blades
3. Through Sex
   * Unprotected intercourse
   * Oral
   * Anal
4. Mother-to-Baby
   * Before birth
   * During birth

You cannot contract aids from:

* + Clothing
  + Beds
  + Combs or hairbrushes
  + Coughing or sneezing
  + Drinking fountains
  + Door knobs
  + Bath tub
  + Hugging, kissing shaking hands
  + Sharing of food, silverware, nail

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## TEENAGE PREGNANCY

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This is pregnancy in human females under the age of 20 at the time that the pregnancy ends.

### Prevention of Teenage Pregnancy

* + - Comprehensive education
    - Access to birth control

## METHODS OF CONTRACEPTION

**Contraception** is also known as birth control and fertility control. It is a method or device used to prevent pregnancy. It is a deliberate prevention of conception or impregnation.

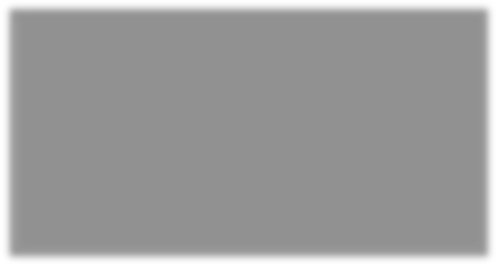
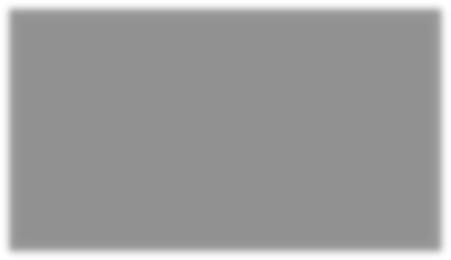
1. **Natural birth control.** Natural control methods that people do to help prevent an unintended pregnancy. It requires commitment when you make the decision, discipline and self-control for it to be effective.

## Examples of Natural Method:

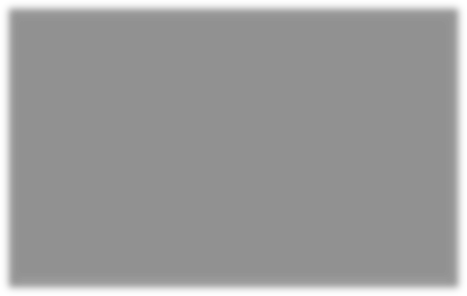
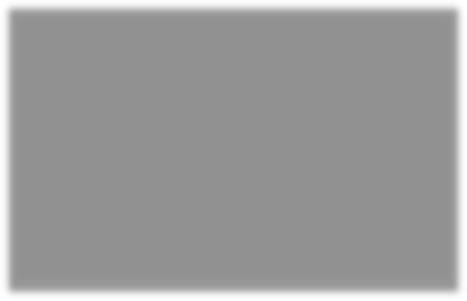
* 1. **Abstinence** is restraining from sexual intercourse.
  2. **Calendar method.** Also called as rhythm method. It means no sex during days when a women is fertile.
  3. **Basal** **Body** **Temperature.** Indicates the woman’s temperature at rest. Before the day of ovulation and during ovulation, BBT falls at 0.5 degree; it increases to a full degree because of progesterone and maintain its level throughout the menstrual cycle.
  4. **Cervical Mucus Method**. The basis of this method is the change in the cervical mucus during ovulation. During ovulation, the cervical mucus is copious, thin, and watery.
  5. **Symptothermal Method**. Combination of BBT and cervical mucus method.
  6. **Ovulation detection.** It uses over-the-counter kit that requires the urine sample of the woman. It can predict ovulation through the surge of luteinizing hormone that happens 12 to 24 hours before ovulation.
  7. **Coitus Interruptus.** One of the oldest methods. Also known as withdrawal method.

1. **Artificial birth control.** Artificial control methods to help prevent unintended pregnancy.

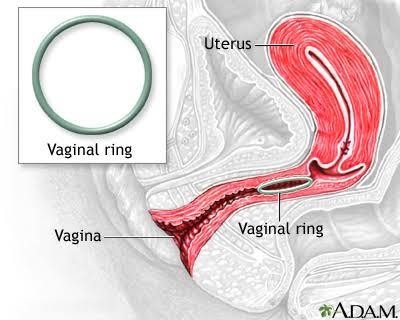
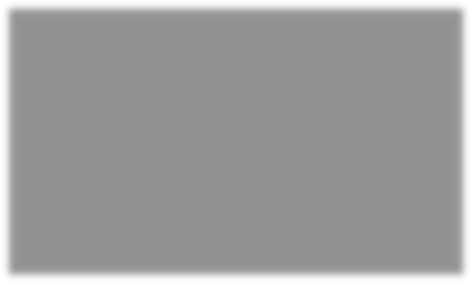
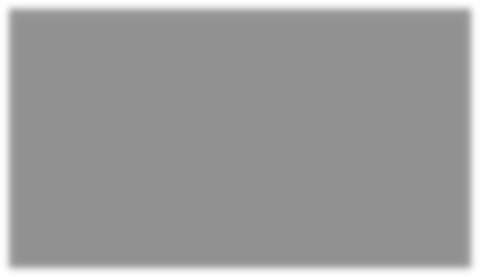
## Example of Artificial Methods:



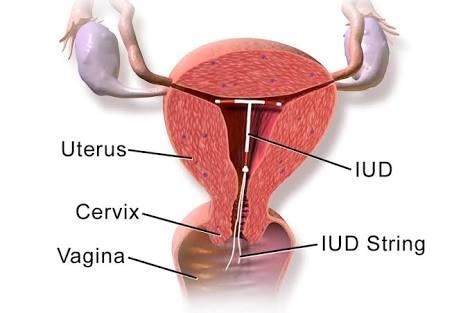
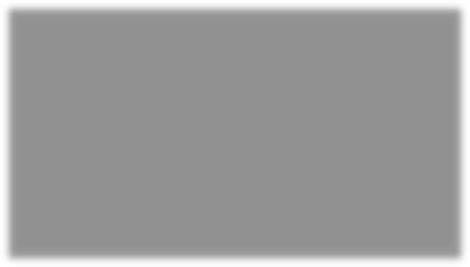
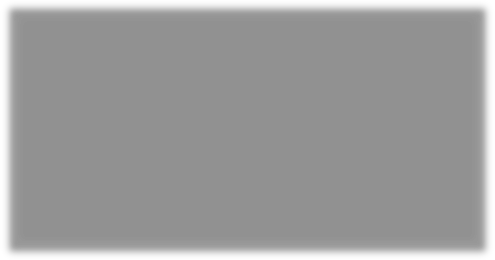
**FEMALE** **CONDOM** **CERVICAL** **CAP**



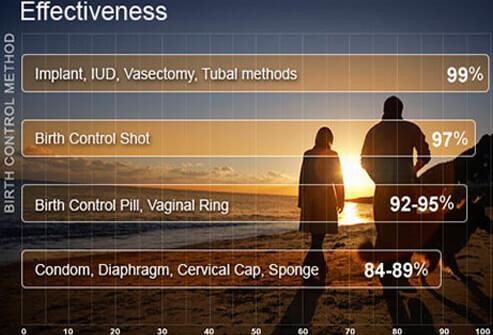
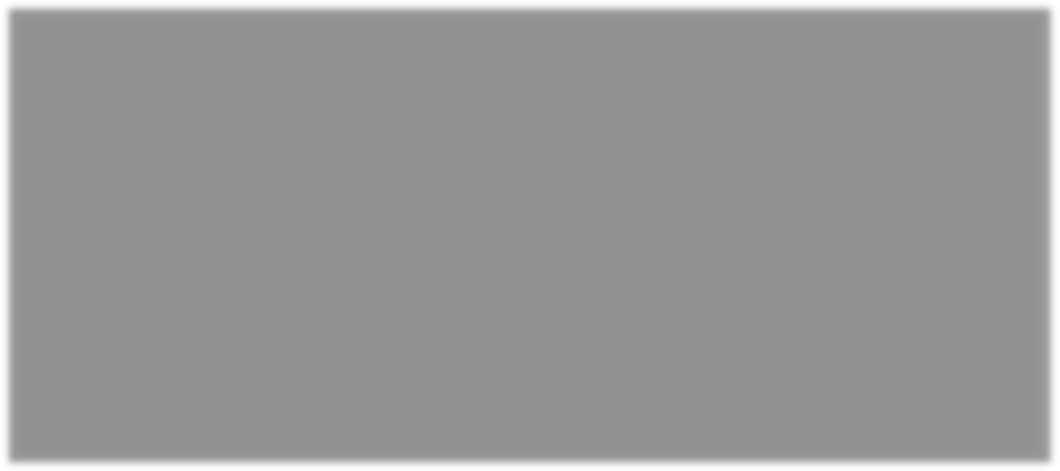
**SPONGE** **BIRTH CONTROL PATCH**



**TUBAL LIGATION** **VAGINAL RING**



**DIAPHRAGM** **INTRAUTERINE** **DEVICE**



**“WE CANNOT ALWAYS BUILD THE FUTURE FOR OUR YOUTH,**

## BUT WE CAN BUILD OUR YOUTH FOR THE FUTURE.

**-** [**FRANKLIN D. ROOSEVELT**](https://www.goodreads.com/author/show/219075.Franklin_D_Roosevelt)

## SUMMARY

This module discussed about the sexual development involving the human reproductive system, erogenous zones, sexual behavior and human sexual responses. It also demonstrated critical and reflective thought in understanding one’s sexuality, chemistry of lust, love and attachment &the psychological aspect of being turned on; and, examine the diversity of human sexuality, sexual health, sexually transmitted diseases and methods of contraception.

Furthermore, this section emphasized the importance of understanding our Sexual Self. It tackled about not only how to understand but to normalize the discussion on Sex and Sexual Self. It also differentiated lust, attraction and attachment, and suggested what we can do to develop a more realistic relationship. Learning these things is important in making rash decisions in life.