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GE1-NEW-SIM - CHED

Understanding the Self (University of Mindanao)



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UNIVERSITY OF MINDANAO
Tagum College

Department of Arts and Sciences Education
Social Sciences Discipline

Physically Distanced but Academically Engaged

Self-Instructional Manual (SIM) for Self-Directed Learning (SDL)

Course/Subject: **GE 1** Understanding the Self

Name of Teacher: **Maria Carolina L. Nuñeza,MAIC**
Justice M.Pagente, MA-Theo
Neofenhae Jerilyn L. Madulara, LPT

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Course Outline : GE 1-Understanding the Self

Course Coordinator:	Maria Carolina Lee-Nuñeza, MAIC Justice Pagente, MA Theo Neofenhae Jerilyn L. Madulara, Lpt
Email:	carole_88@yahoo.com pagente.just@gmail.com neofenhaejerilyn12@gmail.com
Student Consultation:	By appointment
Mobile:	09997421670 09079225146 09756742551
Phone:	N/A
Effectivity Date:	June 2020
Mode of Delivery:	Blended (On-line with face to face or virtual sessions)
Time Frame:	54 Hours
Student Workload:	Expected Self-Directed Learning
Requisites:	None
Credit:	3
Attendance Requirements:	A minimum of 95% attendance is required at all scheduled virtual or face to face sessions.

Course Outline Policy

Areas of Concern	Details
Contact and Non-contact Hours	This 3-unit course self-instructional manual is designed for blended learning mode of instructional delivery with scheduled face to face or virtual sessions. The expected number of hours will be 54, including the face to face or virtual meetings. A Learning Management System (LMS), Quipper, will be used to facilitate your learning. Other

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	sessions may also be conducted through online communication channels such as Facebook, Messenger, WhatsApp, Viber, E-mail, Line, Zoom, Skype, or any other similar applications. You may also contact the course coordinator through a mobile number or telephone.
Assessment Task Submission	Submission of assessment tasks shall be on the 3rd, 5th, 7th, and 9th week of the term. The assessment paper shall be attached with a cover page indicating the title of the assessment task (if the task is a performance), the name of the course coordinator, date of submission, and the name of the student. The document should be e-mailed to the course coordinator. It is also expected that you already paid your tuition and other fees before the submission of the assessment task. If the assessment task is done in real-time through the features in the Learning Management System, the schedule shall be arranged ahead of time by the course coordinator.
Turnitin submission (if necessary)	To ensure honesty and authenticity, all assessment tasks are required to be submitted through ***Turnitin*** with a maximum similarity index of 30% allowed. This means that if your paper goes beyond 30%, the students will either opt to redo her/his paper or explain in writing addressed to the course coordinator the reasons for the similarity. Also, if the document has reached a more than 30% similarity index, the student may be called for disciplinary action following the University's OPM on Intellectual and Academic Honesty. Please note that academic dishonesty such as cheating and commissioning other students or people to complete the task for you have severe punishments (reprimand, warning, expulsion).
Penalties for Late Assignments / Assessments	The score for an assessment item submitted after the designated time on the due date, without an approved extension of time, will be reduced by 5% of the possible maximum score for that assessment item for each day that the assessment item is late. However, if the late submission of the assessment paper has a valid reason, a letter of explanation should be submitted and approved by the course coordinator. If necessary, you will also be required to present/attach pieces of evidence.

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Return of Assignments / Assessments	Assessment tasks will be returned to you within two (2) weeks after the submission. This will be returned through e-mail or via the Quipper. For group assessment tasks, the course coordinator will require some or few of the students for online or virtual sessions to ask clarificatory questions to validate the originality of the assessment task submitted and to ensure that all the group members are involved.
Assignment Resubmission	You should request in writing addressed to the course coordinator your intention to resubmit an assessment task. The resubmission is premised on the student's failure to comply with the similarity index and other reasonable grounds such as academic literacy three (3) standards or other reasonable circumstances, e.g., illness, accident financial constraints.
Re-marking of Assessment Papers and Appeal	You should request in writing addressed to the course coordinator your intention to appeal or contest the score given to an assessment task. The letter should explicitly explain the reasons/points to contest the grade. The course coordinator shall communicate with you on the approval and disapproval of the request. If disapproved by the course coordinator, you can elevate your case to the program head or the dean with the original letter of request. The final decision will come from the dean of the college.
Grading System	Your grades will be based on the following: Examinations *First to Third* *30%* *Final* *30%* **= 60%** Class Participations *Quizzes* *10%* *Assignments* *5%* *Research/Requirements* *15%* *Oral Recitation* *10%* **= 40%** **Total** **= 100%** Submission of the final grades shall follow the usual University system and procedures.
Preferred Referencing Style	Use the general practice of the APA 6th Edition.
Student Communication	You are required to have an e-mail account, which is a requirement to access the **LMS** portal. Then, the course

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	coordinator shall enroll the students to have access to the materials and resources of the course. You may call or send SMS to your course coordinator through his/her phone number. Online communication channels, such as those stated above, may be used. You can also meet the course coordinator in person through the scheduled face to face sessions to raise your issues and concerns.
Contact Details of the Dean	**Dr. Gina Fe G. Israel** Dean of College E-mail: deansofficetagum@umindanao.edu.ph Phone: 0915 832 5092 / 0909 994 2314 **Marck Lester L. Navales, CPA, MBA** Assistant Dean E-mail: navalesmarck@umindanao.edu.ph Phone: 0975 0517 851
Contact Details of the Program Head	**Dr. Ritchel P. Villaver** E-mail: ritchel_villaver@umindanao.edu.ph Phone: 0917 708 3295
Students with Special Needs	Students with special needs shall communicate with the course coordinator about the nature of his or her special needs. Depending on the nature of the need, the course coordinator with the approval of the program head may provide alternative assessment tasks or extension of the deadline for submission of assessment tasks. However, the alternative assessment tasks should still be in the service of achieving the desired course learning outcomes.
Library Contact Details	**Clarissa R. Donayre, MSLS** E-mail: lictagum@umindanao.edu.ph Phone: 0927 395 1639
Well-being Welfare Support Help Desk Contact Details	**Rochen D. Yntig, RGC** GSTC Head E-mail: chenny.yntig@gmail.com Phone: 0932 771 7219 **Mersun Faith A. Delco, RPm** Psychometrician E-mail: mersunfaithdelco@gmail.com Phone: 0927 608 6037 **Alfred Joshua M. Navarro** Facilitator

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	E-mail: is40fotb@gmail.com Phone: 0977 341 6064

Course Information – See or download the course syllabus in Quipper

CC's Voice: *Hello prospective professionals! Welcome to GE 1: Understanding the Self. This course is intended to facilitate the exploration of the issues and concerns regarding the self and identity for a better self-understanding. It is important to be able to address issues about the self from the philosophical, sociological, anthropological, and psychological point of view and even from the Eastern and Western perspectives- to define one's purpose and act accordingly. Specifically, it outlines the theoretical concepts and principles related to understanding the self as well as provide answers to the questions "who am I?" and "what am I?"*

CO *At the end of this course, the students are expected to understand the construct of the self from various disciplinal perspectives; examine the different influences, factors, and forces that affect the development of the personal self and identity such as gender, culture, family and relationships; and apply the new skills and theoretical underpinnings on how to manage and care for the different aspects of the self and identity. Thus, in this course you are expected to become more aware of your self-concept about your body image, self-image, ideal self, true self and social self. Furthermore, you are also expected to reflect on your selfhood in relation to your national identity.*

Let us begin!

Let us begin!

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BIG PICTURE A

A Holistic Approach in Understanding the Self

Big Picture A

Week 1-3: Unit Learning Outcomes (ULO): At the end of the unit, you are expected to:

a. Explain the different representations and conceptualizations of the self from various disciplinal perspectives;
b. Explain why it is important to understand the self.

Big Picture in Focus:

ULOa. Explain the different representations and conceptualizations of the self from various disciplinal perspectives;
ULOb. Explain why it is important to understand the self.

Metalanguage

In this section, the most essential terms relevant to the study of GE1 and to demonstrate ***ULOa*** and ***ULOb*** will be operationally defined to establish a common frame of reference as to how the texts work in your chosen field or career. You will encounter these terms as we go through the study and understanding of the Self. Please refer to these definitions in case you will encounter difficulty in understanding the philosophical, sociological, anthropological, and psychological concepts.

Please proceed immediately to the "Essential Knowledge" part since the first lesson is also definition of essential terms.

Essential Knowledge

To perform the aforesaid big picture (unit learning outcomes) for the first three (3) weeks of the course, you need to fully understand the following essential knowledge that will be laid down in the succeeding pages. Please note that you are not limited to exclusively refer to these resources. Thus, you are expected to utilize other books, research articles and other resources that are available in the university's library e.g. ***ebrary, search.proquest.com etc.***

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- The persistent question, “Who am I?” is rooted in the human need to understand the basis of the experiences of the “self.” When people are asked to explain their understanding of the word, the usual answers are: “It’s who I am.” “It’s me, my essence.” “It’s what makes me unique and different from everyone else.”

- For a more meaningful understanding of the “self,” numerous studies have been conducted and various approaches have been developed from concepts about it. Important *philosophers* from ancient to contemporary times sought to describe the essential qualities that compose a person’s uniqueness.

- On the other hand, *sociology* sees the “self” as a product of social interactions, developed over time through social activities and experiences.

- *Anthropology* views the “self” as a culturally shaped construct or idea. Anthropologists assert that it is an autonomous participant in the society as much as it is submerged in the community.

- Meanwhile, rather than giving a definition, *psychology* sees the “self” as having characteristics or properties that can be used to describe it. Pioneers in the study pointed out that the “self” is related to its physical and social environment, it is unique, and it is necessary to its experiences.

- Eastern and Western civilizations have always sought to understand the “self.” Their views, however, stand on different perspectives. British philosopher Alan Watts talked about the great myths of the “self.” However, it should be noted that the term “myth” here is not used to describe a false story, rather it is used as a means to interpret a reality.

- According to Watts, the pervading myth in the West is that “the world is an artefact.” This means there is a clear distinction between the creator and the creation. This perspective indicates that the Western interpretation of the “self” possesses an internal distinction from its external environment. That even though the “self” functions in the world, the “self” is still its own. In the East however, the myth is that “the world is a drama and all things are actors with specific parts to play.” There is no distinction between the creator and the creation as all that exists is immersed in one and the same existence. This perspective suggests that the self in Eastern traditions is seen through the eyes of a community, rather than a detached, single entity.

- Learning the various fundamental concepts of the “self” is significant because these ideas lay the foundation that will foster in you, the learner, a deep reflection and insight into the continuous pursuit of self-discovery.

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Introductory Discussion



https://elevatemyvibe.com/products/the-secret-life-of-water-book-by-masaru-emoto

Lesson 1- The Self from Various Philosophical Perspectives

- How did ancient thinkers view a human being? Who were those curious enough to study how human beings perceive themselves? One aspect that makes us humans different from all other creatures on earth is our capacity to build on knowledge. We learn, we apply it in our lives, and we use acquired ideas to create.

- The need to understand the "self" is founded on the views of the early thinkers. But what is philosophy? At its simplest, philosophy means "loving knowledge" or "loving wisdom." It is derived from the Greek words, phileo- (loving) and Sophia (knowledge, wisdom). The term philosophy as originally used by the Greeks meant "the pursuit of knowledge for its own sake."

- Let us find out the different philosophical views in the explanation of self. But before going into the details of the significant contributions of the philosophers during the early and modern times in the understanding of the self, let us have an exercise first.

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Self Help: You can also refer to the sources below to help you further understand the lesson:

*Alata,E.,Caslib,B.,Serafica,J.& Pawilen,R.A. (2018). *Understanding the Self.* (1st ed). Rex Bookstore. Manila, Philippines.

*Go-Monilla,Ma.Joycelyn & Ramirez, Normaliza C.(2018). *Understanding the self*. Quezon City: C & E Publishing, Inc.

*McLeod, Saul. (2018). Jean Piaget's theory and stages of cognitive development. Retrieved from: https://www.simplypsychology.org/piaget.html

*Otig, Vergie; Gallinero, Winston; Bataga, Noemi; Salado, Fritzie; Visande, Josephine. (2018). *A Holistic Approach in Understanding the Self*. Mutya Publishing House, Inc. Malabon City.

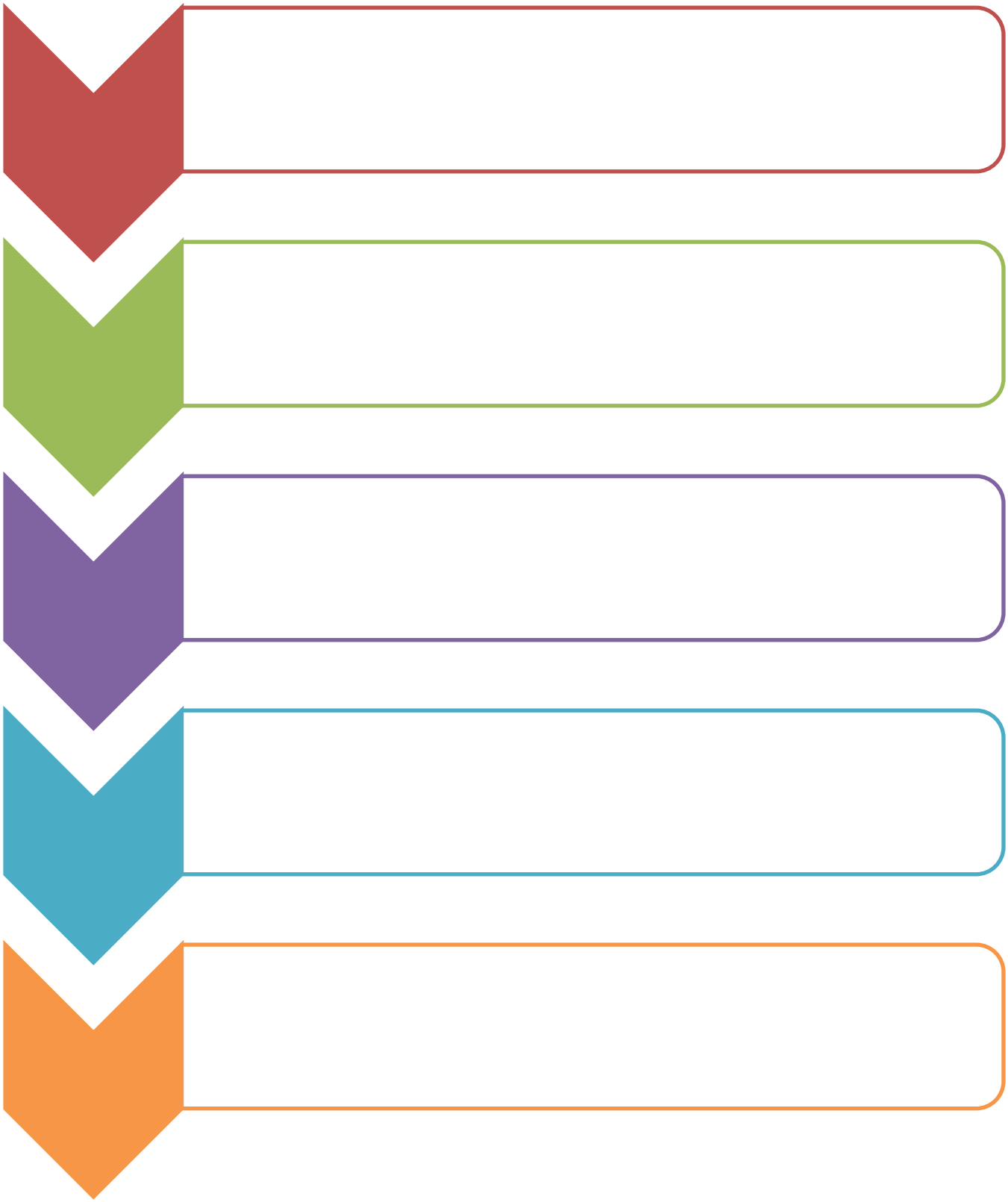
Diagnostic Exercise: How do you view yourself?

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Write 5 adjectives that describe yourself and make sentences using these adjectives.

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Let's Check

Activity 1. List down your salient characteristics when you were in elementary, in high

My Elementary Self	My High School Self	My College Self

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Activity 2. After you have examined yourself in its different stages, fill out the following table:

Similarities in All Stages of My "Self"	Differences in My "Self" across the Three Stages of My Life	Possible Reasons for the Differences in Me

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Let's Analyze

Activity 1. Do you truly know yourself?
Answer the following questions about your "self" as fully and precisely as you can.

1. How would you characterize your "self"?

2. What makes you stand out from the rest? What makes your "self"?

3. How is your "self" connected to your body?

4. What will happen to your "self" after you die?

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5. Can one truly know the “self”? Do you want to know more about the self? Why or Why not?

Analysis. Were you able to answer the questions above with ease? Why? Which questions did you find easiest to answer? Which ones are difficult? Why?

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Big Picture in Focus:

ULOa. Explain the different representations and conceptualizations of the self from various disciplinal perspectives.

Metalanguage

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Essential Knowledge

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The Avocado/Artichoke Model:

Metaphors for Human Nature



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1. PHILOSOPHICAL VIEW OF SELF

1.1 The Avocado/Artichoke Model: Metaphors for Human Nature

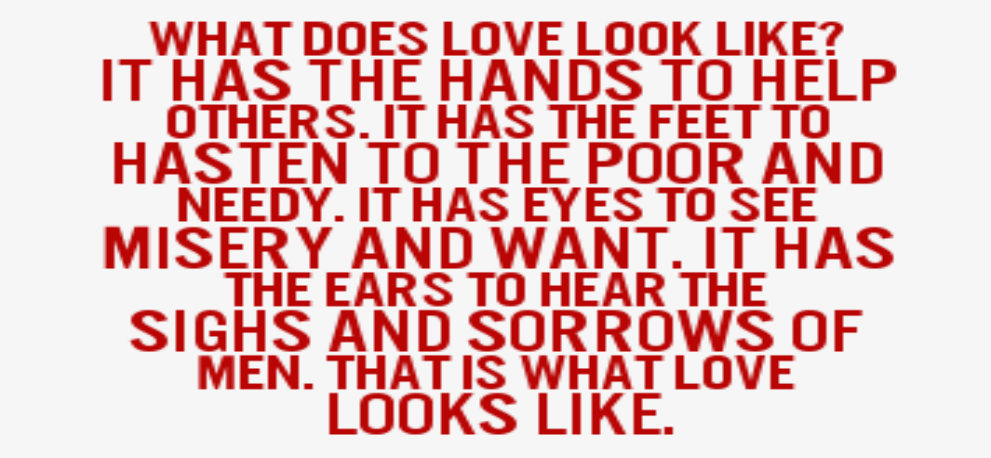
Are we more like avocados or more like of artichokes? If we could peel away our layers would we find a central core or merely emptiness as the last layer is removed? Do we consist entirely of our layers – genetic instructions or environmental effects- or is there something central that contains and represents the essence of who and what we are.

1.1.1 AVOCADO- An enduring stable self is seen as existing at the core of a person. The seed at the center contains all the essential information about what makes an avocado an avocado. If the avocado seed is planted a new avocado will grow which when it reaches its maturity is capable of producing another generation of avocado

1.1.2 ARTICHOKE- consists of spiny layer that can be peeled off one after the other. When the last layer is removed there is nothing left. The heart of the artichoke is its base yet it does not contain the essence of the artichoke. The artichoke is nothing but its layers.

1.1.3 Greek Rationalist Tradition – Plato and Aristotle

Plato and Aristotle valued reason as defining human nature, both identified men more with the rational element and women more with the irrational element- emotions and the body. The soul represents the highest faculty of human nature. By proclaiming the superiority of human reason our essence as a person is captured (avocado view) and to distinguish us from other animals.



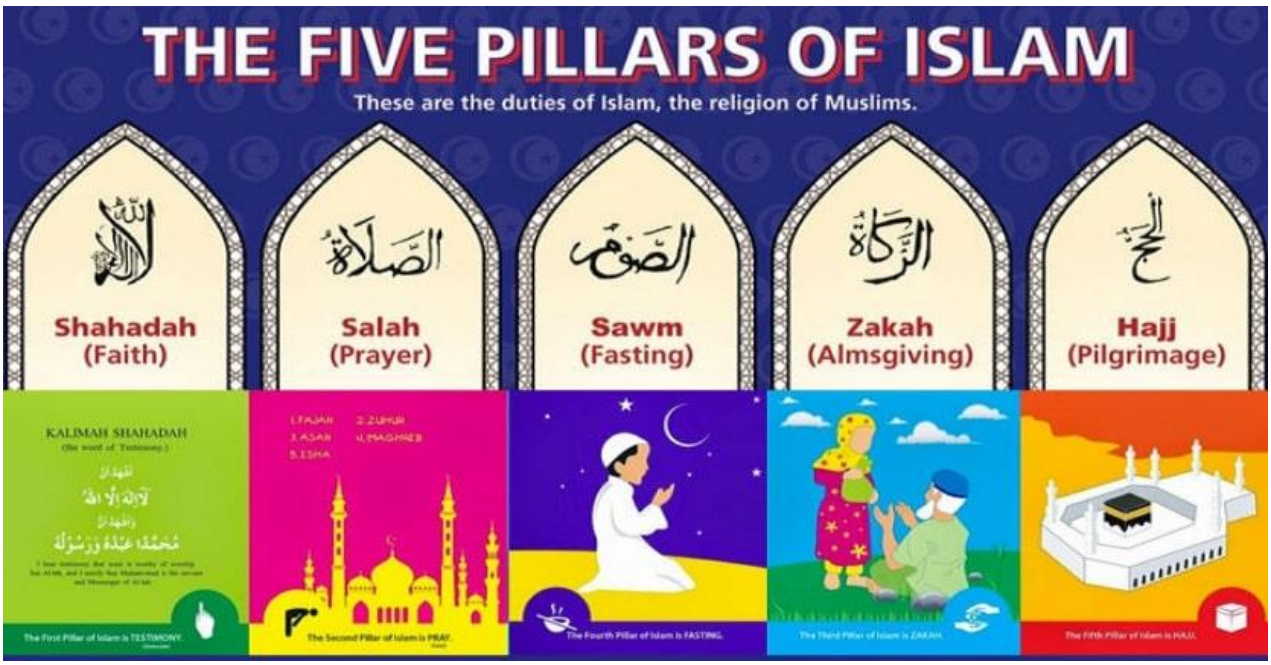
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1.1.4 Theocentric Tradition – St. Augustine

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- The philosophy of man is fundamentally a philosophy of love.
- To be human is to be composite of body and soul.
- Man is ultimately meant to be happy.
- Happiness is the end of every man.



https://www.learnquranonline.uk/pillars-of-Islam

1.1.5 Islamic Traditon (ISLAM)

- Humans (male and female) are created in the “form of God (Allah)”.
- Nafs- the self, psyche ego or soul. The false, temporary identities that keep humans from experiencing their true spiritual essence.

1.1.6 The Existentialism or the Self-Created Self – Jean Paul Sartre

- Humans had the capacity to create their own human nature.
- We are not born with a fixed human nature, an essence to tell us what we are and what we must become.
- Existence precedes essence.
- Asserts that a person comes into being as a bare existence and exists without a fixed essence.
- By choosing and standing accountable for our choices, we can create a “self”.
- Everything is within our control.

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1.2 We will begin our study with the avocado, because it has had a profound impact on western culture. Greek rationalist thought and Hebrew religious thought became intertwined as Christianity came to theological maturity and planted its Hebrew roots in Greek soil. These 2 thought systems represent the avocado view of human nature in the west.



https://www.hindustantimes.com/art-and-culture/merry-christmas-a-guide-to-the-history-significance-and-traditions-of-the-festival/story-5FnWjwoZdokmgyB8b2vWFO.html

1.3 The Judaic and Christian Traditions

The Hebrew scriptures assert that we human are made in the image and likeness of God. Humans shared in the divine nature of God. Like the Creator we know who we are, we are self-conscious and we have the capacity to love. Like the avocado, we have fleshy outward appearance which makes us appear similar to other animals, but at our core we share the divine nature and that makes us unique. The Judaic and Christian traditions affirm that what makes you a person is your special creation in the image of God**.**

- ❑ 1. 2 Corinthians 9:6 The point is this: 'Whoever sows sparingly will also reap sparingly, and whoever sows bountifully will also reap bountifully."
- ❑ 2. Galatians 6:8 "Those who live only to satisfy their own sinful nature will harvest decay and death from that sinful nature. But those who live to please the Spirit will harvest everlasting life from the Spirit."
- ❑ 3. Proverbs 14:14 "The faithless will be fully repaid for their ways, and the good rewarded for theirs."

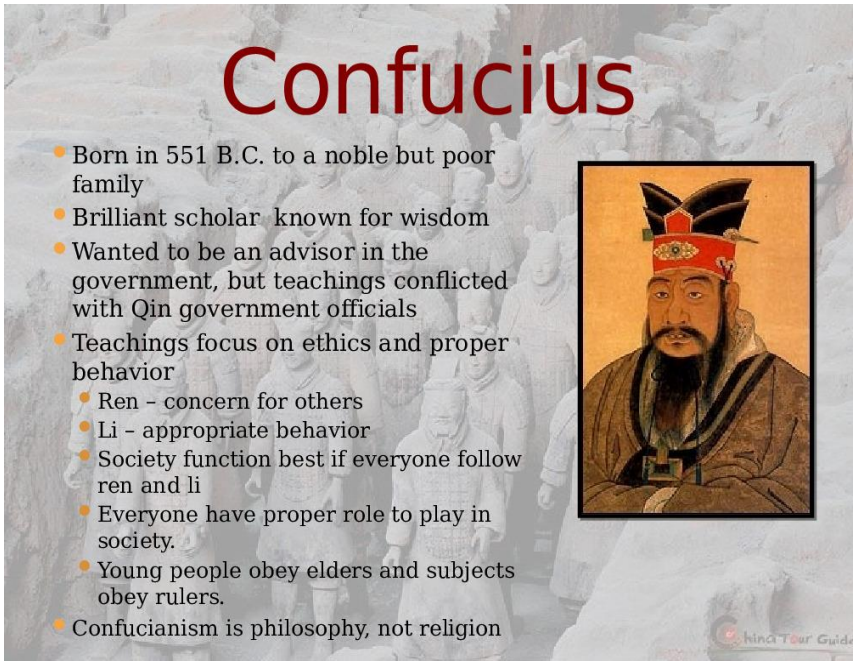
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1.4 Islam Tradition affirms this same human uniqueness.

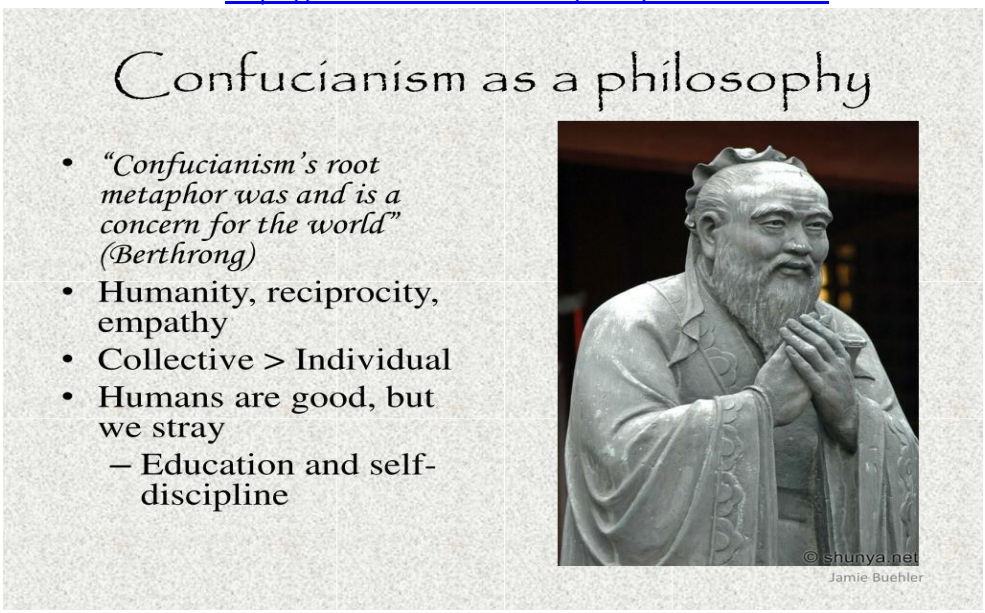
1.5 ORIENTAL CHINESE PHILOSOPHY

1.5.1CONFUCIANISM doctrines are found in the Analects (Conversations of Confucius). The core of Confucian thought is the **Golden Rule** or the principle of reciprocity: **"Do not do to others what you would not want others to do to you."** Thus, the basic virtue or proper conduct is knowing how to act in relation to others. The most important of relationships are the **Five Cardinal Relationships**: between ruler and minster, between father and son, between husband and wife, between brothers, and between friends. Hence, **the self is known as a relational self**. Another important feature in Confucian thought is the individual's greatest mission of attaining self-realization wherein self-cultivation is instrumental. **Self-cultivation could be accomplished by knowing one's role in society and acting accordingly.** Moral character is perfected by continuously taking every opportunity to improve oneself in thought and action. **There will be harmonious relationships when individuals follow the rules of proper social behavior.** The individual is set to respond to what is socially required rather than to one's personal needs and goals. **Hence, the self is a subdued self (Ho,1995.)**



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https://www.smackslide.com/slide/slide-1-ebohz4



https://www.slideserve.com/drew/confucianism

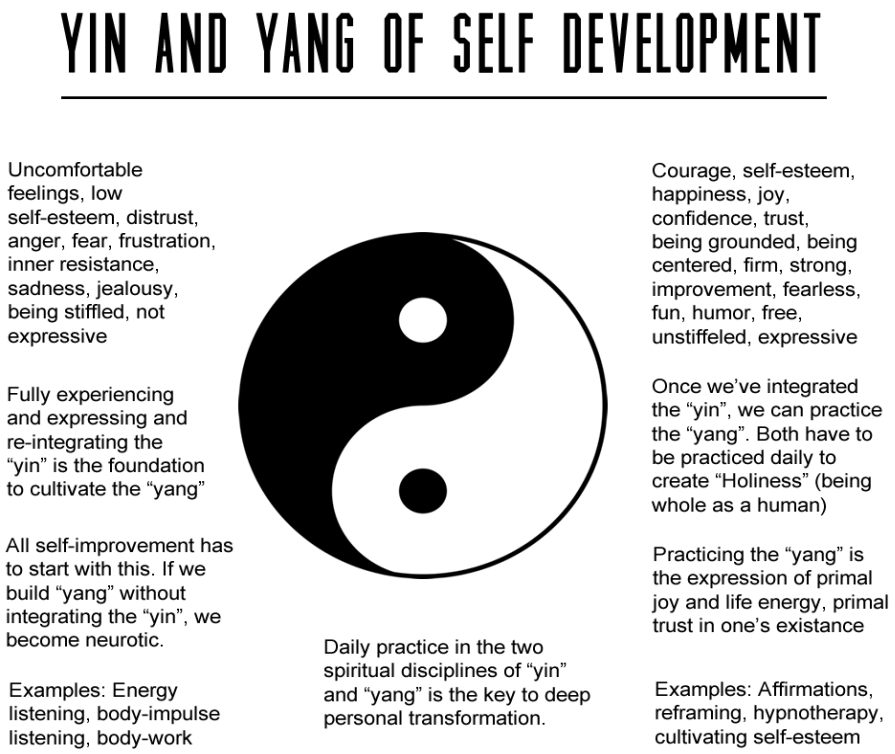


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1.5.2 TAOISM is a Chinese counterculture. Taoists reject the Confucian idea of a relational self. To them, the self is an extension of the cosmos, not of social relationships. The self is described as one of the limitless forms of the Tao (Ho,1995). The **Tao is commonly regarded as Nature** that is the foundation of all that exists (Garcia,2008). It is not bounded by time and space.The ideal is to identify with the Tao. **The perfect man has no self.** Selflessness is attained when the distinction between "I" and "other" dissolves**.** Consequently,the individual may behave spontaneously, just going with the flow of the Tao. **The selfless person leads a balanced life, in harmony with both nature and society (Ho,1995). Taoist believe that simplicity, spontaneity and harmony with nature should govern one's life.** Individuals must seek to understand and act in accordance with the natural order. **There should be unity and harmony among opposing elements: the Yin and Yang (Abella, 2016**). Hence, there is oneness of the Tao.



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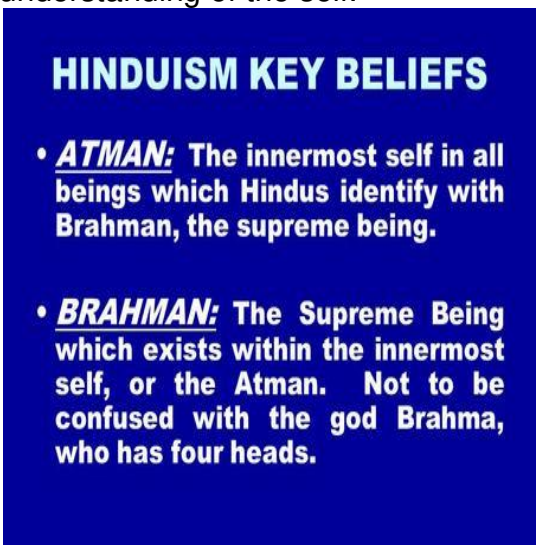
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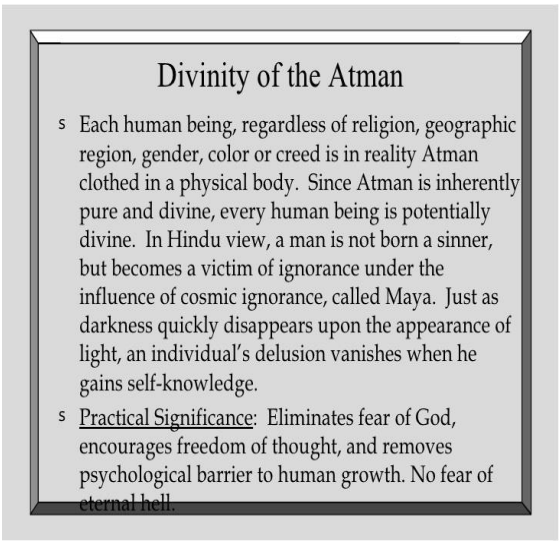


https://www.history.com/topics/religion/hinduism

1.6 HINDUISM- AVOCADO VIEW

- Siddhartha Gautama-HINDUISM- AVOCADO VIEW
- Siddhartha Gautama- we have a very avocado like image of the core self at the heart of the person which travels from life to life through the process of reincarnation taking on new bodies but remains intact.
- As we begin to look at non-western views of the self, we are fortunate that in India we can see the transition from what we have been calling an avocado view of the self in Hinduism to what we are calling an artichoke view of the self in Buddhism. Siddharta Gautama was raised a Hindu and through a long struggle to understand how happiness is possible in the face of suffering, he reached a new understanding of the self.





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1.7 BUDDHISM

- **BEGINNING WITH THE PRE-SOCRATIC – BUDDHISM PROCLAIMED THAT THERE IS NO NEED TO THINK OF A SOLID, SEPARATE SELF. TO PROCLAIM A PERMANENT SELF IS TO LIVE IN A WORLD OF ILLUSION**

Buddhism Concept of Person/Being/Human/Man

- **Anatta** means 'no self' and the doctrine of anattà is the Buddha's most unique and radical teaching.
- We usually assume that beyond our changing body, mind and experience is an unchanging and unique ego or self.
- Having identified this self as 'me' we then identify other things as 'mine' – 'My spouse' 'My property', 'My religion', 'My country', etc.
- This, according to the Buddha, is the cause of much of the distress and pain humans inflict upon themselves and others through greed, fear, ignorance, hatred and self-deception.

Main Philosophy

4. Karma - the law that every cause has an effect, i.e., our actions have results. This explains a number of things: inequality in the world, why some are born handicapped and some gifted, why some live only a short life.

- Buddhists believe that our are past actions have an effect on who or what we are in our next life.

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Main Philosophy

2. The Eightfold Path

Wisdom

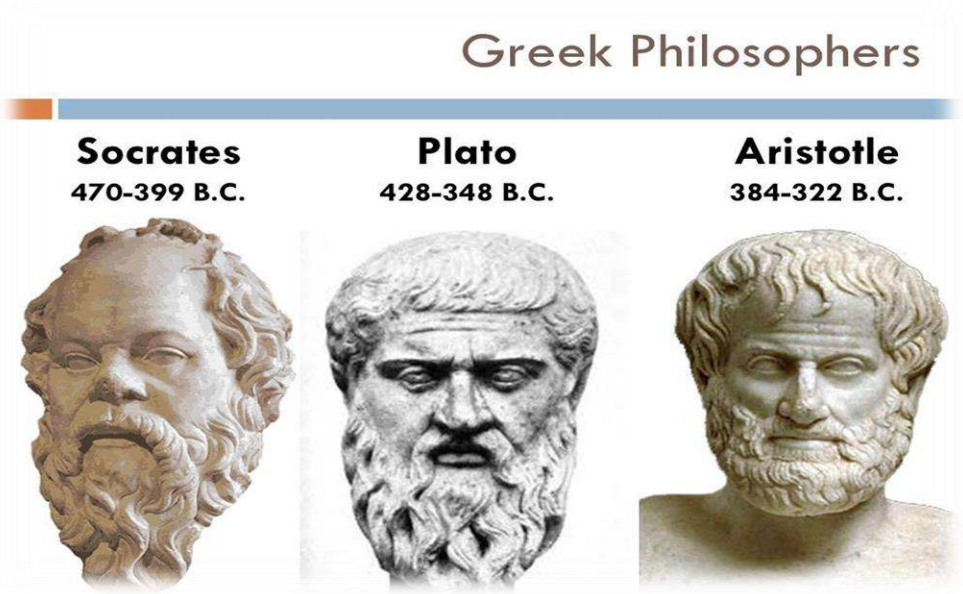
- Right View – know the truth
- Right Intention – resist self-centeredness

Ethical Conduct

- Right Speech – refrain from unkind, negative speech
- Right Action – respect all life
- Right Livelihood – work for the good of others

Mental Discipline

- Right Effort – exert oneself in freeing the mind of evil (egocentric thought)
- Right Awareness – elevate one's thoughts beyond the haze of emotion and mood
- Right Meditation – practice the discipline of meditation



https://www.nationalgeographic.org/encyclopedia/greek-philosophers/

2. The Greek Rationalist Tradition (Avocado View)

2.1 SOCRATES – believed in the natural goodness of the human person. No man desires evil as such. His intention is always directed toward the good in whatever he chooses to act upon.

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2.1.1 Evil is not man's intention; it is the result of ignorance that an action may possibly end with.

(It is imperative that man must examine his life for
"an unexamined life is not worth living")

- ❑ Knowledge is virtue
- ❑ Ignorance is evil
- ❑ The wise man is he who knows what is right and wrong, avoid evil and do what is good

2.1.2 Man's body comes from the world of matter, but his reason comes from the universal reason of MIND OF THE WORLD.

2.2 PHILOSOPHY- PLATO -- It is our reasoning ability that sets us apart from other creatures. It is reason that lies at the core of the human person. To be fully human we must exercise our reason; to do otherwise would be to risk slipping to the levels of animals being ruled by our passionate impulses.

2.2.1 In imagining what ideal society would be like, Plato makes a connection between the classes of people in society and the parts of a human being.

2.3 IN HIS UTOPIA, REPUBLIC: Most people- are driven by their appetites…we have this in ourselves… we crave for…People driven by emotion (soldiers who guard the city)- their spirited nature makes them capable of strong words and deeds when conditions demand. We, too, has the energy to commit ourselves to causes and the enthusiasm to carry a project to completion. Rulers (highest level)- have the same appetites and emotions but through training and education, they have cultivated the highest human faculty and live their lives chiefly in accordance with reason.

2.4 The soul is the immortal part of us. Its true home is not in the world of matter and in the world of senses (Socrates) but in the higher world of pure forms- a world that only reason can reveal. Only Plato's theory of a separate world of forms makes the pre and post existence of the soul in another world.

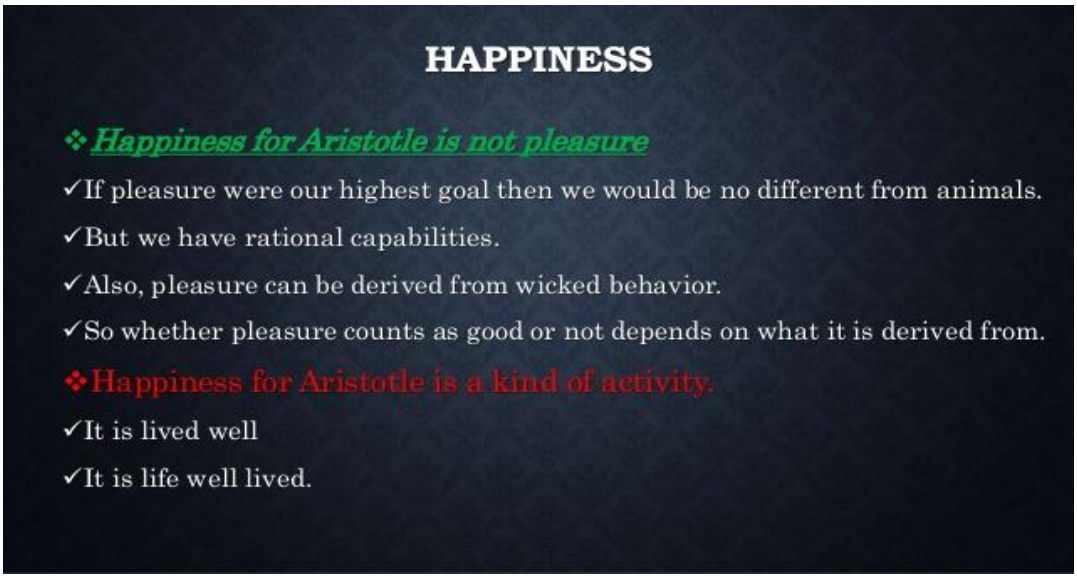
2.5 Philosophy of Plato and Aristotle -- Aristotle: Our passions may drive us to rashness and our animal survival instincts may make us coward; only reason reveals the path of courage. At the core we are rational beings. The forms exist and can exist only in matter. Soul can exist only in the bodies and when the body dies the soul dies with it.

2.6 For Plato and Aristotle -- The soul represents the highest faculty of human nature. By proclaiming the superiority of human reason our essence as a person is captured

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(avocado view) and to distinguish us from other animals. Although we clearly have the capacity to behave like beasts and are just as likely to be swept by our emotions or passions, only humans are capable of living in accordance with reason.

2.7 FOR ARISTOTLE -- HAPPINESS- is a life of moderation. Whatever is extreme is bad. CHANGE is necessary for growth and development of beings.

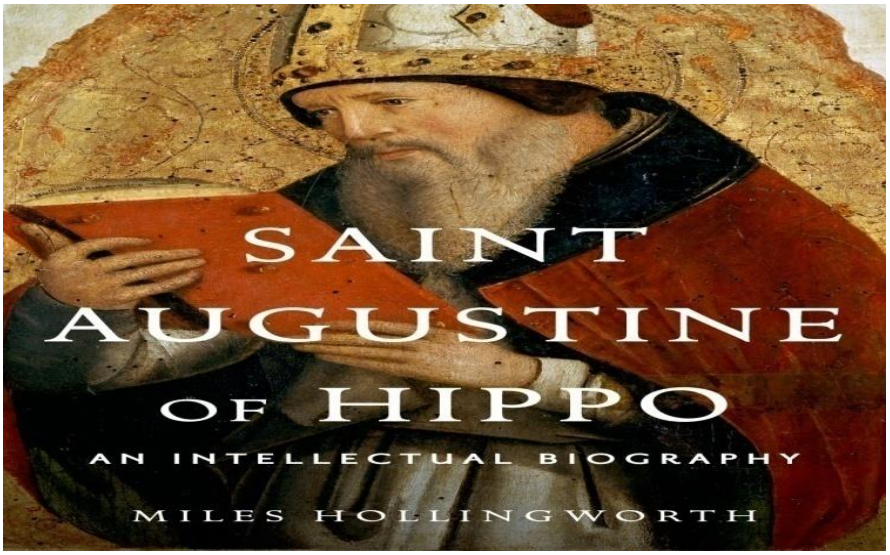


https://www.slideshare.net/CharuAgarwal5/aristotles-concept-of-happiness

2.8 THE THEOCENTRIC TRADITION- ST. AUGUSTINE (Avocado View)

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https://www.ewtn.com/catholicism/saints/augustine-481

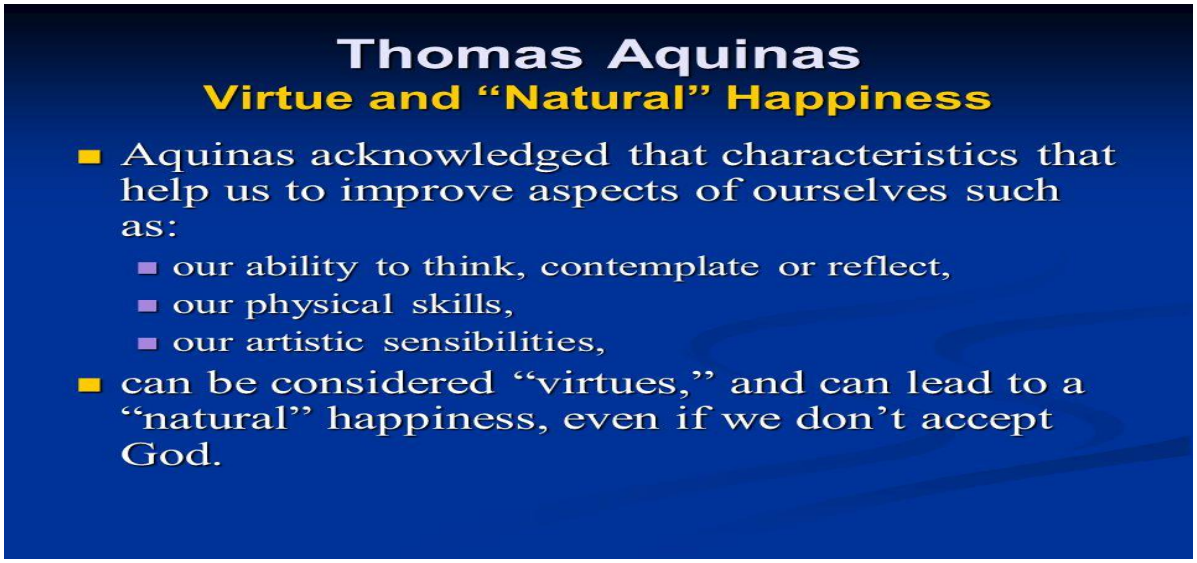
2.8.1 To be human is to be composite of body and soul. Man is ultimately meant to be happy. Happiness is the end of every man.

2.8.2 Human Nature -- Unlike Plato, for Augustine, God creates the human soul at the moment it comes to animate the body. Yet the soul is immortal and does exist beyond the death of the body. The soul reflects God's Triune nature as Being, Knowledge and Love. In the soul this is manifested as: Being, Reason, Will. The **primacy of these three is the Will**, because of its connection to **Love**.

2.8.3 What kind of happiness? Everlasting happiness. What satisfies perfectly one's craving for real happiness is his union with God.

2.8.4 LIKE ST. THOMAS AQUINAS: We are "naturally supernatural". We cannot be *fully* satisfied with any natural good. Our capacity to grasp the idea of infinity or perfection is evidence of our supernatural end, which is union with God.

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https://www.slideshare.net/ArnelLPU/l8-ethics-of-thomas-aquinas-and-augustine

2.8.5 St. Augustine's philosophy of man is fundamentally a philosophy of love. Love is the nature of his God; Love is the way towards God; Love is the measure of how he has to enjoy or simply exercise his freedom; Love is his basis of living morally and fairly with others; Love is the last question he has to face at the end.

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https://www.bloomsburyphilosophers.com/

3. SELF IN THE MODERN PERIOD-- Rene Descartes, John Locke

3.1 Methodic doubt - Rene Descartes

Belief #1 - Human life is directed towards **HAPPINESS.**

Belief #2 - Every person has **ONE TRUE LOVE** which will be his/her destiny!

Belief #3 - There is a **GOD** who will give meaning to our lives.

3.2 Descartes' philosophical project - If we can apply doubt to everything and belief that we have our self and the world, is there still something left that cannot anymore be doubted? We cannot trust our senses. We cannot trust our feelings. We cannot even trust those knowledge that seem "true and certain" (as in mathematics) because there is the possibility of an evil genius that might just be tricking us into believing.

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3.3 Radical skepticism -- What is involved in Cartesian doubt is a methodological issue. It is aimed at establishing the basis for a systematic philosophy that is based on secure and valid (indubitable) premises.

3.4 Philosophical dualism -- The Self is defined as a subject that thinks. But, it is a thinking being whose bodily existence is questionable. Thus, echoing the dualism originated by Platonic thinking.

3.5 Rationalism -- Descartes' idea of what philosophy is resulted to the idea of a self that has full competence in the powers of human reason. Having distanced the self from all sources of truth from authority and tradition, the self can only find its truth and authenticity within its own capacity to think.

3.6 Modernity – In the truest sense of the word, thus, we can see that Cartesian thinking ushered in the thinking of the epoch we call as MODERNITY.Modernity is characterized by: Reliance on human reason alone. Modeling of knowledge after mathematics and the natural or physical sciences.

3.7 JOHN LOCKE (1632-1704) -- Locke's *Essay Concerning Human Understanding* is built on a single premise: that all of our knowledge comes from experience. He refuses to accept the notion that we have innate ideas. His theory of knowledge is called empiricism. The tabula rasa or "blank tablet" view of the mind is Locke's most famous epistemological concept

3.8 EMPIRICISM: studies the nature of knowledge, justification, and the rationality of belief.

3.9 ST. THOMAS AQUINAS: The mind is not a blank slate: it brings specific, pre-determined powers and potentialities to the business of learning through the use of the senses. Knowledge is always the product of the joint operation of the senses and the intellect.

3.10 Man makes his life activity the object of his conscious will which distinguishes him from animals. It is free, conscious activity makes him the creature of his species/ or because he is a creature of his species that he is a conscious being.

3.11 As a conscious being he is able to: Direct his life-activity, Treats his own life as subject matter and as an object of his own determination.

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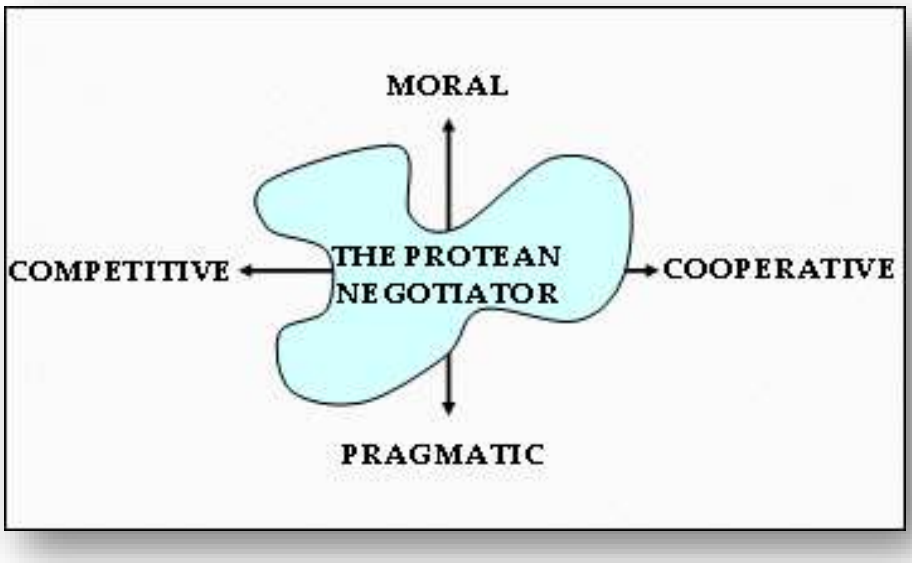
3.12 By means of man's productivity, nature appears to him as his work and his reality and by his labor he duplicates himself not merely intellectually, in consciousness, but also actively in reality and in the world that he has made man contemplates his own image.

4. Existentialism: The Self-Created Self (Artichoke View)

4.1 Jean Paul Sartre - His German prison camp experience convinced him of 2 things: There was no God; Humans had the capacity to create their own human nature.

4.2 Humans had the capacity to create their own human nature.

- We are not born with a fixed human nature, an essence to tell us what we are and what we must become.
- Existence precedes essence.
- Human nature is not provided, it is earned.
- Freedom is absolute- freedom is a life sentence and we cannot say " I couldn't help it" or "I have no choice".
- Everything is within our control.
- "I am the master of my fate, I am the captain of my soul".



http://www.eyeofthestormleadership.com/pg15.cfm

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5. THE PROTEAN SELF -- Based on Proteus the shape-shifter of the Greek Mythology: We are nothing but our layers (like an artichoke, self is like many layers, each of which is real and functional only at particular times and particular circumstances). The world is unpredictable so we need a whole collection of selves with which to meet it.

Self Help: You can also refer to the sources below to help you further understand the lesson:

*Alata, E., Caslib,B., Serafica,J.& Pawilen,R.A. (2018). Understanding the Self. (1st ed). Rex Bookstore. Manila, Philippines.

*Go-Monilla,Ma.Joycelyn & Ramirez, Normaliza C.(2018). *Understanding the self*. Quezon City: C & E Publishing, Inc.

*McLeod, Saul. (2018). Jean Piaget's theory and stages of cognitive development. Retrieved from: https://www.simplypsychology.org/piaget.html

*Otig, Vergie; Gallinero, Winston; Bataga, Noemi; Salado, Fritzie; Visande, Josephine. (2018). *A Holistic Approach in Understanding the Self*. Mutya Publishing House, Inc. Malabon City.

Big Picture in Focus:

***ULOc*. Discuss the different notions of the self from various disciplinal perspectives.**

Metalanguage

In this section, the most essential terms relevant to the study of GE1 and to demonstrate ***ULOc*** will be operationally defined to establish a common frame of reference as to how the texts work in your chosen field or career. You will encounter these terms as we go through the study and understanding of the Self. Please refer to these definitions in case you will encounter difficulty in understanding the philosophical, sociological, anthropological, and psychological concepts.

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Please proceed immediately to the “Essential Knowledge” part since the first lesson is also definition of essential terms.

Essential Knowledge

To perform the aforesaid big picture (unit learning outcomes) for the first three (3) weeks of the course, you need to fully understand the following essential knowledge that will be laid down in the succeeding pages. Please note that you are not limited to exclusively refer to these resources. Thus, you are expected to utilize other books, research articles and other resources that are available in the university’s library e.g. ***ebrary, search.proquest.com etc.***

6. THE SOCIAL CONSTRUCTION OF THE SELF

Sociological perspective of the self is based on the assumption that human behavior is influenced by group life. A particular view of oneself is formed through interactions with other people, groups or institutions. For sociologists like Mead and Cooley, the self does not depend on biological dispositions; rather, it is a product of social interaction.

Sociology as a scientific study of social groups and human relationships generates new insights into the interconnectedness between the self and other people. Hence, sociologists offer theories to explain how the self emerges as a product of social experience. The looking-glass self by Charles Horton Cooley and the theory of the social self by George Herbert Mead are helpful in understanding how a person views himself or herself as he or she interacts with the social environment that includes family school, peer groups, and mass media. (Monilla and Ramirez, 2018).

6.1 George Herbert Mead -- He is well-known for his theory of the social self, which is based on the central argument that the self is a social emergent. Mead: Self as product of interaction: a) Becoming self-conscious: through speech b) Taking the role of the other: in games. c) The ‘I’ and the ‘me’: connected in dialogue.

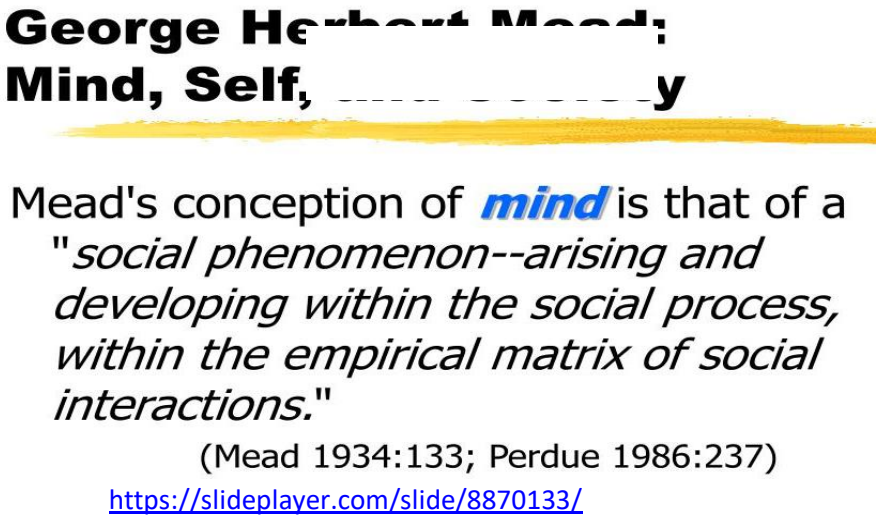
a) Becoming self-conscious: through speech. Through speech we hear ourselves thinking – we become self-conscious. Self-consciousness is the ability to take the role of others with respect to oneself.

b) Taking the role of other: in games. **Play** --Take on social roles of others. Particularises the child’s perspective. Develop a sense of otherness and therefore

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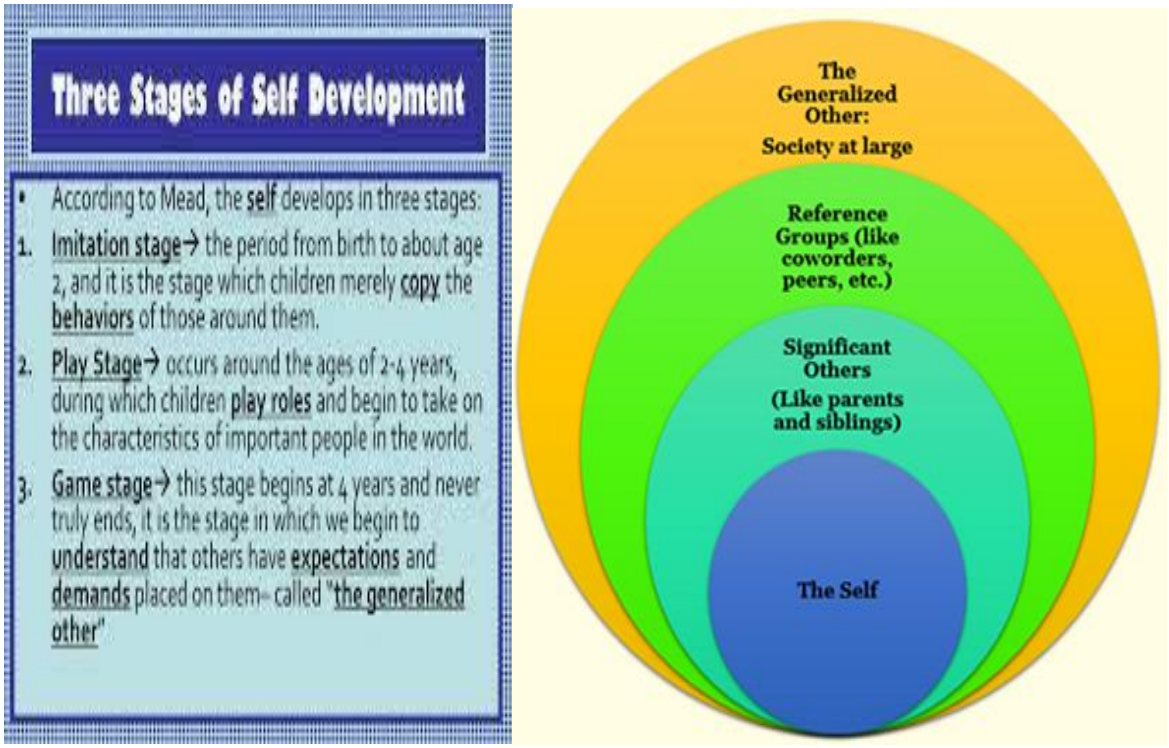
self begins to develop. **Games (Team)** -- Appreciate the diverse roles of many others. Develop a social (collective) self-identity.

Mead's theory of the social self explained that the self has two divisions: the "I" and the "me". The "I" is the subjective element and the active side of the self. It represents the spontaneous and unique traits of the individual. The "me", on the other hand, is the objective element of the self that represents the internalized attitudes and demands of other people and the individual's awareness of those demands. The full development of the self is attained when the "I" and the "me" are united. (Monilla & Ramirez, 2018).



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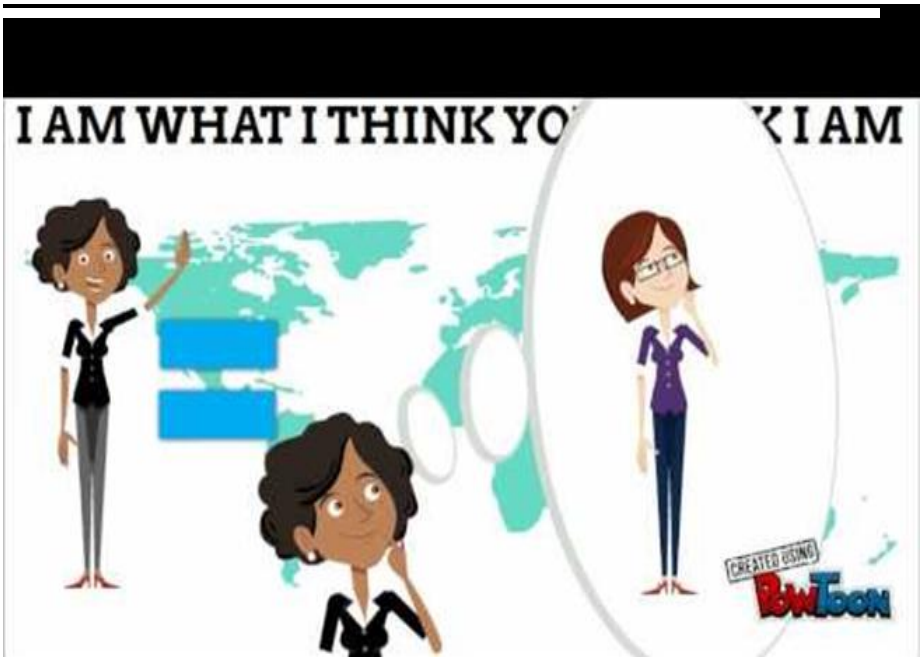


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6.2 LOOKING GLASS SELF THEORY-Charles Horton Cooley

Sociologists Charles Horton Cooley in 1902 introduces the looking-glass self to highlight that the people whom a person interacts with become a mirror in which he or she views himself or herself. Self-identity or self-image is achieved through a threefold event which begins by conceiving an idea of how a person presents himself or herself to others, how he or she analyzes how others perceive him or her, and how he or she creates an image of himself or herself. Since these perceptions are subjective, a person might have wrong interpretations of how other people evaluate him or her. It would be critical if he or she thinks that others judge him or her unfavorably because he could develop a negative self-image (Macionis, 2015; Schaefer, 2014).

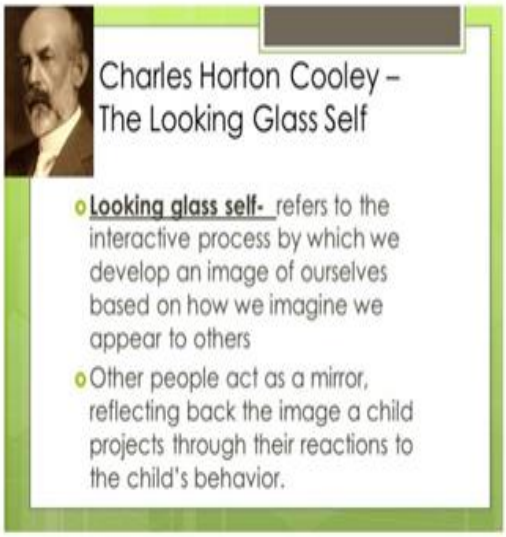
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"https://www.youtube.com/embed/_ruKevkgOf0"

The Looking-Glass Self

- Concept created by sociologist Charles Horton Cooley
- Not who we actually are
- Not what people think about us
- Based on the *perception* of how others view us
  - How we think they view us
- Our self-concept is then derived from these ideas
- Begins at an early age and continues throughout life



Self Identity and Self Concept

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Big Picture in Focus: ULOd. Examine one's self from the sociological, anthropological, and psychological point of view.

7. Anthropological Perspective of the Body

7.1 Physical or Biological anthropology approaches the study of human appearance and body image in two primary ways:

1. Classification of global human diversity of the body: size, shape, composition and appearance of the body.

2. In conjunction with cultural anthropology, engages in studies of embodiment or "how culture gets under the skin": racism, poverty affect obesity or chronic disease rates, or how gender inequality affects the development of eating and body image disorders.

7.2 Linguistic anthropology may investigate how appearance is discussed or valued in a society or in a particular language. FAT, THIN, DARK, FLAWLESS SKIN, ETC

7.3 Cultural Anthropology

BEAUTY- in beauty pageants

Such pageants put idealized gendered appearances literally on stage, but also those appearances can signal deeper political or cultural dynamics as participants battle it out for the crown.

7.4 Conception of the Body -- Globalization:

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Beauty Ideals being sold by Western Cultures (Girls): Thin, Sexy, Young, Light-Skinned



https://www.theodysseyonline.com/your-skin-color-doesnt-define-your-beauty

7.5 THE PROMISE: Once achieved you are guaranteed happiness

- ❖ What the mass media fails to warn us of is the collateral damage that occurs in the pursuit of this unrealistic and unobtainable ideal.

7.6. The Self and the Person in Contemporary Anthropology

7.6.1 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).

7.6.2 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 one another.

7.6.3 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.

7.6.4 It is **consistent** because it has a personality that is enduring and therefore can be expected to persist for quite some time. Its consistency, therefore, 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. A plan incorporating a structured series of intended learning outcomes and associated learning experiences, generally organized as a related combination or series of courses.

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7.6.5 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.

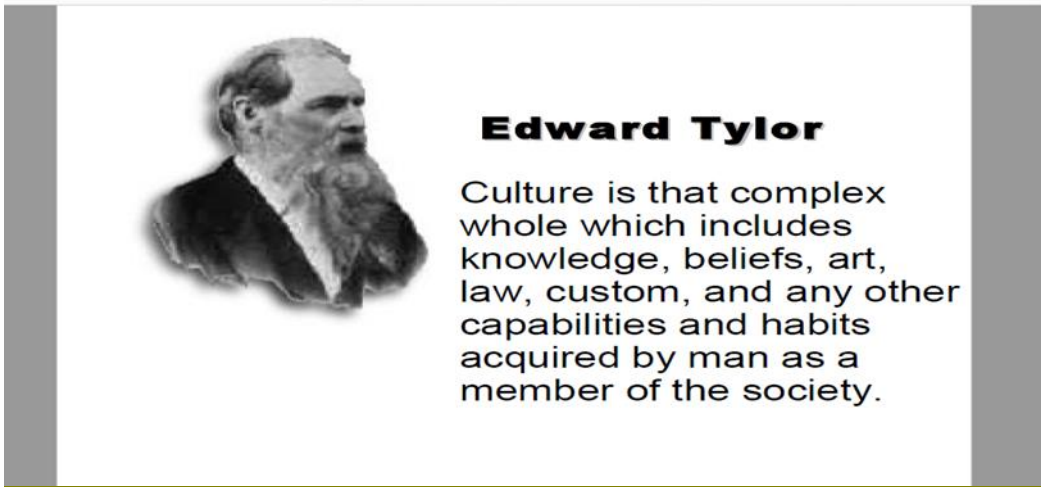
7.6.6 Finally, the self is **private**. Each person sorts out information, feelings and emotions, and the thought processes within the self. This whole process is never accessible to anyone but the self.

This last characteristic of the self, its being private, suggests that the self is isolated from the external world. It lives within this world.

7.6.7 **A unit but unitary.** One definition of "self" in modern anthropology characterizes the term in its most general, ordinary, and everyday use. Anthropologist and professor, Katherine Erwing (1990) described the self as encompassing the "physical organism, possessing psychological functioning and social attributes." This definition portrays the "self" as implicitly and explicitly existing in the mind comprised of psychological, biological, and cultural processes.

7.6.8 **Self as representation.** Ewing (1989) asserted that a "self" is illusory. "People construct a series of self-representations that are based on selected cultural concepts of person and selected 'chains' of personal memories. Each self-concept is experienced as whole and continuous, with its own history and memories that emerge in a specific context to be replaced by another self-representation when the context changes." By self-representation, Ewing meant culturally shaped "self" concepts that one applies to oneself (Quinn, 2014); "it is the mental entities that are supposed to represent the self" (Schlichtet, 2009). According to Ewing (1990), people from all cultures have been observed to be able to rapidly project different self-representations, depending on the context of the situation. The person is unaware of these shifts; however, he/she will still experience wholeness and continuity despite these shifts.

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https://www.slideshare.net/kamranishfaq/lecture-06culture-and-types

8.The Self Embedded in Culture

8.1 How individuals see themselves, how they relate to other people, and how they relate to the environment are deeply defined by culture. If one finds the view that the self is a product of society, then it is plausible that the ways of how the self is developed are bound to cultural differences as well.

8.2 Cultural anthropologists have argued that the self is culturally shaped and infinitely variable. “Cultural traditions and social practices regulate, express, and transform the human psyche, resulting less in psychic unity for humankind than in ethnic divergences in mind, self, and emotion” (Shweder, 1991,p.72). The basic idea is that the principles of how the mind works cannot be perceived of as universal, but that it is as varied as the culture and traditions that people practice all over the world.

8.3 Cultural psychologists distinguished two ways of how the self is constructed. These are the independent and interdependent constructs. These self-construals are also embedded in culture.

1.3.1 **Construal** is an interpretation of the meaning of something; hence, in this sense, the meaning of “self”. The independent construct is characteristic of **individualistic culture**, such as in North America and Europe. Individualistic culture represents the self as separate, distinct, with emphasis on internal attributes or traits, skills, and values. The interdependent construct is typical of the **collectivist culture** in East Asia stressing the essential connection between the individual to other people.

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https://www.verywellmind.com/what-are-individualistic-cultures-2795273

8.3.2 Developmental psychologist Catherine Raeff (2010), believed that culture can influence how you view: relationships, personality traits, achievement, and expressing emotions.

1.Relationships. Culture influences how you enter into and maintain relationships. For example, relationships may be seen as voluntary or as duty-based. In Western societies, it is essential for a person to choose whom to marry while some Eastern societies still practice arranged marriage.

2.Personality traits. Culture influences whether (and how) you value traits, like humility, self-esteem, politeness, assertiveness, and so on, as well how you perceive hardship or how you feel about relying on others.

3.Achievement. Culture influences how you define success and whether you value certain types of individual and group achievements.

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4.Expressing emotions. Culture influences what will affect you emotionally, as well as how you express yourself, such as showing your feelings in public or keeping it private.

8.3.3 There are two ways in which the concept of self is viewed in different societies: egocentric and sociocentric. In the **egocentric view**, the self is seen as an autonomous and distinct individual. Each person is defined as a replica of all humanity but capable of acting independently from others. While in the **sociocentric view**, the self is contingent on a situation or social setting (Monilla & Ramirez,2018).

8.3.4 For Anthropologist Christie Kiefer, the Japanese possess a sociocentric view of the self in which the membership of a person in particular social group defines the boundaries of the self. Interdependence between the person and the group is more valued than independence. For the Japanese, social interaction should be characterized by restraint. Likewise, Chinese American Anthropologist Francis Hsu attributes sociocentric view of the self to the Chinese. He explains that the Chinese prioritize kin ties and cooperation. For them, the very essence of interpersonal relations is mutual dependence. Hence, they do not value self-reliance but put importance to compliance and subordination of one's will to the authority figures in the family. In contrast with the Japanese and Chinese, the Americans are egocentric. They believe that they should be assertive and independent (Robbins, 2012).

8.3.5 Robbins (2012) considered human beings as cultural animals as they create the meanings of objects, persons, behaviors, emotions, and events and behave in accordance with meanings they assume to be true. Every aspect of their lives is filled with meaning, and if they share the meanings they impose on their experiences, they are operating within the same culture. Cultural differences exist when groups of people assign different meanings to different life events and things. Hence, the self is embedded in culture.

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Big Picture in Focus: ULOd. Examine one's self from the sociological, anthropological, and psychological point of view.

9.Psychological Perspective of the Self: The Self as a Cognitive Construction

9.1Psychology is the scientific study of how people behave, think, and feel. It includes topics, such as how the brain works, how our memory is organized, how people interact in groups, and how children learn about the world.

9.2 In fact, everything that concerns the human being is a concern of psychology. From the basic workings of the human brain to consciousness, memory, reasoning and language, to personality and mental health, and everything about the human experience

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– Psychology will scrutinize it so that you as a human being will understand how it is to be "you."

9.3 Online dictionaries define the term cognitive as "of relating to, or involving conscious intellectual activity, such as thinking, reasoning, or remembering" (WEB). Self-theorists argue that it is natural for humans to form theories about themselves, both as a single entity and as a group, to make meaning of one's existence and experience.

9.4 Psychologist Jean Piaget was a Swiss clinical psychologist known for his pioneering work in child development. He pioneered the "theory of cognitive development," a comprehensive theory about the development of human intelligence. The theory deals with the nature of knowledge itself; and how humans gradually come to acquire, construct, and use it (Torres & Ash, 2007).

9.5 According to Piaget, cognitive development is a progressive reorganization of mental processes resulting from biological maturation and environmental experience. He believes that children construct an understanding of the world around them, experience inconsistencies between what they already know and what they discover in their environment, and then adjust their ideas accordingly (McLeod, 2009).

9.6 Moreover, Piaget claims that cognitive development is at the center of the human organism. For example, language is dependent on knowledge and understanding, and the capacity to speak and express oneself through language can only be acquired through the development of intelligence, conscious thought, and problem-solving ability that begins in infancy (Baldwin, 2005).

9.6.1 Piaget's Theory Differs from Others in Several Ways:

- It is concerned with children, rather than all learners.
- It focuses on development, rather than learning per se, so it does not address learning of information or specific behaviors.
- It proposes discrete stages of development, marked by qualitative differences, rather than a gradual increase in number and complexity of behaviors, concepts, ideas, etc.

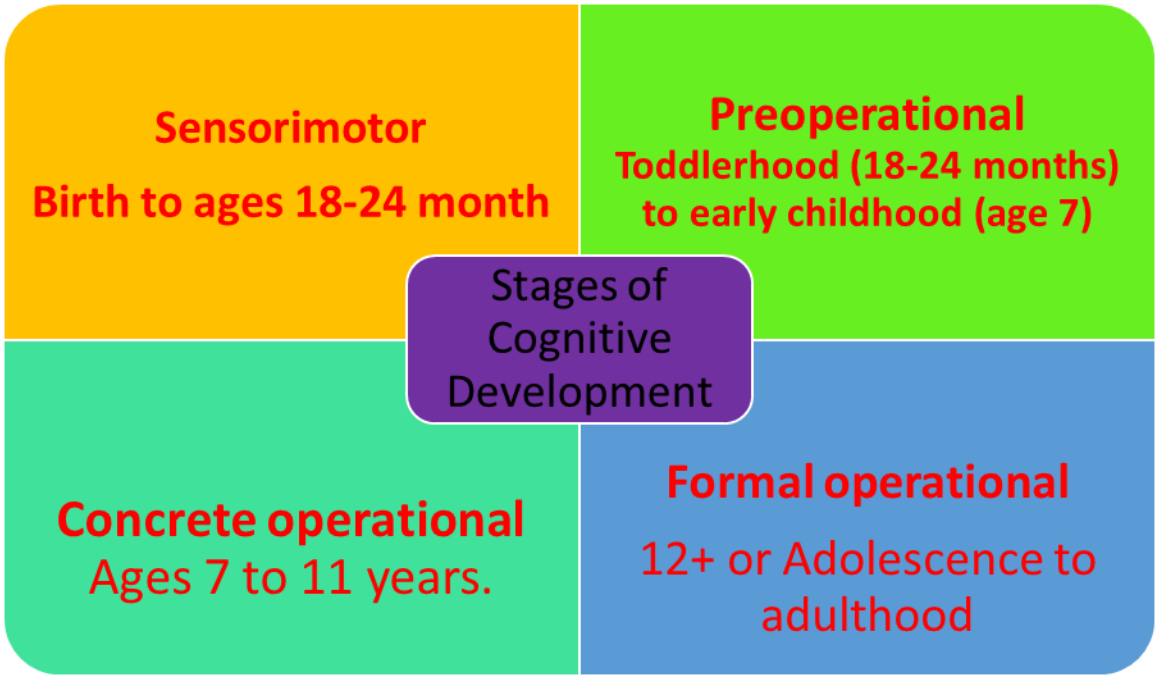
9.6.2 There are Three Basic Components to Piaget's Cognitive Theory:

1. **Schemas.** These are the building blocks of knowledge. Schemes are mental organizations that individual use to understand their environments and designate action.
2. **Adaptatio**n involves the child's learning processes to meet situational demands. Adaptation processes that enable the transition from one stage to another (**equilibrium, assimilation, and accommodation**).
3. **Four Stages of Cognitive Development** reflect the increasing sophistication of the child's thought process.
    - **Sensorimotor** -- Birth to ages 18-24 month

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- **Preoperational** -- Toddlerhood (18-24 months) to early childhood (age 7)
- **Concrete operational** -- Ages 7 to 11 years.
- **Formal operational** -- 12+ or Adolescence to adulthood.



1.1 Each child goes through the stages in the same order, and child development is determined by biological maturation and interaction with the environment.

1.2 Although no stage can be missed out, there are individual differences in the rate at which children progress through stages, and some individuals may never attain the later stages.

1.3 Piaget did not claim that a particular stage was reached at a certain age - although descriptions of the stages often include an indication of the age at which the average child would reach each stage.



- The main achievement during this stage is object permanence - knowing that an object still exists, even if it is hidden.
- It requires the ability to form a mental representation (i.e., a schema) of the object.

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Preoperational Stage (2 - 7 years)

- During this stage, young children can think about things symbolically. This is the ability to make one thing - a word or an object - stand for something other than itself.
- Thinking is still egocentric, and the infant has difficulty taking the viewpoint of others.



Concrete Operational Stage (7 - 11 years)

- Piaget considered the concrete stage a major turning point in the child's cognitive development because it marks the beginning of logical or operational thought.
- This means the child can work things out internally in their head (rather than physically try things out in the real world).
- Children can conserve number (age 6), mass (age 7), and weight (age 9). Conservation is the understanding that something stays the same in quantity even though its appearance changes.



Formal Operational Stage (11 years and over)

- The formal operational stage begins at approximately age eleven and lasts into adulthood. During this time, people develop the ability to think about abstract concepts, and logically test hypotheses.

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9.6.3 Jean Piaget viewed intellectual growth as a process of **adaptation** (adjustment) to the world. This happens through:

1. Assimilation- It is using an existing schema to deal with a new object or situation. Example of Assimilation -- A 2-year-old child sees a man who is bald on top of his head and has long frizzy hair on the sides. To his father's horror, the toddler shouts "Clown, clown."
2. **Accommodation**– This happens when the existing schema (knowledge) does not work, and needs to be changed to deal with a new object or situation. ***Example of Accommodation --****In the "clown" incident, the boy's father explained to his son that the man was not a clown and that even though his hair was like a clown's, he wasn't wearing a funny costume and wasn't doing silly things to make people laugh.*

9.6.4 Equilibration– This is the force which moves development along. Piaget believed that cognitive development did not progress at a steady rate, but rather in leaps and bounds.

1. Equilibrium occurs when a child's schemas can deal with most new information through assimilation. However, an unpleasant state of disequilibrium occurs when new information cannot be fitted into existing schemas (assimilation).

2. Equilibration is the force which drives the learning process as we do not like to be frustrated and will seek to restore balance by mastering the new challenge (accommodation). Once the new information is acquired the process of assimilation with the new schema will continue until the next time we need to make an adjustment to it.

With this new knowledge, the boy was able to change his schema of "clown" and make this idea fit better to a standard concept of "clown".

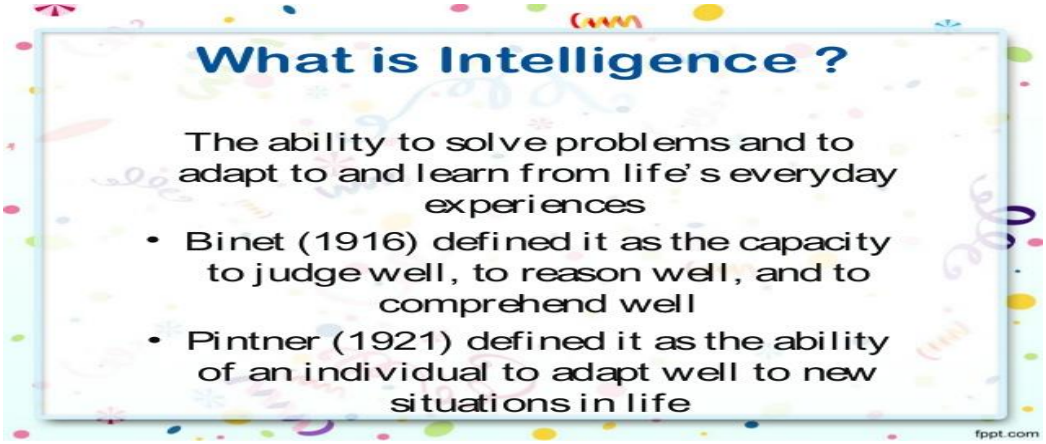
9.6.5 Jean Piaget's theory of cognitive development suggests that children move through four different stages of intellectual development which reflect the increasing sophistication of children's thought. His theory focuses on understanding how children acquire knowledge regarding fundamental concepts such as object permanence, number, categorization, quantity, causality.

9.6.6 The Theory of Multiple Intelligences was developed in 1983 by Dr. Howard Gardner, professor of education at Harvard University. It suggests that the traditional notion of intelligence, based on I.Q. testing, is far too limited. Instead, Dr. Gardner

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proposes different intelligences to account for a broader range of human potential in children and adults.

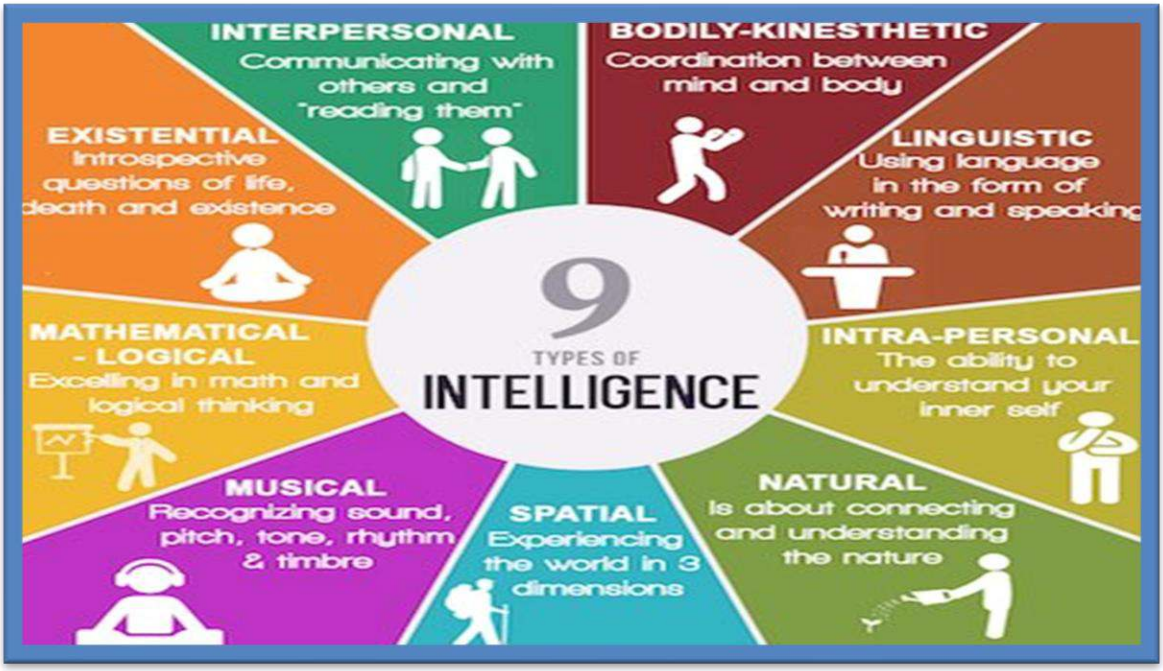
9.6.7 There are multiple types of human intelligence, each representing different ways of processing information. It describes the different ways students learn and acquire information. These multiple intelligences range from the use of words, numbers, pictures and music, to the importance of social interactions, introspection, physical movement and being in tune with nature. Accordingly, an understanding of which type(s) of intelligence a student may possess can help teachers adjust learning styles, and suggest certain career paths for learners.



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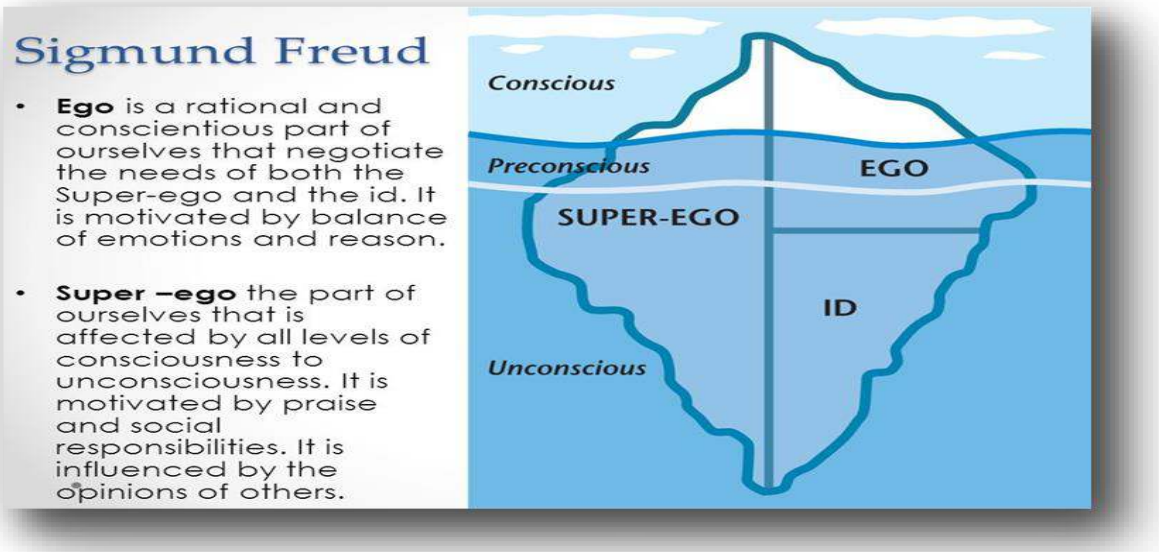


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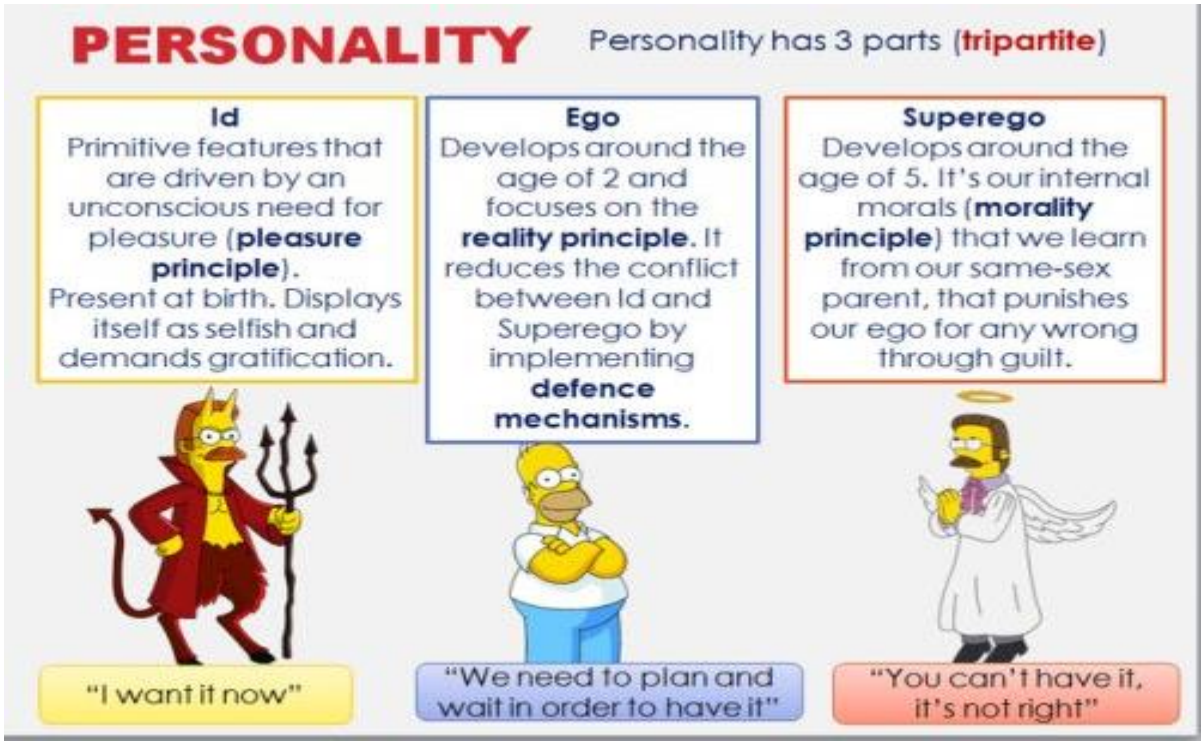
9.6.8 The development of self-understanding in adolescence involves a number of theories about the self, identity and personality. Theories about the Self give way for the identification of which characteristics of the self are relevant and the understanding of how these characteristics are related to each other. They foster discourse on the different conceptualizations of identity based on different sociocultural context (Santrock,2002). Understanding of the self is highest when the different parts of the self become integrative. Consistent with Carl Roger's theory of self, an important aspect of understanding the self is self-awareness- how much an adolescent is aware of his or her own psychological make-up, what makes him or her unique as a person, as well as his or her strengths and weaknesses.

9.6.9 Neuroscientist Joseph LeDoux (2002) conceptualized the implicit and explicit aspects of the self (Kemp, 2012). The aspect of the self that you are consciously aware of is the explicit self while the one that is not immediately available to the consciousness is the implicit aspect. This concept can be traced to the famous psychologist Sigmund Freud's "level of consciousness;" however, LeDoux's view on how the "self" was developed asserted that it is framed, maintained, and affected biologically, mentally, and socially. According to LeDoux (2002), "the self is not static; it is added to and subtracted from by genetic maturation, learning, forgetting, stress, ageing, and disease." This is true of both the implicit and explicit aspects of the self.

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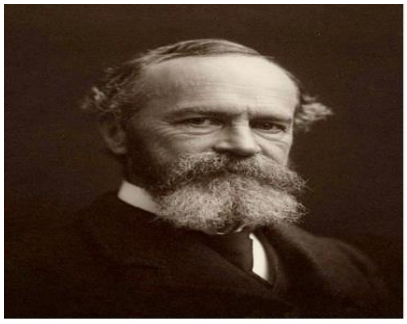


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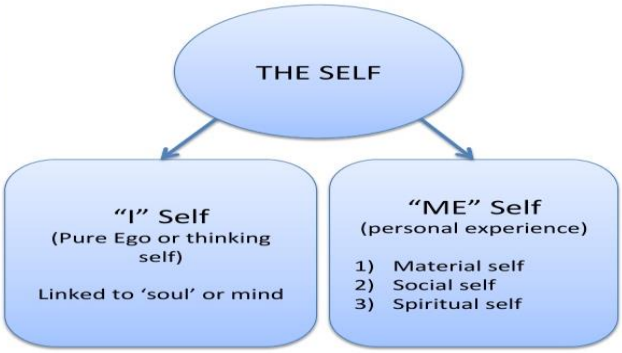
10.WILLIAM JAMES' CONCEPT OF SELF: THE ME-SELF AND THE I-SELF

10.1 William James suggests that the self is divided into two categories: the **I-Self** and the **Me-Self. The I-Self** refers to the self that knows who he or she is which is also called the thinking self. **The I-Self** reflects the soul of a person or the mind which is also called the pure ego. The **Me-Self**, on the other hand, is the empirical self which refers to the person's personal experiences and is further divided into sub-categories: the material self, social self, and spiritual self. The **material self** is attributed to an individual's physical attributes and material possessions that contribute to one's self-image. **The social self** refers to who a person is and how he or she acts in social situations. James believes that people have different social selves depending on the context of a social situation. For example, a student may act differently in school and at home with his or her family. **The spiritual self** refers to the most intimate and important part of the self that includes the person's purpose, core values, conscience, and moral behavior. James believes that the path to understanding the spiritual self requires introspection.

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William James (1842-1910)

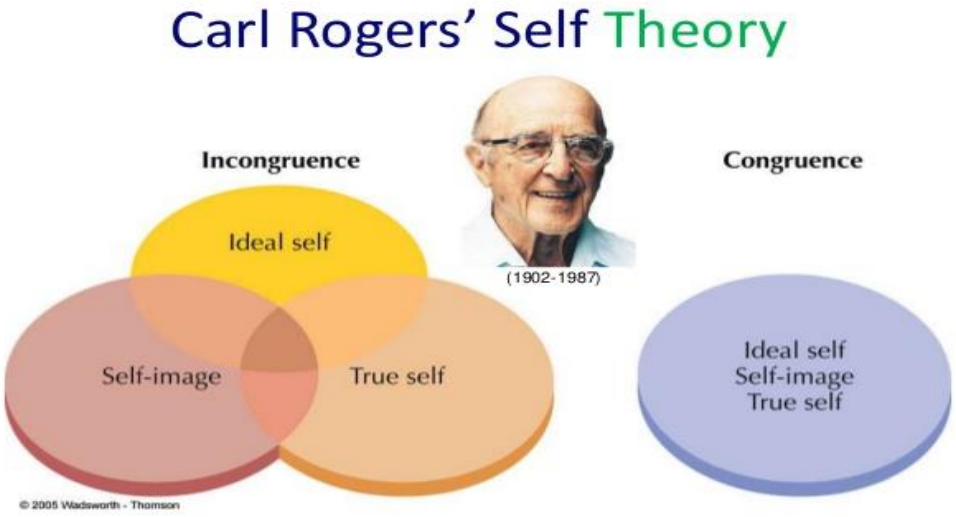


Consciousness as a stream of thought

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11. CARL ROGER'S SELF THEORY: REAL AND IDEAL SELF

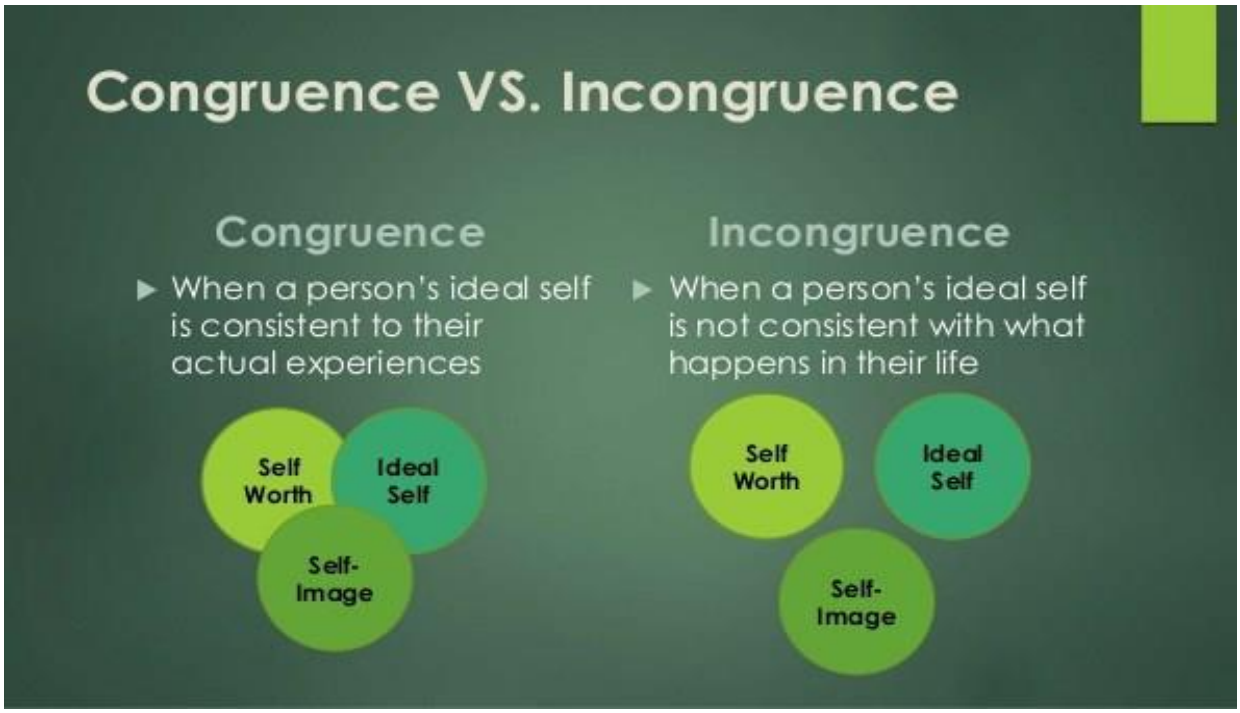
11.1 Another aspect of self-understanding that is important in adolescent years focuses on **self-concept**. This refers to the image of oneself. Psychologist Carl Rogers defines the self as a flexible and changing perception of personal identity. The self is the center of experience (Rathus, 2017). He suggests that the self develops from interactions with significant people and awareness of one's own characteristics and level of functioning. According to Rogers, human beings are always striving for self-fulfillment or self-actualization. When the needs of the self are denied, severe anxiety may arise. Central to achieving self-actualization is the development of self-concept.



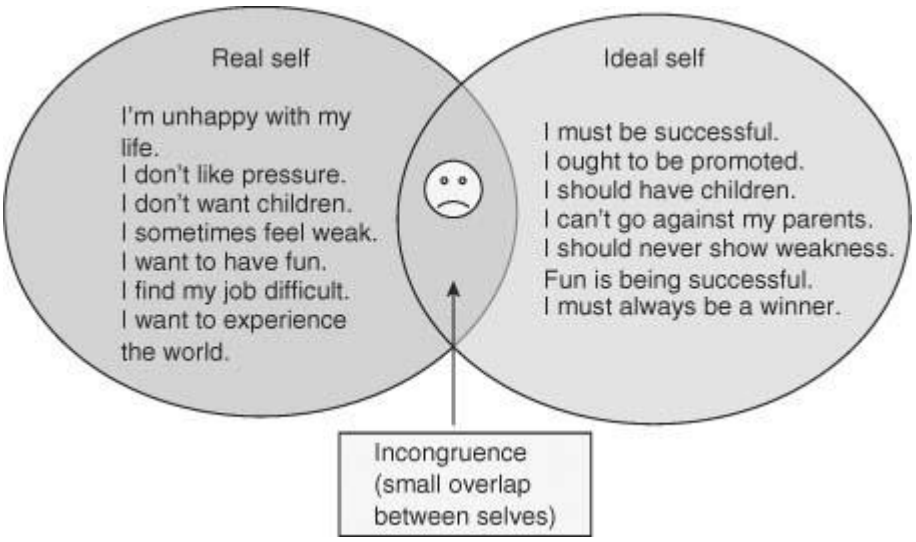
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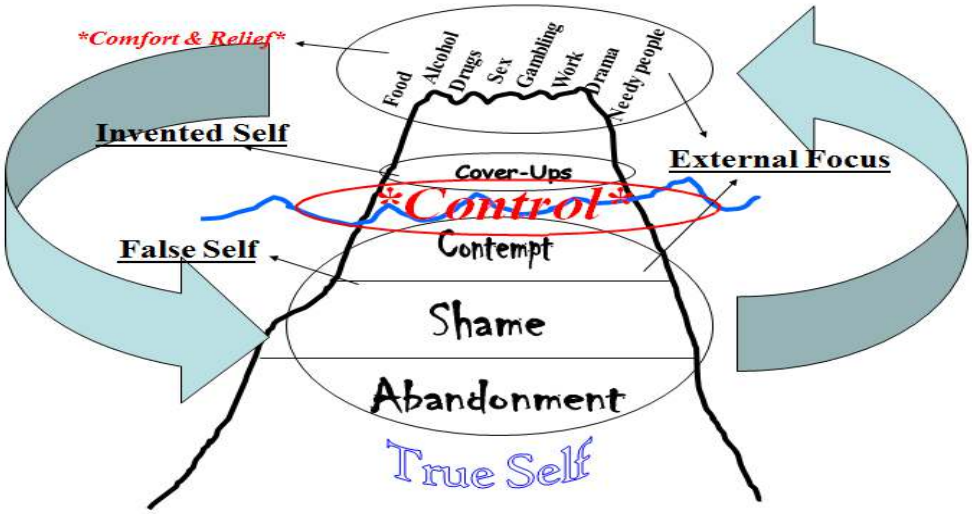
11.2. Roger suggests two components of self-concept**: the real self and the ideal self.** The real self consists of all the ideas, including the awareness of what one is and what one can do. On the other hand, the ideal self is the person's conception of what one should be or what one aspires to be which includes one's goals and ambitions in life. In Roger's view, the closer the ideal self is to the real self, the more fulfilled and happy the individual becomes. When the ideal self is far from the real self, the person becomes unhappy and dissatisfied (Atkinson, Atkinson, Smith, Bem, & Nolen-Hoeksema, 2009).

11.3. MULTIPLE VERSUS UNIFIED SELF, TRUE VERSUS FALSE SELF

Self-understanding in adolescents also includes conceptualizing the self as multiple or unified and true or false. The construction of multiple selves varies across different interpersonal and intrapersonal roles and relationships. Coping with different selves constitutes a formidable task among adolescents. These challenges contribute heavily to the young person's struggle for a unified self. The task of integrating one's multiple selves naturally causes concern. Given the enormous challenges of self-integration, it is important that adolescents are supported in their effort to create a consistent, coherent, or unified theory of the self (Santrock, 2002).

Winnicott has found that **the self is composed of the true self** and the **false self.**

The function of the false self is to hide and protect the true self.



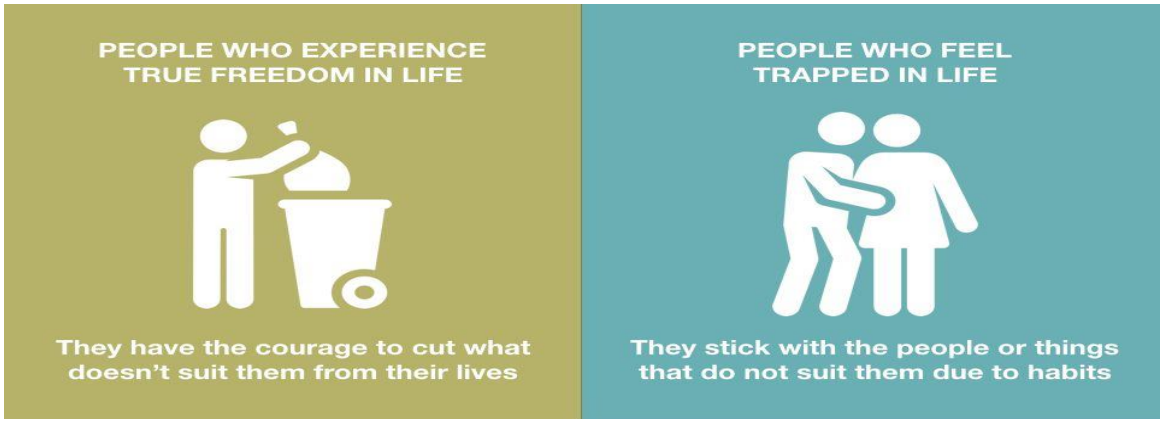
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11.4. Researchers have found that adolescents' perceptions of themselves can change depending on the situation. For instance, adolescents are more likely to show their false self during dating situations and are likely to show their true self when they are with their family and close friends. In other words, adolescents display a false self to impress others. Adolescents different selves in various relational contexts.

12.CHARACTERISTICS OF TRUE SELF

- Like their bodies
- Appreciate their qualities
- Do not compare yourself with others
- Speak to yourself kindly
- Proactive
- Accept your emotions and know how to express them
- Optimistic
- Welcome the praise of others
- Confident
- Look for challenge and adventure
- Live the present moment



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13. SELF-TALKS OF FALSE SELF

- *If I am pretty, I will be more likeable.*
- *If I have a lot of money, I am successful.*
- *If I work hard/achieve more, I will have more value.*
- *One more glass of wine, and I'll start feeling better.*

14. HOW TO LOVE AND DEVELOP YOUR TRUE SELF

14.1. GOD LOVES YOU

- God created you in a very special way.
- He shaped you, fashioned you, and molded you.
- God designed every part of your being.
- You cannot love others if you don't love your self
- You can't be successful and happy if you don't love your self

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14.2 ACCEPT YOUR SELF AS YOU ARE

- in life: *The most stressful thing for you to do is to be someone else.* And the easiest thing to do in the world? To be yourself.
- And there lies your greatest success.
- And your greatest happiness.
- When you become yourself, you discover that success and happiness becomes almost *effortless*.

14.3 FORGIVE YOURSELF

- Don't be imprisoned by your own weaknesses or ugliness.

14.4 NURTURE YOURSELF

- Be sensitive to your need

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- Feel good about yourself
- Think of your blessings
- Read the Scriptures
- Enjoy yourself, pamper yourself

14.5 SET BOUNDARIES

- Avoid EMOTIONAL VAMPIRES

14.6 AFFIRM YOURSELF

- I am a great person
- I am beautiful
- I am loved by God



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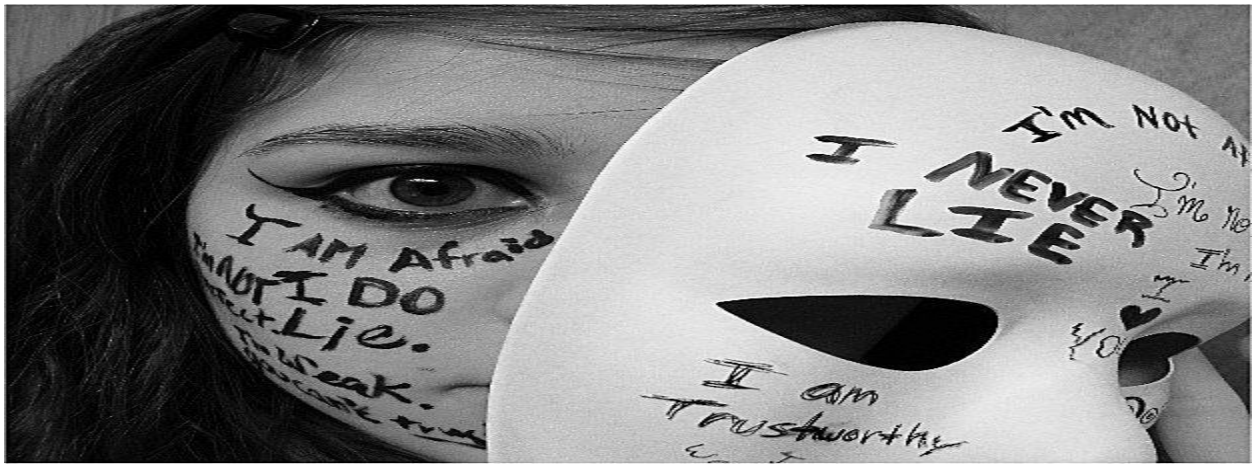
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We have the choice of two identities: the external mask which seems to be real and the hidden.

True Self : a sense of self based on spontaneous authentic experience or feeling real.

False Self : a defense designed to protect the true self by hiding it, which allowed a person to present a polite and mannered attitude in public.

https://rebelliousgoat.wordpress.com/tag/false-self/



Self Help: You can also refer to the sources below to help you further understand the lesson:

*Alata, E., Caslib,B., Serafica,J.& Pawilen,R.A. (2018). *Understanding the Self.* (1st ed). Rex Bookstore. Manila, Philippines.

*Go-Monilla,Ma.Joycelyn & Ramirez, Normaliza C.(2018). *Understanding the self*. Quezon City: C & E Publishing, Inc.

*McLeod, Saul. (2018). Jean Piaget's theory and stages of cognitive development. Retrieved from: https://www.simplypsychology.org/piaget.html

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*Otig, Vergie; Gallinero, Winston; Bataga, Noemi; Salado, Fritzie; Visande, Josephine. (2018). *A Holistic Approach in Understanding the Self*. Mutya Publishing House, Inc. Malabon City.

Let's Check

Activity 1. Now that you know the most essential terms in the study of the self from the various disciplinal perspectives, let us try to check your understanding of the different theories and concepts of the self.

Instructions: Please encircle the answer under each item that best reflects your thinking.

1. The concept of the looking-glass self refers to:
   a. Freud's argument that through psychoanalysis we can uncover our unconscious
   b. Cooley's idea that a person's self-conception is based on responses of others
   c. Watson's behaviorist notion that one can see through to a person's mind only by observing their behavior
   d. Piaget's view that through biological maturation and social experience individuals think abstractly and imagine
2. It is defined as the beliefs, values, behavior, and material objects shared by a particular people.
   a. Values b. Culture c. Social Norma d. Beliefs
3. He pioneered the "theory of cognitive development," a comprehensive theory about the development of human intelligence.
   a. Sigmund Freud c. Charles Cooley
   b. Jean Piaget d. George Mead
4. It refers to the scientific study of how people behave, think, and feel.
   a. Sociology c. Psychology
   b. Anthropology d. Philosophy
5. A figure commonly known as "the father of American psychology."
   a. Jean Piaget c. Sigmund Freud
   b. William James d. Wilhelm Wundt
6. The attitudes, viewpoints, demands and expectations of others and society.
   a. Looking-glass self c. Role playing
   b. Generalized others d. Significant others
7. It represents the active side of the self which is spontaneous and a unique trait of the individual.

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a. "I" b. "Me" c. Real Self d. Ideal Self

8. It is the objective element of the self that represents the internalized attitudes and demands of other people and the individual's awareness of those demands.
a. "I' b. "Me" c. Real Self d. Ideal Self

9. A sociologist who introduces the looking-glass self to highlight that the people whom a person interacts with become a mirror in which he or she views himself or herself.
a. George Herbert Mead c. Sigmund Freud
b. Charles Horton Cooley d. Karl Marx

10. It is a scientific study of social groups and human relationships which offer theories to explain how the self emerges as a product of social experience.
a. Sociology c. Anthropology
b. Philosophy d. Psychology

Let's Analyze

Activity 1. Now that you know the most essential terms in the study of the self from the social-cultural perspectives, let us try to check your understanding of culture and its related concepts. In the space provided, write the term/s being asked in the following statements.

I. True or False. Write T on the blank if the statement is true and write F is it is false.

1._____In the sociocentric view, the self is viewed as contingent on a situation or social setting.

2. _____The Chinese & Japanese view of self can be best described as egocentric.

3. _____George Mead introduces the looking-glass self theory in 1902.

4. _____The "I" is the active side of the self which represents the spontaneous and unique traits of the individual.

5. _____The "me" does not represent the internalized attitudes and demands of other people and the individual's awareness of those demands.

6._____ Anthropology is that complex whole which includes knowledge, beliefs, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society (E. B. Taylor).

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7._____In the preparatory stage, children imitate the people around them, especially family members with whom they have daily interaction.

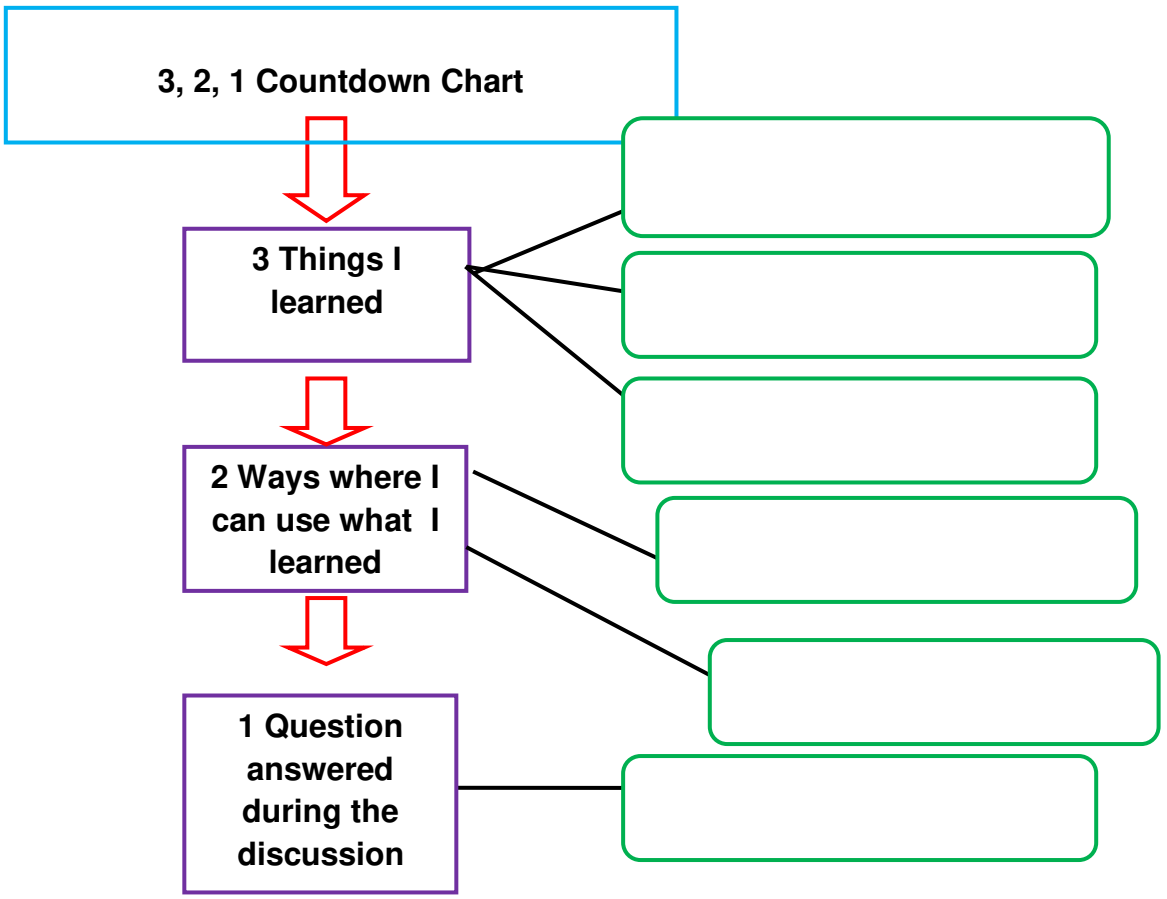
8._____In the game stage, children start to view themselves in relation to others as they learn to communicate through language and other symbols.

9._____In the egocentric view , the self is seen as autonomous and distinct individual.

10. In Mindanao, being a Christian or a Muslim is possibly the most important defining feature of one's social identity.

In a Nutshell

Activity 1. Fill in the 3, 2, 1 Countdown Chart below.



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Question & Answer (Q&A)

You are free to list down all the emerging questions or issues in the provided spaces below. These questions or concerns may also be raised in the LMS or other modes. You may answer these questions on your own after clarification. The Q&A portion helps in the review of concepts and essential knowledge.

Questions	Answers
1.	
2.	
3.	
4.	
5.	

Keywords

- ***Accommodation***
- *Anthropological Perspective of the Body*
- ***Assimilation***
- *Cognitive Development*
- *Cultural relativism*

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- *Culture*
- *Culture lag*
- *Cultural survival*
- *Culture universal*
- *Empiricism*
- ***Equilibration***
- *Ethnocentrism*
- *Existentialism*
- *Human Nature*
- *Islam*
- *Game*
- *Level of consciousness*
- *Looking-glass self*
- *Love*
- *I & Me Self*
- *Personality traits*
- *Philosophical View of the Self*
- *Play*
- *Psychology*
- *Psychological Perspective of the Self*
- *Post-modern view of the self*
- *Self*
- *Self-consciousness*
- *Society*
- *Sociological View of the Self*
- *Xenocentrism*

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BIG PICTURE B

Week 4-5: Unit Learning Outcomes (ULO): At the end of the unit, you are expected to:

a. Explore the different aspects of self and identity;
b. Identify the different forces and institutions that impact the development of various aspects of self and identity;
c. Demonstrate critical and reflective thought in integrating the various aspects of self and identity; and
d. Compare and contrast the natural family planning and artificial family planning.

Part 2: Unpacking the Self

It is a gradual unfolding, a growth process, in which the aspects that surround the self and identity develop in an integrated and healthy way. The self includes the following aspects: physical, sexual, material, spiritual, political, and digital. All of these aspects are equally important in gaining a comprehensive understanding of the self.

Big Picture in Focus: ULOa. Explore the different aspects of self and identity.

Metalanguage

In this section, the most essential terms relevant to the study of Unpacking the Self and to demonstrate ***ULOa*** will be operationally defined to establish a common frame of reference as to how the texts work in your chosen field or career. You will encounter these terms as we go through the study and understanding of the Self. Please refer to these definitions in case you will encounter difficulty in understanding the different aspects that make up the self and identity.

Please proceed immediately to the "Essential Knowledge" part since the first lesson is also definition of essential terms.

Essential Knowledge

To perform the aforesaid big picture (unit learning outcomes) for the fourth and fifth weeks of the course, you need to fully understand the following essential knowledge that will be laid down in the succeeding pages. Please note that you are not limited to exclusively refer to these resources. Thus, you are expected to utilize other books, research articles

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and other resources that are available in the university's library e.g. ***ebrary, search.proquest.com etc.***

15.THE PHYSICAL ASPECT OF SELF

15.1The physical self refers to the body. Both physical extremities and internal organs work together for the body to perform many of its functions such as breathing, walking, eating, and sleeping, among others. The body's ability to perform its functions gradually changes through an individual's aging. In general, the body performs least during infancy and old age. Physical efficiency generally peaks in early adulthood between the ages of twenty and thirty, and then slowly declines into the middle age. Physical development and growth during childhood continue at a slow rate compared to the rapid rate of growth in babyhood.

15.2 Adolescence begins with the onset of puberty. This stage is characterized by rapid physical changes that include the maturation of the reproductive system. Each individual goes through a succession of developmental stage throughout his or her life span. Life span refers to the development from conception to death. **Elizabeth B. Hurlock outlines the stages in the life span:**

1. **Prenatal-** fertilization to birth
2. **Infancy-** birth to 2 weeks of life
3. **Babyhood-** 2 weeks of life to 2nd year
4. **Early childhood-** 2 to 6 years old
5. **Late childhood-** 6 to 10 or 12 years old
6. **Puberty-** 10 or 12 to 14 years old
7. **Adolescence**- 14 to 18 years old
8. **Early adulthood-** 18 to 40 years old
9. **Middle adulthood-** 40 to 60 years old
10. **Late adulthood or senescence-** 60 to death

Prenatal Development

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Conception occurs and development begins. All of the major structures of the body are forming and the health of the mother is of primary concern. Understanding nutrition, teratogens (or environmental factors that can lead to birth defects), and labor and delivery are primary concerns.

Infancy and Toddlerhood



The first year and a half to two years of life are ones of dramatic growth and change. A newborn, with a keen sense of hearing but very poor vision is transformed into a walking, talking toddler within a relatively short period of time. Caregivers are also transformed from someone who manages feeding and sleep schedules to a constantly moving guide and safety inspector for a mobile, energetic child.

Early Childhood

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Early childhood is also referred to as the preschool years consisting of the years which follow toddlerhood and precede formal schooling. As a three to five-year-old, the child is busy learning language, is gaining a sense of self and greater independence, and is beginning to learn the workings of the physical world. This knowledge does not come quickly, however, and preschoolers may have initially have interesting conceptions of size, time, space and distance such as fearing that they may go down the drain if they sit at the front of the bathtub or by demonstrating how long something will take by holding out their two index fingers several inches apart. A toddler's fierce determination to do something may give way to a four-year-old's sense of guilt for doing something that brings the disapproval of others.

Middle Childhood



The ages of six through eleven comprise middle childhood and much of what children experience at this age is connected to their involvement in the early grades of school. Now the world becomes one of learning and testing new academic skills and by assessing one's abilities and accomplishments by making comparisons between self and others. Schools compare students and make these comparisons public through team sports, test scores, and other forms of recognition. Growth rates slow down and children are able to refine their motor skills at this point in life. And children begin to learn about social relationships beyond the family through interaction with friends and fellow students.

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Adolescence



Adolescence is a period of dramatic physical change marked by an overall physical growth spurt and sexual maturation, known as puberty. It is also a time of cognitive change as the adolescent begins to think of new possibilities and to consider abstract concepts such as love, fear, and freedom. Ironically, adolescents have a sense of invincibility that puts them at greater risk of dying from accidents or contracting sexually transmitted infections that can have lifelong consequences.

Early Adulthood



The twenties and thirties are often thought of as early adulthood. (Students who are in their mid-30s tend to love to hear that they are a young adult!). It is a time when we are at our physiological peak but are most at risk for involvement in violent crimes and substance abuse. It is a time of focusing on the future and putting a lot of energy into making choices that will help one earn the status of a full adult in the eyes of others. Love and work are primary concerns at this stage of life.

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Middle Adulthood



The late thirties through the mid-sixties is referred to as middle adulthood. This is a period in which aging, that began earlier, becomes more noticeable and a period at which many people are at their peak of productivity in love and work. It may be a period of gaining expertise in certain fields and being able to understand problems and find solutions with greater efficiency than before. It can also be a time of becoming more realistic about possibilities in life previously considered; of recognizing the difference between what is possible and what is likely. This is also the age group hardest hit by the AIDS epidemic in Africa resulting in a substantial decrease in the number of workers in those economies.

Late Adulthood

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This period of the life span has increased in the last 100 years, particularly in industrialized countries. Late adulthood is sometimes subdivided into two or three categories such as the “young old” and “old old” or the “young old”, “old old”, and “oldest old”. We will follow the former categorization and make the distinction between the “young old” who are people between 65 and 79 and the “old old” or those who are 80 and older. One of the primary differences between these groups is that the young old are very similar to midlife adults; still working, still relatively healthy, and still interested in being productive and active. The “old old” remain productive and active and the majority continues to live independently, but risks of the diseases of old age such as arteriosclerosis, cancer, and cerebral vascular disease increases substantially for this age group. Issues of housing, healthcare, and extending active life expectancy are only a few of the topics of concern for this age group. A better way to appreciate the diversity of people in late adulthood is to go beyond chronological age and examine whether a person is experiencing optimal aging (like the gentleman pictured above who is in very good health for his age and continues to have an active, stimulating life), normal aging (in which the changes are similar to most of those of the same age), or impaired aging (referring to someone who has more physical challenge and disease than others of the same age).

16. TWO FACTORS AFFECTING PHYSICAL GROWTH AND DEVELOPMENT

16.1 Physical growth and development is the product of heredity and environment. Heredity is the biological process of the inheritance of traits from parents to offspring.

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Environment refers to the factors an individual is exposed to throughout life which includes learning and experiences. Environmental factors such as diet, nutrition, and diseases play an important role in an individual's physical development.

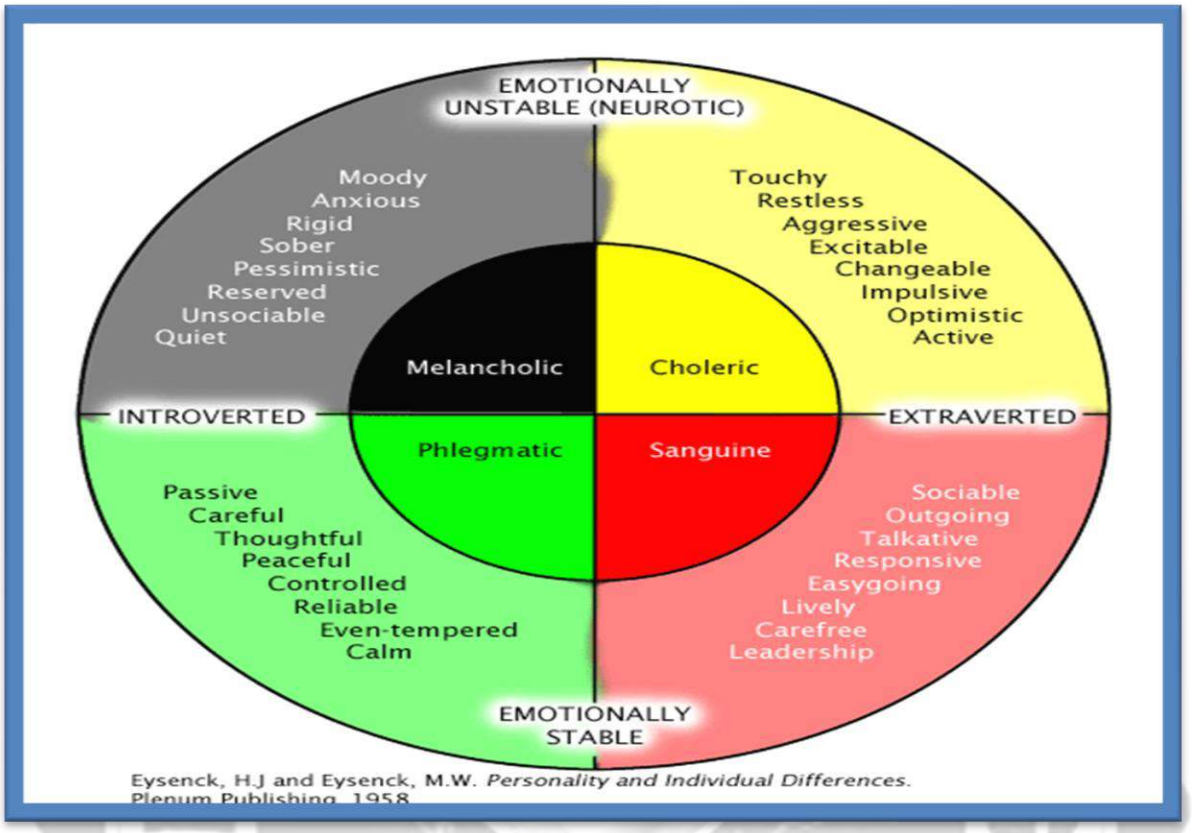
16.2 Sex and other physical traits are determined by the combination of chromosomes and genes during fertilization when the egg and sperm cells unite. Chromosomes are threadlike tissues that carries the genes, and are usually found in pairs. There are 23 pairs of chromosomes which are classified as autosomes or trait chromosomes (22 pairs) and gonosomes or sex chromosomes. The sex of the offspring depends on the pairing of the sex chromosomes (23rd) from the father and mother. Genes are the basic carrier of hereditary traits and are classified as dominant (strong genes) and recessives (weak genes).

17. THEORIES OF PHYSICAL SELF

17.1 The theory of physiognomy suggests that a person's physical characteristics such as facial features and expressions and body structures could be related to a person's character or personality. According to the ancient Chinese practice of face reading, the face is a three-dimensional reflection of "who we are and how life has affected us." This practice is rooted in the Five Element Theory which makes use of the elements of water, wood, fire, earth, and metal as archetypes for everything occurring in the natural world. Each element is correlated to seasons, colors, shapes, sounds, as well as facial features, body types, the body's major organs, and behavioral tendencies. Face readers observe how facial features and markings correspond to a person's mental, emotional, and physical makeup.

17.2 In ancient Greece, **Hippocrates developed a theory based on the prominence of body fluids.** The theory suggests that an excess of or deficiency in any of the four bodily fluids (or humors) in a person influences their personality, temperament, and well-being. The **sanguine type** has the prominence of red bile. They tend to be impulsive, cheerful, happy, and optimistic. The **melancholic** has the prominence of black bile. They tend to be depressed and pessimistic. The **choleric** has the prominence of yellow bile. They are easily angry, jumpy, and temperamental. The **phlegmatic** has excess phlegm. They tend to be sluggish, dull, and slow.

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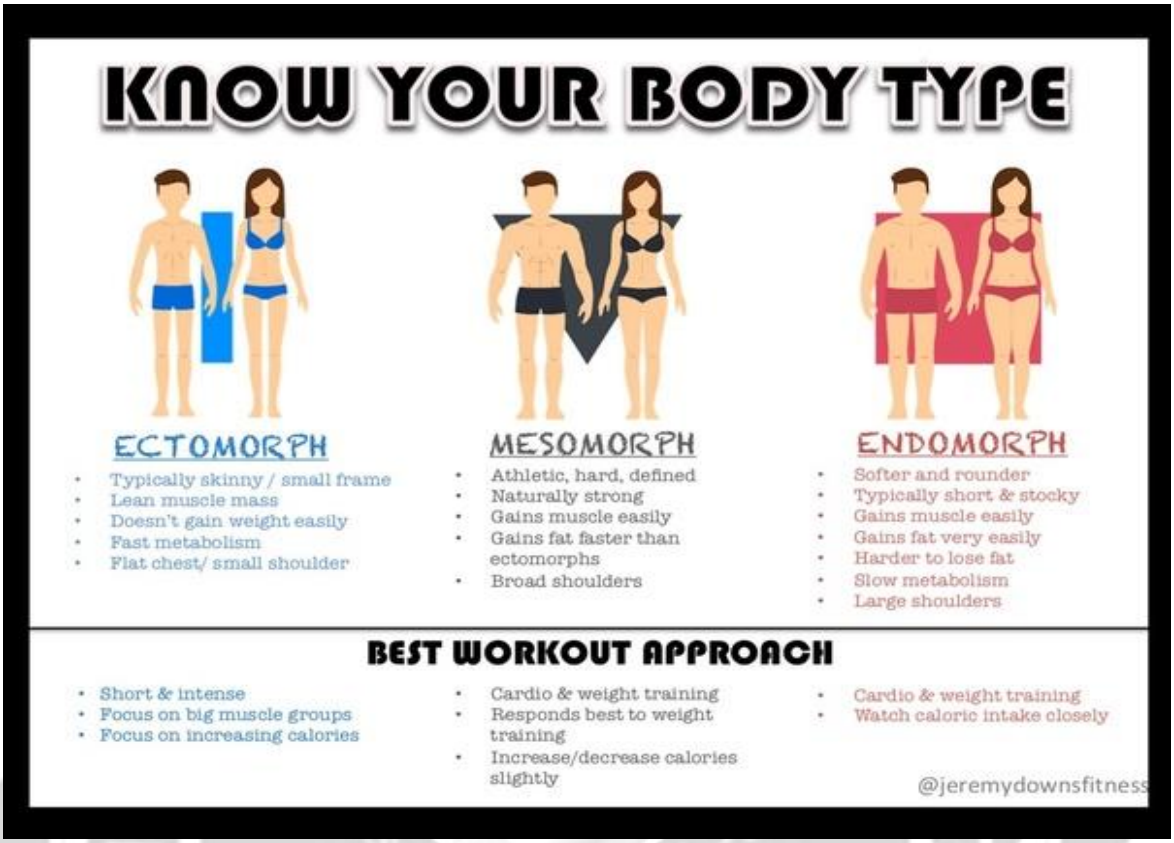


https://sites.google.com/site/psychp5grayn/home/nature-vs-nurture?tmpl=%2Fsystem%2Fapp%2Ftemplates%2Fprint%2F&showPrintDialog=1

17.3 In the 1940s, **William Sheldon has developed a body-type theory based on physical characteristics.** The **three body types are endomorphic, mesomorphic, and ectomorphic.** Physically, one who has the **endomorphic body type** is soft and plump. People with this body type are perceived to be easy going and sociable. Physically, the **mesomorphic type** is characterized by a strong muscular body. People who have mesomorphic body type are perceived to be energetic, adventurous, assertive, and courageous. They are competitive and tend to be dominant. Physically, one who has **the ectomorphic body type** is tall and thin. People who have this body type tend to be restrained, quiet, introverted, and artistic. The illustrations below show the different body types according to Sheldon.

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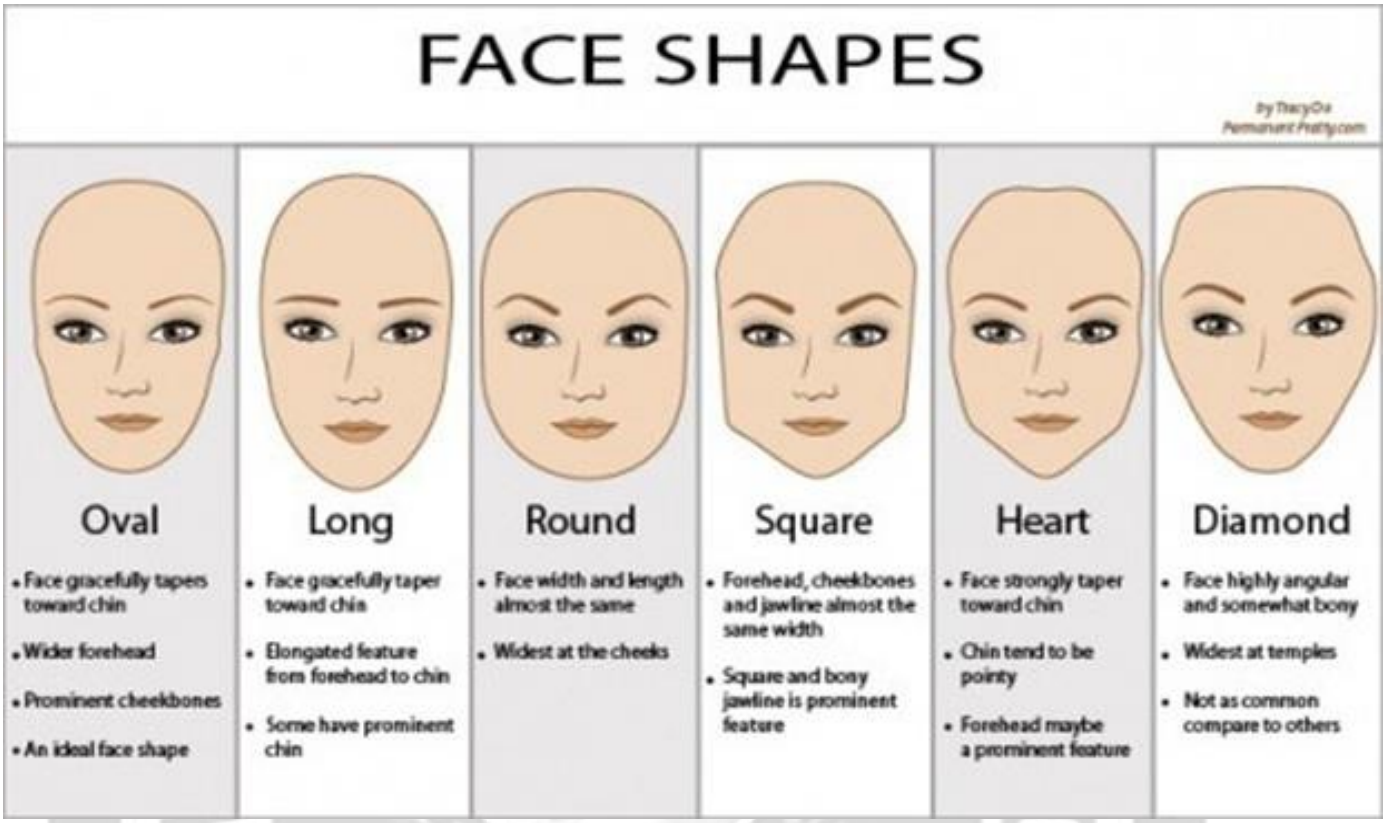
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https://www.quora.com/What-are-body-types-I-e-endomorph-mesomorph-and-ectomorph

17.4 Finally, in her work, *The Wisdom of Your Face*, Jean Haner (2008) suggests that people with **oval-shaped faces** are generally hospitable and tactful. People with **round-shaped faces** tend to be friendly, kindhearted and selfless. People with **square faces** tend to be witty, analytical and great leaders. People who have **heart-shaped faces** are patient and intuitive by nature. People with **long-shaped faces** are perfectionists and tend to be aggressive. Persons with **triangle-shaped faces** tend to be creative, artistic, sensitive, and determined. People with **diamond faces** are very detail-oriented and like to be in control. Haner also suggests that people with full and thick eyebrows tend to be confident, assertive, and goal-oriented. Persons with large or highly-defined jaws have strong values and firm beliefs. An earlier study by Squier and Mew (1981), suggests that persons with long and angular-shaped faces tend to be more responsive, assertive, and genuine than persons with short and square-shaped faces who tend to be more restrained, conforming, and shrewd.

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http://tienslhr.blogspot.com/search

17.5 Body Image

17.5.1 Body image refers to how individuals perceive, think, and feel about their body and physical appearance. **Appearance** refers to everything about a person that others can observe such as height, weight, skin color, clothes, and hairstyle. Through appearances, an individual is able to show others the kind of person he or she is (DeLamater & Myers, 2012). The age at which puberty begins has implications for the way adolescents feel about themselves as well as the way others treat them (Feldman, 2010). Body image is related to **self-esteem** which is a person's overall evaluation of his or her own worth.

17.5.2 Body image can affect both the adolescent's physical and psychological well-being. Adolescents worry about different parts of their bodies. Adolescent boys and girls tend to experience negative self-image because they are in a stage of development that is probably confusing to them. However, girls are more concerned than boys about their physical appearance and overall body image. The greatest concern that girls express about their bodies is how they conform to idealized notions of beauty.

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17.5.3 People tend to judge others based on physical appearance. However, physical appearance alone is not enough to know a person's true character. It is important to see into a person's inner thoughts and feelings-one's inner self. Above all things physical, it is more important to be beautiful on the inside.

17.5.4 Here are some ways to improve your body image and inner self:

1. Smile a lot.
2. Take good care of your health.
3. Live a well-balanced life.
4. Dress well and be neat.
5. Spend some time alone to reflect.
6. Be creative and do something new all the time.
7. Develop a wholesome attitude toward sex.
8. Avoid temptations.
9. Respect individuality.
10. Make friends.
11. Face your fears.
12. Be independent.
13. Accept things as they are.
14. Ask and listen.
15. Think positive.
16. Pray.
17. Count your blessings.
18. Be thankful.

18.THE SEXUAL SELF

18.1. SEX refers to biologically defined and genetically acquired differences between males and females, according to their physiology and reproductive capabilities or potentialities. It is universal and mostly unchanging.

(Sociology Definition)

18.2. GENDER is a term that refers to social or cultural distinctions associated with being male or female.

18.3 GENDER IDENTITY is the extent to which one identifies as being either masculine or feminine (Diamond 2002).

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SEX	GENDER
Categorized as male and female	Masculinity and Femininity
Biological	Socially, Culturally and Historically determined
Fixed at Birth	Learned through Socialization
Does not change across time and spaced	Varies Over time and space
Equally Valued	Unequally valued (masculinity as a norm)

18.4. Sex is biological characteristics; **Gender** is social characteristics (Cushner,2012).

18.5 SEXUAL ORIENTATION refers to a person's "emotional, affectional and sexual attraction to individuals of a different gender or the same gender or more than one gender.

Ex. Heterosexuality, homosexuality and bisexuality

18.6 Gender roles in society means how we're expected to act, speak, dress, groom, and conduct ourselves based upon our assigned sex.

Ex. girls and women are generally expected to dress in typically feminine ways and be polite, accommodating, and nurturing. Men are generally expected to be strong, aggressive, and bold.

18.7 Stereotyping is a widely accepted judgment or bias about a person or group — even though it's overly simplified and not always accurate.

18.8 Sexism - unequal and unfair treatment because of a person's gender.

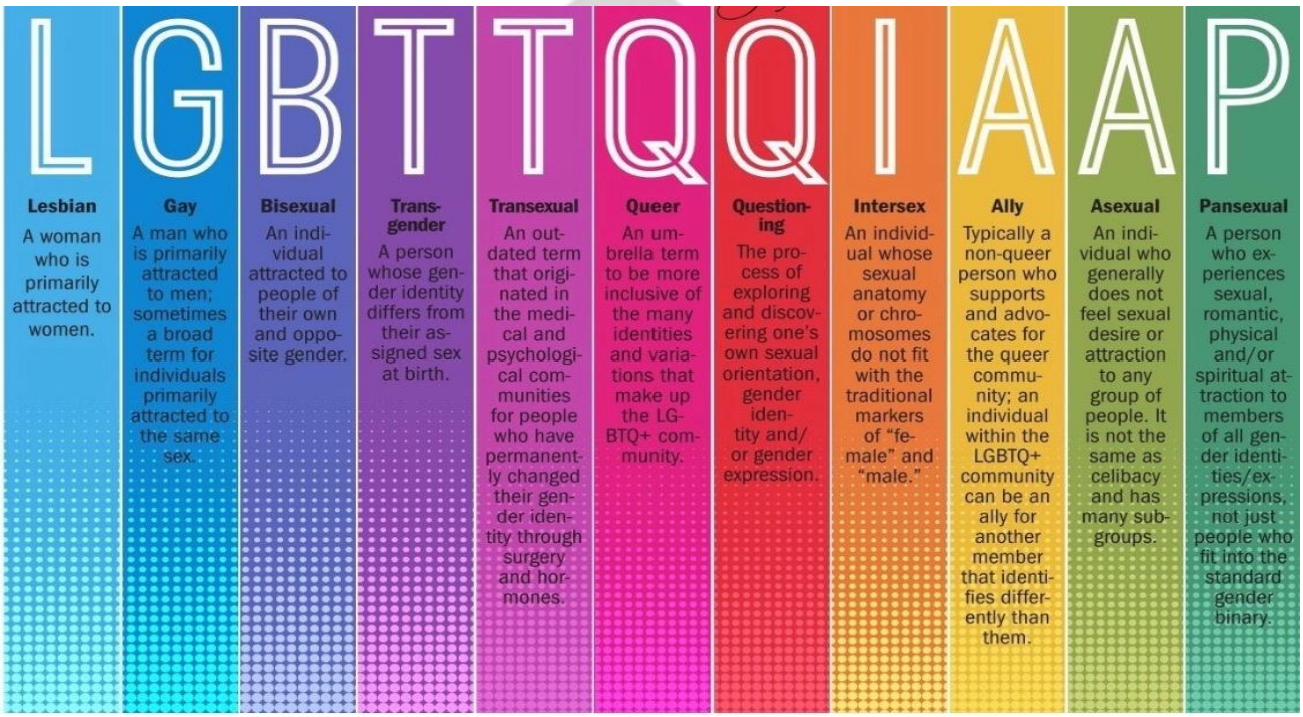
18.9 Gender Identity - is defined as a personal conception of oneself as male or female. It is about how you experience your own gender, despite what society expects.

Ex. I am male but I love color pink and flowers.

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THE LGBTQ + COMMUNITY



https://www.quora.com/How-do-I-tell-if-someone-is-LGBTQ

18.10 LGBTQ + is an umbrella term for a wide spectrum of gender identities, sexual orientations, and romantic orientations.

18.11 There are four basic kinds of gender stereotypes:

1. **Personality traits** — For example, women are often expected to be accommodating and emotional, while men are usually expected to be self-confident and aggressive.
2. **Domestic behaviors** — For example, some people expect that women will take care of the children, cook, and clean the home, while men take care of finances, work on the car, and do the home repairs.

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3. **Occupations** — Some people are quick to assume that teachers and nurses are women, and that pilots, doctors, and engineers are men.
4. **Physical appearance** — For example, women are expected to be thin and graceful, while men are expected to be tall and muscular. Men and women are also expected to dress and groom in ways that are stereotypical to their gender (men wearing pants and short hairstyles, women wearing dresses and make-up.

18.13 Gender-Based Violence - is violence directed against a person because of their gender. Both women and men experience gender-based violence but the majority of victims are women and girls.

18.14 Gender Equality -**UNICEF** says gender equality "means that women and men, and girls and boys, enjoy the same rights, resources, opportunities and protections.

18.15 Women Empowerment - it is the process or condition by which women are mobilize to understand, identify and overcome gender discrimination and achieve equality. Women agents of development, and not just beneficiaries. This kind of participation in development enables them to make decision based on their own views and perspectives.

18.16 Social-Cultural Factors:

18.16.1 Socio-cultural factors influence the various issues related to sexual orientation and gender identity.

18.16.2 Family Influences

There are studies that asserted how children's upbringing and social environment influences their developing gender identities. In summary, this work found that children's interests, preferences, behaviours, and overall self-concept are strongly influenced by parental and authority figure teachings regarding sexual stereotypes.

18.16.3 Urban Setting

- Another research also discovered that homosexuality positively correlated with urbanization. The correlation though was more substantial in men than in women. The study surmised that large cities seem to provide a friendlier environment for same-gender interest to develop and be expressed than in rural areas.

18.17 Sexually Transmitted Diseases (STD's)

- STD stands for sexually transmitted diseases. It is also known as STI or sexually transmitted infection. In general, STD is a disease or infection acquired through sexual contact where the organisms that cause STD are passed on from person to person in blood, semen, and vaginal or any other bodily fluids.

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19 REPRODUCTIVE HEALTH LAW (RH LAW)

19.1 The Responsible Parenthood and Reproductive Health Act of 2012, also known as the **Reproductive Health Law** or **RH Law**, and officially designated as **Republic Act No. 10354**, is a law in the Philippines, which guarantees universal access to methods of contraception, fertility control, sexual education, and maternal care.

19.2 Objectives of RH LAW

1.Help give parents the opportunity to exercise to freely and responsibly plan the number and spacing of their children.

2.It will help improve maternal, newborn and child health and nutrition and reduce maternal, infant and child mortality. This law will help become self-reliant and acquire self-esteem.

3.It will give women more opportunities to finish their education and secure productive work by freeing them. This law will help become self-reliant and acquire self-esteem.

4.It will help reduce poverty and achieve sustainable human development.

5.It will help lower the incidence of abortion by preventing unplanned, mistimed or unwanted pregnancies.

19.3 Regional objectives:

1.Improve access to the full range of affordable, equitable, and high-quality family planning and reproductive health services to increase contraceptive use rate and reduce unwanted pregnancies and abortions.

2.Making pregnancy safer.

3.Support countries and areas in developing evidence-based policies and strategies for the reduction of maternal and newborn mortality.

4.Improve access to the full range of affordable, equitable, and high-quality family planning and reproductive health services to increase contraceptive use rate and reduce unwanted pregnancies.

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5.Improve the health and nutrition status of women of all ages, especially pregnant and nursing women.

6.Gender, women, and health.

7.Integrate gender and rights considerations into health policy and programs, especially into reproductive health and maternal health care.

8.Improve the health and nutrition status of women of all ages.

19.4 Specific objectives:

1.Reduce by three quarters, between 1990 and 2015, the maternal mortality ratio.
2.Reduce by two thirds, between 1990 and 2015, under-five mortality rate.
3.To have halted by 2015 and begun to reverse, the spread of HIV/AIDS.

20. FAMILY PLANNING allows both men and women to make informed choices on when and if they decide to have children.

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https://www.mattapanchc.org/services/planning

20.1 NATURAL FAMILY PLANNING (NFP) is a term which includes all methods of fertility control that center on a couple's awareness of the woman's fertile period.

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http://wikiprogress.org/articles/archive/family-planning/

20.2 ADVANTAGES OF NATURAL FAMILY PLANNING (NFP) which commend it to many couples who do not wish to rely on external methods:

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1. NFP can be quite effective in reducing the odds of pregnancy, to less than one per cent per year. However, since many couples do not use the method perfectly, the typical-use pregnancy rate is closer to 25 percent.

2.These methods are almost cost-free except for a basal body thermometer and perhaps a menstrual calendar.

3.They do not involve the use of any medication so no side-effects occur.

4.They help women become more aware of their cycles and related physiological changes.

5.Couples can either plan for achieving or avoiding a pregnancy using their awareness of the woman's fertility pattern.

6.Women are able to better recognize abnormalities in their menstrual cycles and reproductive systems as a result of greater awareness of their bodies.

7.It promotes communication and responsibility-sharing within couples.

8.It is acceptable within all cultures and religious groups.

9.There are no medical contraindications as such.

10. It does not require the input of a healthcare provider but leaves fertility within the couple's control.

20.3 DISADVANTAGES OF NATURAL FAMILY PLANNING (NFP) is a process which has its own negatives, if the couple considers them to be such:

1.It is a couple-centered process so both partners need to agree to use these methods.

2.They do not protect the couple against sexually transmitted infections (STIs). Where appropriate, couples must use condoms or other barrier methods as well.

3.Couples require careful observation and training for accurate recording, for a few months, before they can be used reliably to predict fertile days. This is more difficult but still quite possible with irregular cycles.

4.Time and effort must be invested to observe and accurately record fertility indicators, which may not be possible for busy women.

5.The coitus interruptus method has a high failure rate and puts great stress upon the male partner to remember to remove the penis just before

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ejaculation. Viable sperm may be present in the fluid that escapes before ejaculation, and sperms may also swim up from just outside the vagina to cause fertilization.

20.4 TYPES OF NATURAL FAMILY PLANNING METHODS:

1. Periodic Abstinence (Fertility Awareness Method)

2.Use of Breastfeeding or Lactational Amenorrhoea Method (LAM)

3.Coitus Interruptus (Withdrawal or Pulling Out) Method



https://www.westerncape.gov.za/service/contraception-family-planning



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20.5 HORMONAL CONTRACEPTION/ARTIFICIAL FAMILY PLANNING

Hormonal contraceptives are an effective family planning method that manipulates the hormones that directly affect the normal menstrual cycle so that ovulation will not occur.

1.Oral contraceptives (**birth control pills**) are medications that prevent pregnancy. They are one method of birth control.

2.Transdermal Contraceptive Patch is a medicated adhesive patch that is placed on the skin to deliver a specific dose of medication through the skin and into the bloodstream. In this case, a transdermal contraceptive patch has combination of both estrogen and progesterone released into the bloodstream to prevent pregnancy.

3.Vaginal ring is a small soft, plastic ring that you place inside your vagina. It releases a continuous dose of the hormones estrogen and progestogen into the bloodstream to prevent pregnancy.

4.Subdermal contraceptive implants involve the delivery of a steroid progestin from polymer capsules or rods placed under the skin. The hormone diffuses out slowly at a stable rate, providing contraceptive effectiveness for 1-5 years.

5.A hormonal injection is a contraceptive injection given once every three months. It typically suppresses ovulation, keeping the ovaries from releasing an egg. Hormonal injection also thickens cervical mucus to keep the sperm from reaching the egg.

6.IUD (intrauterine contraceptive device). A device inserted into the uterus (womb) to prevent conception (pregnancy). The IUD can be a coil, loop, triangle, or T in shape made of plastic or metal.

7.Chemical barriers, such as spermicides, vaginal gels and creams, and glycerin films are also used to cause the death of sperms before they can enter the cervix. It lowers the pH level of the vagina, so it will not become conducive for the sperm. However, these chemical barriers cannot prevent sexually transmitted infections.

8.The diaphragm is a small dome-shaped latex cup with a flexible ring that fits over the cervix. The cup acts as a physical barrier against the entry of sperm into the uterus. A diaphragm is usually used along with spermicide.

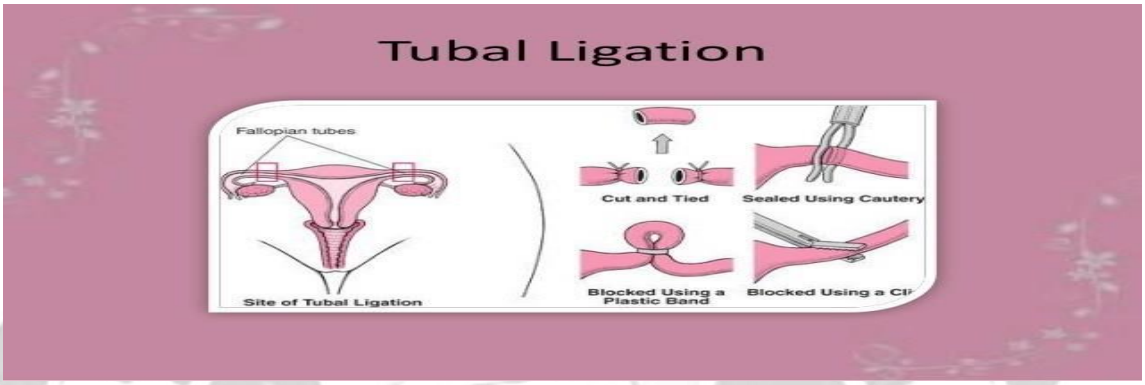
9.The cervical cap is a birth control (contraceptive) device that prevents sperm from entering the uterus. The cervical cap is a reusable, deep silicone cup that is inserted into the vagina and fits tightly over the cervix. The cervical cap is held in place by suction and has a strap to help with removal. The cervical cap is effective at preventing pregnancy only when used with spermicide.

10.A male condom is a covering made to fit over a man's erect penis. It can also be called a rubber, sheath or skin, and is known by many different brand names. It works by providing a barrier between partners during

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sexual intercourse, so that bodily fluids, such as semen and blood, are not shared.

11.A female condom is a thin, loose-fitting and flexible plastic tube worn inside the vagina. It provides a barrier between partners during sexual intercourse, to prevent the sharing of bodily fluids, like semen and blood. This ensures that pregnancy does not occur, and STIs are not transmitted.



https://www.msdmanuals.com/home/women-s-health-issues/family-planning/permanent-contraception

20.6 SURGICAL METHOD ensures conception is inhibited permanently after the surgery. Two kinds: vasectomy and tubal ligation.

1.Vasectomy. A surgical operation wherein the tube that carries the sperm to a man's penis is cut. It is a permanent male contraception method. This procedure preserves ejaculation and does not cause impotence or erectile dysfunction since the vasectomy does not involve anything in the production of testosterone.

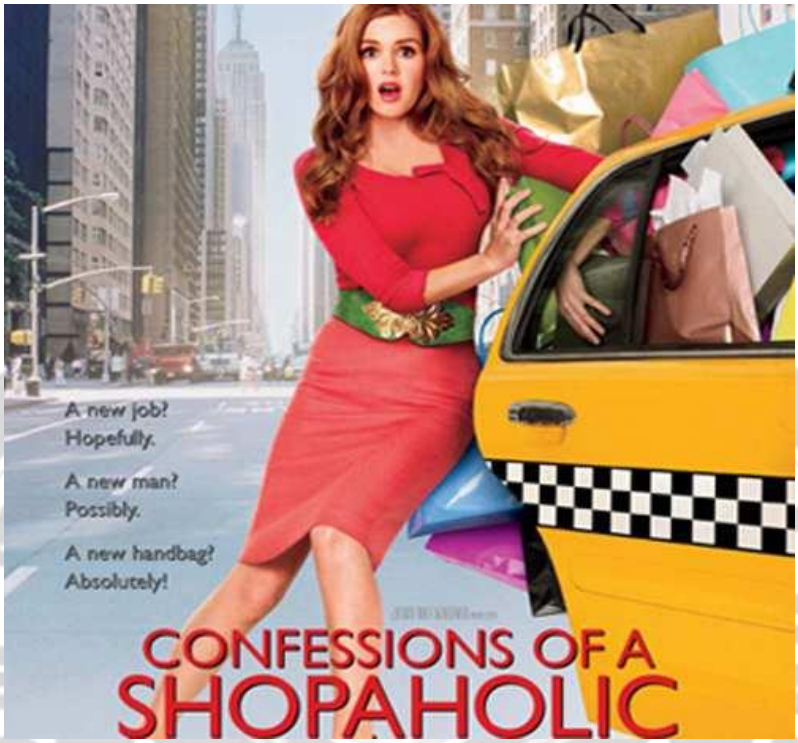
2.Tubal ligation is a surgical procedure for female sterilization involving severing and typing the fallopian tubes. A tubal ligation disrupts the movement of the egg to the uterus for fertilization and blocks sperm from travelling up the fallopian tubes to the egg. A tubal ligation does not affect a woman's menstrual cycle. It can be done at any time, including after normal childbirth or a C-section. It is possible to reverse a tubal ligation – but reversal requires major surgery and is not always effective.

21. THE MATERIAL / ECONOMIC SELF

21.1 According to William James (1980), the self is everything that an individual considers to be his or hers, not only his or her body and material possessions

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but also his or her reputation and beliefs. The self, therefore, is composed of the material self which is the manifestation of one's identity through his material possessions.



https://www.femalefirst.co.uk/movies/Confessions+of+a+Shopaholic-6827.html

21.2 The movie *Confessions of a Shopaholic* (2009) tells the story of Rebecca, a woman who is addicted to shopping. She believes that the labels of the goods she purchases or the pieces of clothing she wears define her. Her life becomes miserable when she incurs a huge debt and begins hiding from the credit collector. This affects her career and her relationship with her boyfriend and best friend. There is a science in the movie when the credit collector looking for Rebecca asks, "Will the real Rebecca Bluewood please stand up?" The question raised somehow implies that a person's real self can be taken over by another self, dictated by the desire to acquire material goods. From the movie also comes the statement "I shop, therefore I am," which means that one identifies with the material things one acquires. This concept of being fixated on acquiring material things as a way to identify oneself is related to the concept of *material self* introduced by William James, (1890). He defined the material self as the self that consists of the body, clothes, immediate family, home, and other things one considers to be his or her own. According to James, people invest themselves in their material possessions, thus feeling deeply connected to them. The more people invest themselves in their possessions, the more attached they become.

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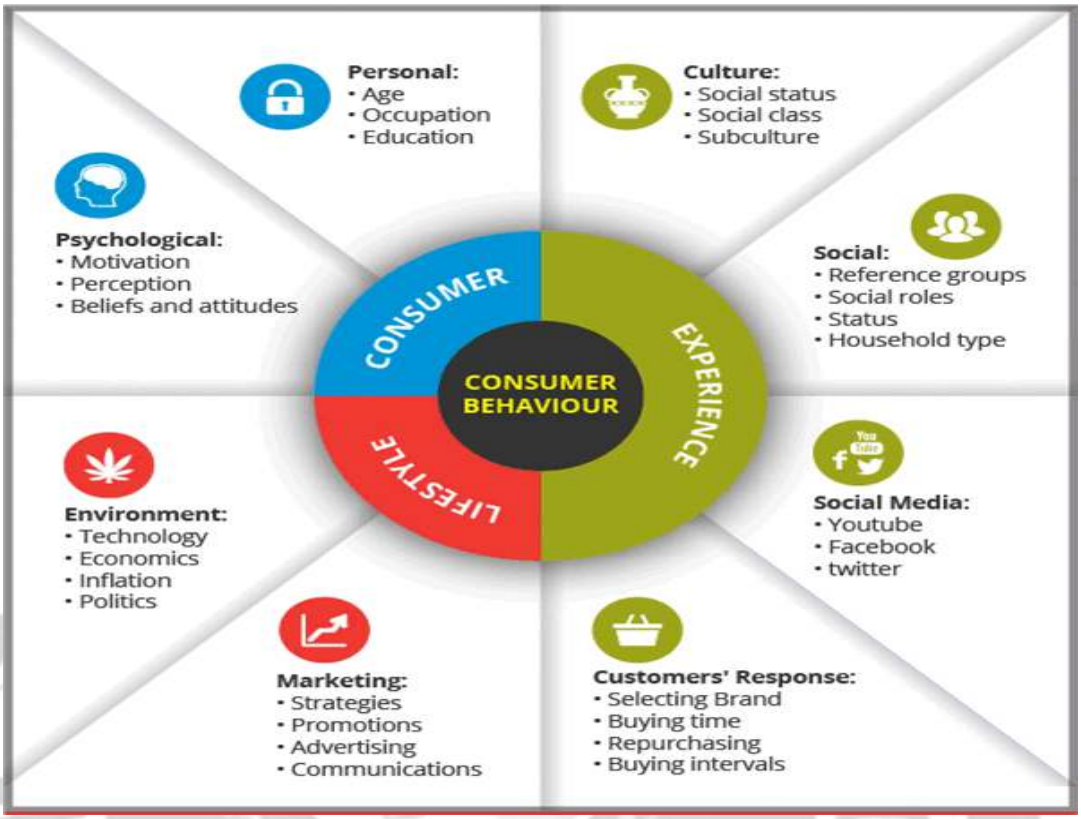
22. THE CONSUMER SELF

22.1 Consumer culture is a social system in which consumption is dominated by the consumption of commercial products (Arnould, 2010). Consumer culture denotes a social arrangement in which the relations between lived culture and social resources, and between meaningful ways of life and the symbolic and material resources on which they depend on, are mediated through markets. The consumption of market-made commodities and desire-inducing marketing symbols is central to consumer culture (Arnould & Craig, 2005). A consumerist society is one in which people spend a great deal of time, money, and energy to "consume" commercial products, goods, and services.

22.2 Consumerism is the consumption of material goods and services in excess of one's basic needs. Consumerism is closely tied to materialism. Both heavily influence the way individuals view the self. It can be viewed positively and negatively. For instance, people tend to be happier and more motivated when their wants and needs are met. On the other hand, it encourages people to buy products and services that they do not really need or afford. The state needs and wants tends to be endless, and thus could cause negative effects such as dissatisfaction, unhappiness, and depression.

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https://www.i-scoop.eu/importance-consumer-behavior-preferences/

23. NEEDS VERSUS WANTS

23.1 Need is defined as something that a person must have in order to live while want is something that a person desires to have but can live without. Food, clothes, shelter, medicine and many other things necessary for survival are needs while things that are considered as luxuries are wants. Despite this difference, it should also be remembered that needs and wants are relative to each individual. One person's wants may be another person's need.

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https://www.teacherspayteachers.com/Product/Wants-and-Needs-1036498

23.2 As a consumer, one should know what to prioritize that would benefit him or her in the long run. One should also allocate part o his or her earnings for savings so that when important reasons to expend comes in the future, one is ready. In spending money, one should avoid being impulsive and instead be practical and prudent (Corpuz, Estoque & Tabotabo, 2019).

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Retrieved at: https://prezi.com/p/ge_2-08lczbr/spiritual-self/

24.THE SPIRITUAL SELF

24.1 The spiritual aspect of the self is the inner essence, the part of the self that connects the person to the sacred, the supernatural, and the universe. The spiritual self enables the person to experience a feeling of oneness with a higher being and the universe and gives a deeper purpose or meaning of one's life. Understanding and nurturing the spiritual self is important as with the other aspects of the self. The spiritual self develops through interaction, observation, and imitation.

24.2 Spirituality

The root meaning of spirituality is taken from the Latin word *spiritus*, meaning breath or life force. Spirituality can be understood as the search for the sacred, a process through which people seek to discover, hold on to, and, when necessary, transform whatever they hold sacred in their lives (Hill & Pargament,2003). Spirituality generally refers to meaning and purpose in one's life, a search for wholeness, and a relationship with a transcendent being.

24.3 Spirituality is connected with religion. Religion is an organized system of ideas about the spiritual sphere or the supernatural along with associated ceremonial practices by which people try to interpret and/or influence aspects of the universe otherwise beyond their control. All religions recognize the importance of spirituality in one's life. One's spirituality may be expressed through religion and participation in religious rituals and ceremonies.

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24.4 Spirituality and religion fulfill numerous social and psychological needs, such as the need to explain human sufferings and death. Through the practice of religious activities such as prayers, people may find comfort, security, and stability in times of sufferings, loss, insecurities, and uncertainties. Spirituality and religion may be a source of love, hope, and affection (Brown & Parrish, 2011).



https://www.shutterstock.com/search/religious+symbol

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Self Help: You can also refer to the sources below to help you further understand the lesson:

**Alata, E., Caslib,B., Serafica,J.& Pawilen,R.A. (2018). Understanding the Self. (*1st ed). Rex Bookstore. Manila, Philippines.

*Go-Monilla,Ma.Joycelyn & Ramirez, Normaliza C.(2018). *Understanding the self*. Quezon City: C & E Publishing, Inc.

*McLeod, Saul. (2018). Jean Piaget's theory and stages of cognitive development. Retrieved from: https://www.simplypsychology.org/piaget.html

**Otig, Vergie; Gallinero, Winston; Bataga, Noemi; Salado, Fritzie; Visande, Josephine. (2018). A Holistic Approach in Understanding the Self*. Mutya Publishing House, Inc. Malabon City.

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Let's Check

Activity 1. A.The Physical Self

Multiple Choice: Encircle the letter that corresponds to your answer.

1.This refers to how individuals perceive, think, and feel about their body and physical appearance.

a. Self-concept
b. Body image
c. Self-esteem
d. Self-confidence

2. It is the basic carrier of hereditary traits.

a. Genes
b. Chromosomes
c. Zygote
d. Autosomes

3. This stage is considered to extend from 18 to 40 years old.

a. Puberty
b. Adolescence
c. Early Adulthood
d. Late Adulthood

4. This refers to the factors an individual is exposed to throughout life which includes learning and experiences.

a. Heredity
b. Environment
c. Chromosomes
d. Life span

5. He developed a body-type theory based on physical characteristics.

a. Hippocrates
b. William Sheldon
c. Jean Haner
d. Squier and Mew

6. This type is characterized by a strong muscular body, adventurous, energetic, assertive and courageous.

a. Endomorphic
b. Ectomorphic
c. Mesomorphic
d. Phlegmatic

7. People with this body type are perceived to be easy going and sociable.

a. Endomorphic
b. Ectomorphic
c. Mesomorphic
d. Phlegmatic

8. This type has the prominence of red bile and tend to be impulsive, cheerful, happy, and optimistic.

a. Sanguine
b. Choleric
c. Phlegmatic
d. Melancholic

9. Haner suggests that people with round-shaped faces tend to be:

a. friendly, kindhearted, and selfless
b. creative, sensitive, and artistic
c. aggressive and perfectionist
d. witty, analytical, and great leaders

10. People who have this body type tend to be restrained, quiet, introverted, and artistic.

a. Ectomorphic
b. Endomorphic
c. Mesomorphic
d. Phlegmatic

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A. The Sexual Self

Identification. Identify the term being referred to in each item.

Contraception *Family Planning* *Bisexuality* *Sexual Orientation*
Attraction *Cervical Mucus Method* *Homosexuality* *Tubal Ligation*
Reproductive System *Intra- Uterine Device (IUD)* *Erogenous Zones*

_____1. It is a system of sex organs designed for reproduction and sexual function.

_____2. A tiny device made of flexible plastic that is inserted in the uterus to prevent pregnancy.

_____ 3. It refers to a person's sexual identity anchored on what gender they are attracted to.

_____ 4. It is an orientation where one is attracted to both opposite and same sex.

_____5. The different methods that are used to prevent pregnancy.

_____ 6. It refers to the areas of the body which are highly sensitive and produce sexual responses when stimulated.

_____ 7. It is a surgical procedure for female sterilization involving severing and typing the fallopian tubes.

_____ 8. A positive attitude held by one person toward another person which is influenced by social norms, physical attractiveness, and processes of interpersonal exchange.

_____ 9. It allows both men and women to make informed choices on when and if they decide to have children.

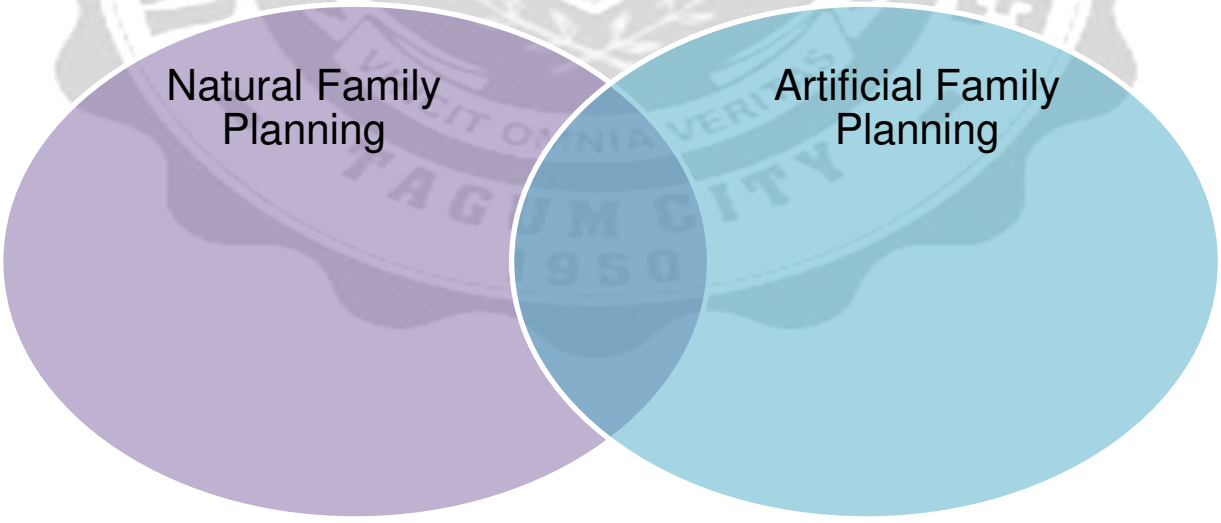
_____ 10. A type of natural family planning method based on careful observation of mucus patterns during the course of the menstrual cycle.

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A. Identify needs & wants by sorting out the pictures of items indicated below.



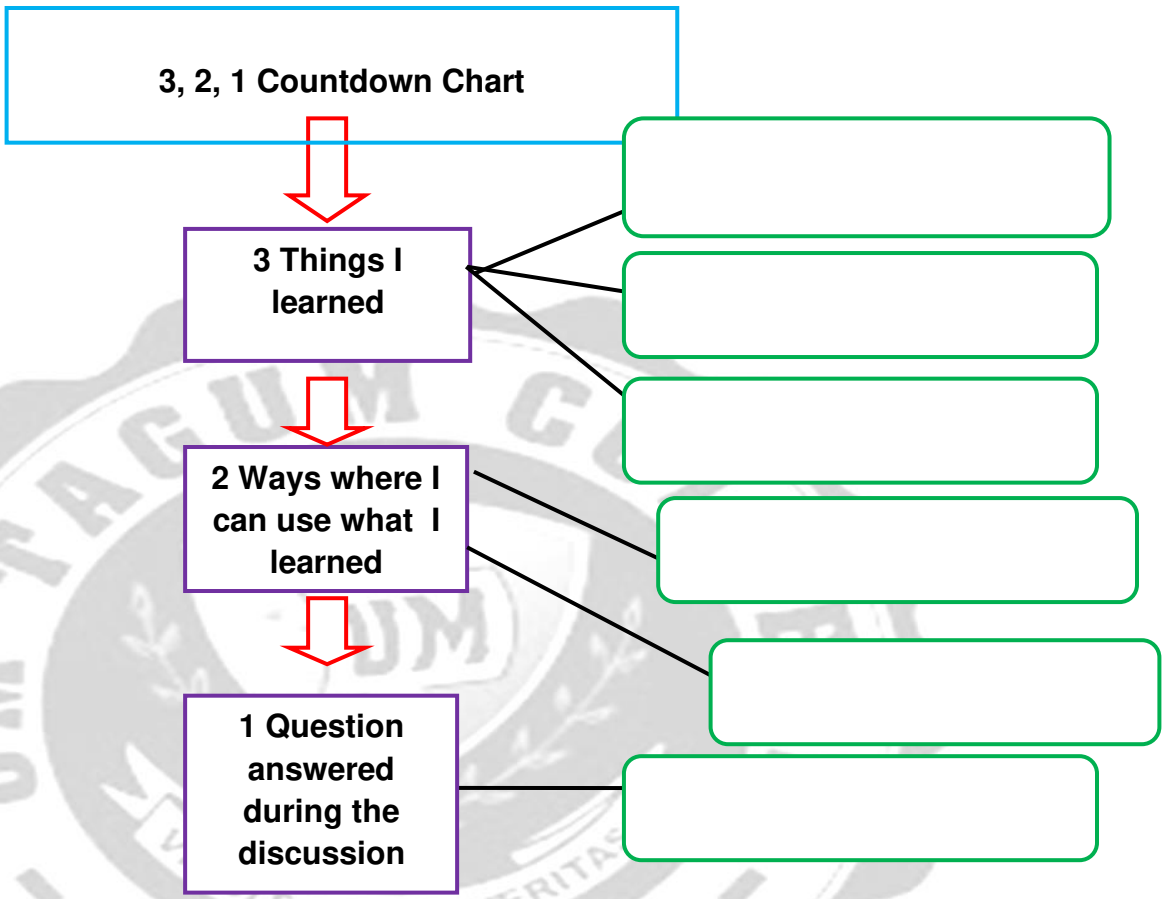
B. Compare and contrast the natural family planning and artificial family planning.



In a Nutshell

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Activity 1. Fill in the 3, 2, 1 Countdown Chart below.



Question & Answer (Q&A)

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You are free to list down all the emerging questions or issues in the provided spaces below. These questions or concerns may also be raised in the LMS or other modes. You may answer these questions on your own after clarification. The Q&A portion helps in the review of concepts and essential knowledge.

Questions	Answers
1.	
2.	
3.	
4.	
5.	

Keywords

- *Adolescence*
- *Spirituality*
- *Artificial Family Planning*
- *Body image*
- *Family planning*
- *Gender identity*
- *Hormonal Contraception/Artificial Family Planning*
- *LGBTQ + Community*
- *Physical growth and development*
- *Physical self*
- *Reproductive Health Law*
- *Self-esteem*
- *Sex chromosomes*
- *Sexual Self*
- *Stages in the life span*
- *Socio-cultural factors*
- *Theory of physiognomy*
- *Women empowerment*

BIG PICTURE C

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Week 6-7: Unit Learning Outcomes (ULO): At the end of the unit, you are expected to:

a. Develop a Filipino identity;
b. Identify positive and negative Filipino values and their implications to economic development; and
c. Reflect on his or her selfhood in relation to his national identity.

Big Picture in Focus: ULOa. Develop a Filipino identity.

Metalanguage

In this section, the most essential terms relevant to the study of the political self and to demonstrate ***ULO*** will be operationally defined to establish a common frame of references to how the texts work in your chosen field or career. You will encounter these terms as we go through the study and understanding of the Filipino identity which include the strengths and weaknesses of the Filipino character. Please refer to these definitions in case you will encounter difficulty in understanding the aspect of political self and the relationship of self

Please proceed immediately to the "Essential Knowledge" part since the first lesson is also definition of essential terms.

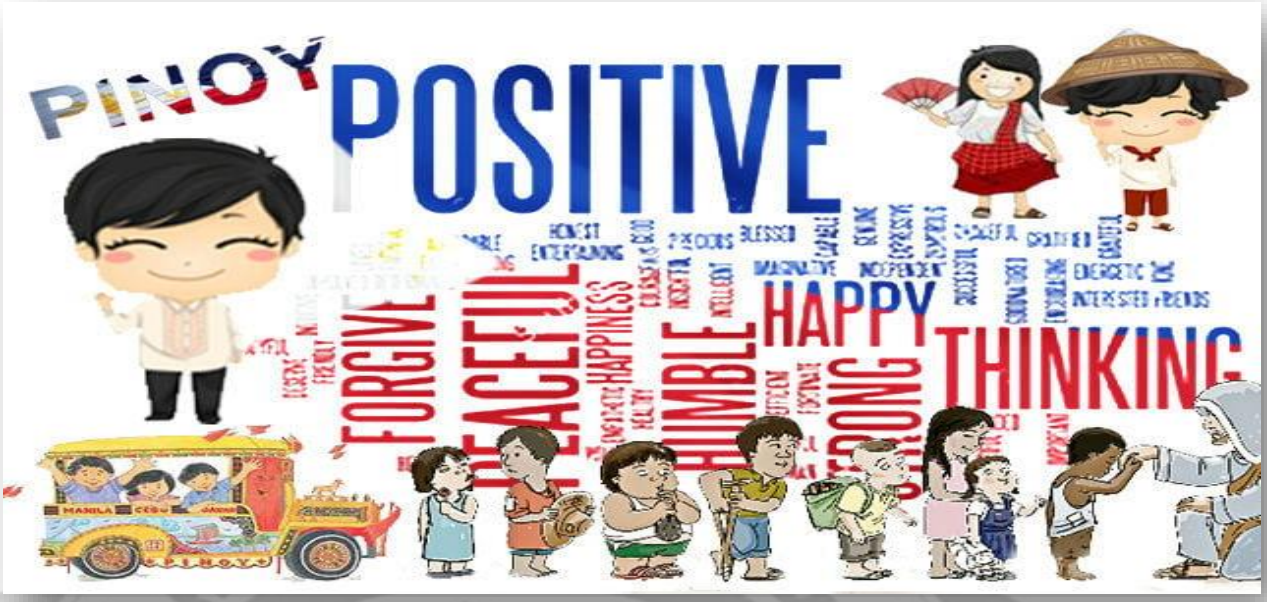
Essential Knowledge

To perform the aforesaid big picture (unit learning outcomes) for the 6th and 7th weeks of the course, you need to fully understand the following essential knowledge that will be laid down in the succeeding pages. Please note that you are not limited to exclusively refer to these resources. Thus, you are expected to utilize other books, research articles and other resources that are available in the university's library e.g. ***ebrary, search.proquest.com etc.***

25.THE POLITICAL SELF

DEVELOPING A FILIPINO IDENTITY: Values, Traits, Community, and Institutional Factors

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https://owlcation.com/social-sciences/Filipino-Traits-and-Characteristics

25.1 The Filipino culture is a mixture of both Eastern and Western cultures. The beliefs and traditions of pre-colonial Philippines were mainly an indigenous Malay heritage.

25.2 The Malays made a large contribution to Philippine history. The Malay temperament is a basic factor of a Filipino personality. It can be best described as "being nice and pleasant to others."

25.3 Additionally, the important role of family in Filipino culture stemmed from the strength of the Malay family clan that served as a strong security unit.

25.4 When the Spaniards colonized the island, the Hispanic culture influenced the natives. Christianity became the dominant religion, and a Western-based social and political organization was established in the Philippines.

25.5 The American shaped the modern Filipino culture, and this is primarily manifested by the widespread use of the English language in the Philippines today. It was from these influences that formed the Filipino character. The brief occupation of the British (1762-1764) and the Japanese (1942-1945), however, had no cultural influence in the Philippines at all.

25.6 Psychologist, educator, and (former) chairperson of the Commission on Higher Education, Dr. Patricia B. Licuanan, wrote that the strengths and weaknesses of the Filipino character are rooted in factors, such as:

1. The home environment
2. The social environment
6. Religion
7. The economic environment

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3. Culture and language
4. History
5. The educational system
8. The political environment
9. Mass media
10. Leadership and role models.

1.Licuanan said that in the **home environment**, Filipino children are taught to value family, and give it primary importance. The Filipino **social environment** is characterized by depending on one another to survive. This dependence on relationships and the struggle for survival make Filipinos group-oriented (1994).

2.Meanwhile, Filipino **culture and language** depict openness to foreign elements with no basic consciousness of our cultural core (Licuanan,1994). The Filipino colonial mentality, such as the importance of the English language in our educational system, the wider following of Hollywood movies, foreign soap operas/TV shows, and foreign songs/singers over Filipino movies, shows, and music, is a manifestation of our attachment to foreign elements.

3.Licuanan added that our **colonial history** is regarded as the culprit behind our colonial mentality. Unfortunately, most Filipino elites are of no help in setting an example of overcoming colonial mentality because they are even more Westernized in their ways. Present-day media, on the other hand, reinforced these colonial influences (1994).

4.The **Philippine educational system** is also instrumental in molding the strengths and weaknesses of the Filipino character. Schools are highly authoritarian. Early on, children learn that well-behaved and obedient students are praised and rewarded. This teaches passivity and conformity. The Filipino is also **religious.** Religion taught us optimism and resilience; however, it also instilled in us a fatalistic attitude. Since religious communities are also highly authoritarian, this further reinforced our being passive and a conformist (Licuanan,1994).

5.Several Filipino traits are rooted in our **economic environment**. The hard life drove Filipinos to work hard and take risks, such as leaving our families to work abroad. This further developed our ability to survive. Unfortunately, our **political environment** and government structures and systems are fraught with problems. For instance, the fact that political power is mainly in the hands of the elite, and the absence of a strong government presence enhances the Filipino's already extreme family centeredness (Licuanan,1994).
6.The economic and political environments are among the elements that have developed the culture of corruption in the Philippines.

7.Meanwhile, how did **mass media** reinforce our colonial mentality? What did you notice about the ads, music, movies, fashion, etc. shown on TV, aired over the radio, printed in the newspapers/magazines, or gone viral online? These were greatly based on American

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pop culture. The emphasis on the superiority of an imported brand or product through mass media is, in fact, part of a Filipino's daily life.

8.Filipinos highly respect authority, we lean on our leaders and role models. Any person with authority is looked up to. Thus, when our leaders violate the law and when there is lack of accountability for leaders who break the law, the Filipino mindset is hugely affected in a negative way (Licuanan,1994).

26. STRENGTHS OF THE FILIPINO CHARACTER

26.1 The Filipino traits listed here is certainly not exhaustive, but these are mostly what we have in common. The strong aspects of the Filipino character are:

- ❑ Pakikipagkapwa-tao
- ❑ Family orientation
- ❑ Joy and humor
- ❑ Flexibility, adaptability, creativity
- ❑ Hard work and industry
- ❑ Faith and religiosity
- ❑ Ability to survive

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1.Pakikipagkapwa-tao is demonstrated in the **Filipino's openness, helpfulness, and generosity; in the practice of bayanihan or mutual assistance;** and the famous **Filipino hospitality** (Licuanan,1994;Guevara& Gripaldo,2005). **Filipinos also possess a genuine love for family.** This love is not just for one's spouse and children but also for parents, grandparents, aunts, uncles, cousins (even very distant ones), and even ceremonial relatives. This love is shown through giving honor and respect to parents and elders, care for the children, generosity toward kin, and the personal sacrifices that a Filipino endures for the welfare of the family (Manauat&Gripaldo, 2005). This **strong family orientation** has given Filipinos a sense of belonging and security.

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2.Filipinos are also **cheerful and fun-loving**. Our various fiestas and social gatherings demonstrate the Filipino joy and humor. We can laugh at those we love and hate, and we can make jokes about our good or bad fortune. Even in the most trying times, Filipinos will always find a reason to smile or laugh. This pleasant disposition has contributed to our ability to overcome life's challenges. **Filipinos are also tremendous in adjusting and adapting to any circumstances.** We can improvise and make use of whatever is at hand to create and produce. Our flexibility, adaptability, and creativity are reasons many Filipinos thrive in various parts of the world (Licuanan, 1994).

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3.All these positive Filipino traits mentioned contribute to our ability to survive. The salawikain or proverb “matutong mamaluktot habang maikli ang kumot” aptly depicts our survival instinct. We can endure, make do, and get by on so little while looking forward to the coming of better days. This trait is the reason why Filipinos continue to carry on even through our harsh economic and social circumstances (Tianco& Gripaldo,2005;Licuanan,1994).

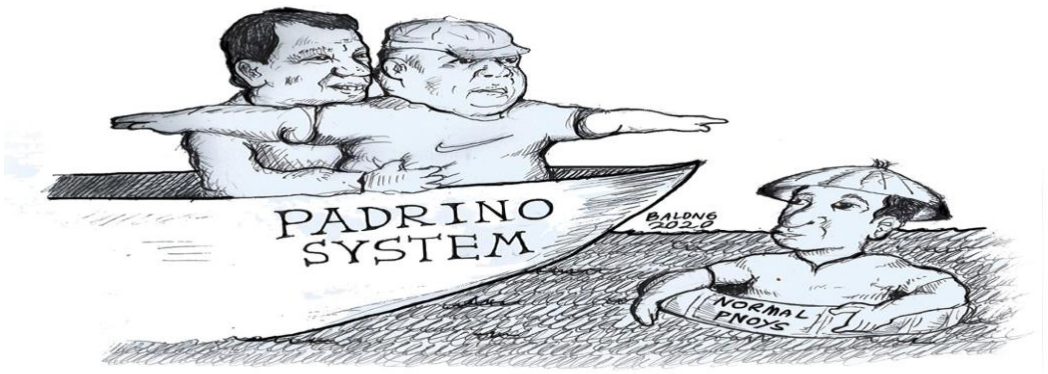
27.WEAKNESSES OF THE FILIPINO CHARACTER

27.1 Aside from identifying the roots and strengths of the Filipino character, Dr. Patricia B. Licuanan also pointed out our weaknesses. This is important because this enables the Filipino to identify the areas that need improvement to grow and develop as a person. An informed and improved Filipino will also result in a stronger and more progressive nation.

Generally, these weaknesses are:

- ❑ Extreme personalism
- ❑ Extreme family-centeredness
- ❑ Lack of discipline
- ❑ Passivity and lack of initiative
- ❑ Colonial mentality
- ❑ Kanya-kanya syndrome
- ❑ Lack of self-analysis and self-reflection

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1.Licuanan noted that Filipinos function in the world personally relating to things, events, and people. We find it difficult to separate objective tasks from emotional involvement. This is where the palakasan system springs from. Filipinos want to get special treatment and will always look for "inside connections' in most (if not all) of his or her transactions. For example, family and friends are given preference in hiring, in the delivery of services, and even in voting (Licuanan, 1994). Since personal contacts are involved, requests of this nature also become difficult to turn down. Extreme personalism is another element that has led to the prevalence of graft and corruption in the country.



Ningas–Kugon

"Leaving our work either half-baked or unfinished."

2.The Filipino's lack of discipline is characterized by our idiomatic expression **"ningas cogon".** Projects start out with full enthusiasm and interest, but no sooner has it started that the enthusiasm and interest just as soon dies down (Licuanan, 1994).

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3.Another related characteristic is **"Filipino Time."** Filipinos are known to be always late – we arrive late or we start late. Since global trends strictly follow schedules, this trait that disregards the importance of time is adversely affecting Filipino productivity (Tan, 2016).

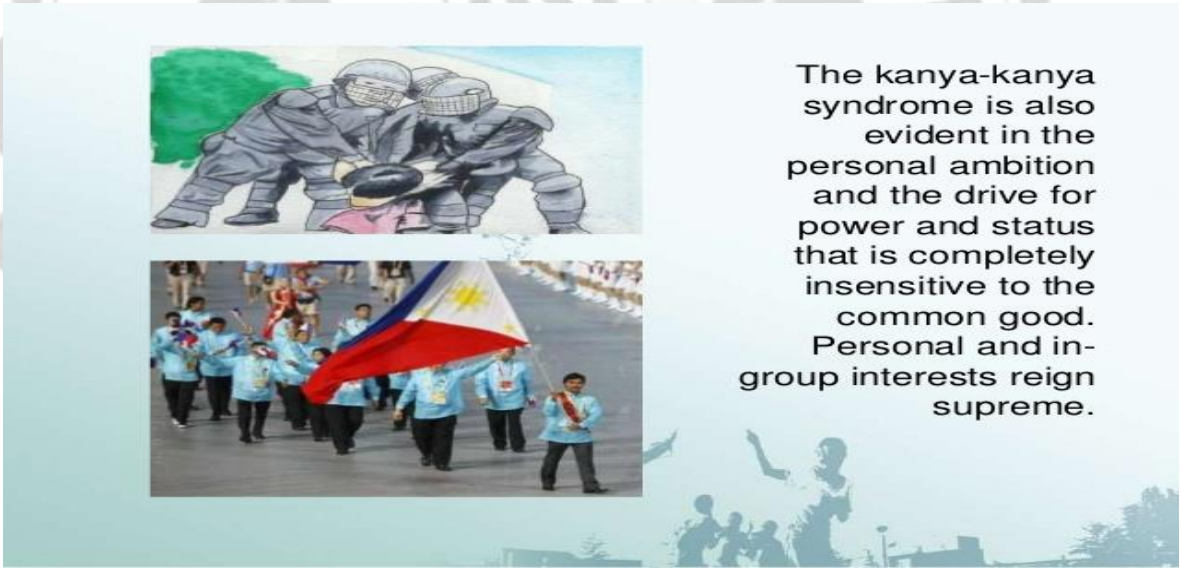


4.Filipinos have a very high respect for authority. Unfortunately, this has also led to general passivity and lacking initiative. For instance, there is a strong reliance on leaders and the government to solve the nation's problems, but ordinarily, Filipinos also do not feel the need to initiate or contribute to the solution. This trait is also related to our lack of discipline. Look at our traffic problem. We expect the government to solve the monstrous traffic jam; traffic rules and regulations are also blatantly ignored every day.

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5.Generally, Filipinos love anything foreign. Foreign elements are adapted and incorporated into our image, and in the process, we are also losing our cultural identity. Licuanan noted that this colonial mentality is connected to our general feelings of inferiority, where we think foreigners – especially Westerners, are superior.



6.The **kanya-kanya syndrome** is related to the Filipino traits of extreme personalism and extreme family-centeredness. Personal and in-group interests are supreme, and the drive to fulfil these interests is completely insensitive to the common good. The kanya-kanya syndrome has dampened our sense of community and cooperation, and we trample on one another's rights as a result. The expression **crab mentality**, where we tend to pull others down to climb up, exemplifies the kanya-kanya syndrome.

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7.Licuanan further observed that the joyful and fun-loving Filipino also has the tendency to be superficial and somewhat flighty. This means that in times of crisis, either personal or social, there is a general lack of analysis and reflection. A manifestation of this **lack of self-analysis** and self-reflection is the expression that Filipinos are **"madaling makalimot**" or have a short memory. This means, as a nation, we easily forget the mistakes we have made; hence, we make the same mistakes again. This is one reason traditional politicians or "**trapos**" are always re-elected into office.



8.The Filipino character is a contradiction. For example, our **bayanihan** culture coexists comfortably with our ***kanya-kanya syndrome***. Many of our strong points, in fact, are linked to our weaknesses. Despite these weaknesses, however, there is still much good in the Filipino character. What is important is that we know our values as a nation because these help us grow and develop. We need to understand our character as a Filipino because this is the first step toward creating the future we want as an individual and as a nation.

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27. FILIPINO TRAITS AND VALUES



https://balay.ph/filipino-hospitality-culture/

27.1 Philosopher, professor, and author, Emerita Quito wrote that Filipinos are fond of comparing themselves "unfavorably with Westerners by using Western standards."

27.2 According to Quito, if the ideal personality and activity is based on western ideas (such as being a workaholic as a positive trait) then the Filipinos stress-free mentality will fare poorly.

27.3In contrast to western culture, Orientals "emphasize conformity with nature" and are not inclined to exaggerate or overreact.

27.4Moreover, if the basis for achievement by western culture is to amass earthly wealth then Filipinos will again be ranked low because we look at some considerations aside from wealth when pursuing our goals.

27.5As pointed out by Quinto, setting a goal is not wrong in any culture. The difference between cultures lies in what people consider important, as well as the manner of pursuing these goals.

27.6Western culture thrives on individuality and any threat to one's independence is a source of stress; hence, it must be removed. Filipinos, on the other hand, thrive on maintaining a harmonious relationship. Any disruption to this harmony is a stressor; hence, it must be avoided.

28. The table below shows some Filipino Traits and how they are evaluated based on Western and Oriental Cultures

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FILIPINO TRAITS AND VALUES	WHY IT IS NEGATIVE IN WESTERN CONCEPT	WHY IT IS POSITIVE IN ORIENTAL CONCEPT
Hiya	It stops one from taking action. It makes the person weak, timid, and meek.	It contributes to peace of mind. Not trying to achieve makes for a less hurried and stressful life.
Ningas Cogon	It makes a person an underachiever because he/she cannot persevere in seeing things (i.e., projects, tasks, or goals) to its fruition.	This trait makes for a peaceful and tranquil life because one is unruffled should things go wrong. Being detached allows the person to move on to some other activities without feeling like an absolute failure.
Pakikisama	Filipinos are said to turn a blind eye to the wrongdoing of others for the sake of personal relationships (i.e., family, friendships, co-worker)	In the Filipino context, pakikisama means keeping a polite distance from other people's lives with whom we share the same space with to maintain peace and harmony.
Patigasan	It is about being stubborn and resisting reconciliation. One stands his/her ground (on issues) and wait for the other party to take the first step at reconciliation.	A trait that makes us stand for what is right and refuse to be intimidated or forced to submission.
Bahala	It leaves everything to chance with the help of a divine power.	Putting faith on a Higher Being develops humility and gratefulness. The idea that he/she is not alone in the struggle strengthens the Filipino psyche.
Kasi	Disowns responsibility. Puts blame on others (people, things, circumstance).	Does not become overly stressed for failing. Failure is not personal because there are other factors, not just "me."

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		Will not stress out because of guilt feelings or self-recrimination.
Saving face	This is closely related to "hiya" and it encourages shirking from responsibility.	It promotes mental therapy because it allows the person to keep his/her dignity.
Sakop	Never learns to be independent. Relies on family and relatives. Prevents personal growth. Encourages partisanship.	Promotes unity, especially in the family. Provides a sense of belongingness and security.
Bukas na (Mañana habit)	Promote laziness Will not act when a problem is still small, thinking that it will go away by itself.	Filipinos know how to keep things stride rather than be stressed or tensed. One learns to go with the flow and take what comes naturally.
Utang na loob	It makes the person overlook moral principles because he/she is beholden to those who gave him/her a favor.	This trait personifies the Filipino saying, "Ang hindi marunong lumingon sa pinanggalingan ay hindi makakarating sa kanyang patutunguhan."
Kanya kanya	Seen as selfish with no regard for the world's well-being	This trait is still in a collective context. Kanya-kanya means I take care of my own (i.e., those that are important to me); you take care of yours. Family is central to the Filipino psyche; thus, the family is always given first priority before the self and everyone else.

(Source: Otig, et.al. (2018). *A Holistic Approach in Understanding the Self*.)

29. ESTABLISHING A DEMOCRATIC CULTURE

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29.1 **Democracy** is a government in which the supreme power is vested in and exercised by the people directly or indirectly through a system of representation, usually involving periodically held free elections. Although democracy has several flaws, it also uniquely possesses a number of features that most people – whatever their basic political beliefs –would consider desirable. For example:

1.Democracy helps prevent cruel and vicious autocrats from ruling.

2.It fosters human development (i.e., health, education, personal income, and any other indicators) more fully than do other forms of government.

3.Democracy helps protect fundamental individual rights and interests.

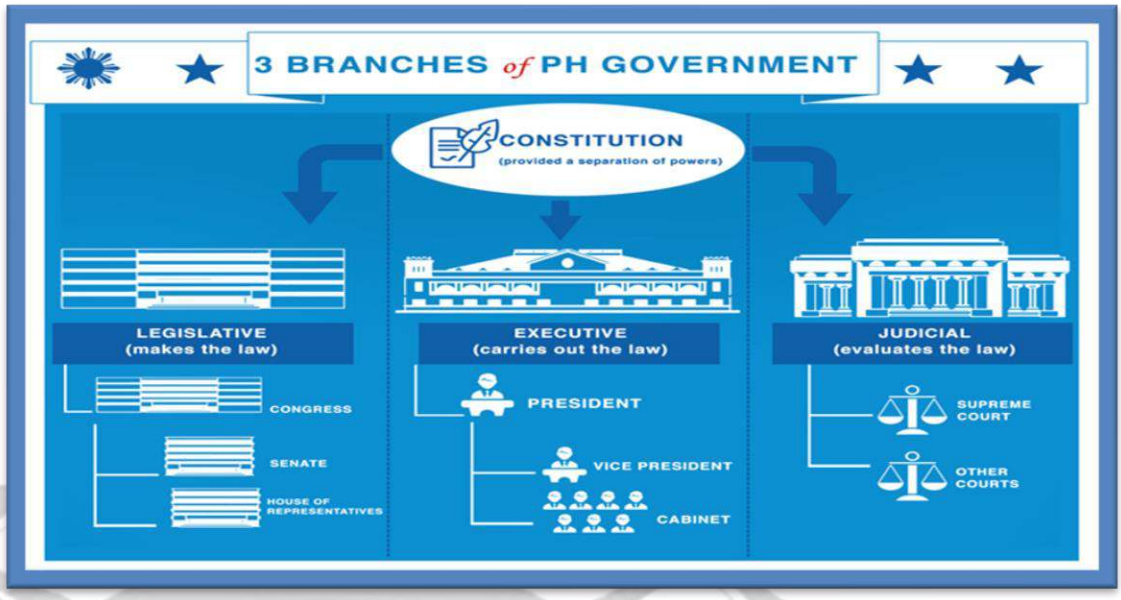
4.Democratic societies provide people the maximum opportunity to take moral responsibility for their choices and decisions.

5.Democratic societies offer a relatively high chance of political equality.

29.2 **The Philippines is a republic** with a presidential form of government wherein power is equally divided among its three branches: executive, legislative, and judicial. The government seeks to act in the best interests of its citizens through this system of check and balance.

29.3 One basic corollary in a presidential system of government is the principle of separation of powers wherein legislation belongs to Congress, execution to the Executive, and settlement of legal controversies to the Judiciary.

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https://pia.gov.ph/branches-of-govt

30. THE LEGISLATIVE BRANCH is authorized to make laws, alter, and repeal them through the power vested in the Philippine Congress. This institution is divided into the Senate and the House of Representatives.

30.1 The Legislative Branch enacts legislation, confirms or rejects Presidential appointments, and has the authority to declare war. This branch includes Congress (the **Senate** and **House of Representatives**) and several agencies that provide support services to Congress.

30.2 The **Senate** is composed of 24 Senators who are elected at large by the qualified voters of the Philippines.

30.3 The **House of Representatives** is composed of about 250 members elected from legislative districts in the provinces, cities, and municipalities, and representatives elected through a party-list system of registered national, regional, and sectoral parties or organizations.

30.4 **The party-list representatives** shall constitute twenty per cent of the total number of representatives including those under the party list. For three consecutive terms after the ratification of this Constitution, one-half of the seats allocated to party-list representatives shall be filled, as provided by law, by selection or election from the labor, peasant, urban poor, indigenous cultural communities, women, youth, and such other sectors as may be provided by law, except the religious sector.

31.THE EXECUTIVE BRANCH is composed of the President and the Vice - President who are elected by direct popular vote and serve a term of six years. The Constitution

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grants the President authority to appoint his Cabinet. These departments form a large portion of the country's bureaucracy.

31.1 The executive branch carries out and enforces laws. It includes the **President**, **Vice President**, the **Cabinet**, executive departments, independent agencies, boards, commissions, and committees.

31.2 The **President** leads the country. He or she is the head of state, leader of the national government, and Commander-in-Chief of all armed forces of the Philippines. The President serves a six-year term and cannot be re-elected.

31.3 The **Vice President** supports the President. If the President is unable to serve, the Vice President becomes President. He or she also serves a six-year term.

31.4 Cabinet members serve as advisors to the President. They include the Vice President and the heads of executive departments. Cabinet members are nominated by the President and must be confirmed by the Commission of Appointments.

32. THE JUDICIAL BRANCH holds the power to settle controversies involving rights that are legally demandable and enforceable. This branch determines whether or not there has been a grave abuse of discretion amounting to lack or excess of jurisdiction on the part and instrumentality of the government. It is made up of a Supreme Court and lower courts.

32.1 The judicial branch interprets the meaning of laws, applies laws to individual cases, and decides if laws violate the Constitution. The judicial power shall be vested in one Supreme Court and in such lower courts as may be established by law.

32.2 Each branch of government can change acts of the other branches as follows:

1. The President can veto laws passed by Congress.
2. Congress confirms or rejects the President's appointments and can remove the President from office in exceptional circumstances.
3. The Justices of the Supreme Court, who can overturn unconstitutional laws, are appointed by the President.

32.3 The Constitution expressly grants the Supreme Court the power of Judicial Review as the power to declare a treaty, international or executive agreement, law, presidential decree, proclamation, order, instruction, ordinance or regulation unconstitutional.

34. THE DIGITAL SELF

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34.1 In this era, the Self adapts to the environment that is dominated by digital technology. To satisfy individual dreams and desire outside of one's inner self, things, products, or services allow people to believe that they can change, enhance, or improve their self. And so, if someone wants to be a celebrity, it is easy to get a picture of a celebrity and use it as his or her profile picture. If one wishes to be in his or her most desirable place, it is easy to photoshop the picture to make it appear that he or she is in a particular place even if he or she has never been there before. One's *digital self* consists of how one expresses himself or herself in various online platforms.

34.2 Among the Filipino youth, the use of digital technology has now become part of the self- the digital self. The digital self is the aspect of the self that is expressed or shared with others through on line interactions on the internet, specifically in social networking sites. On such sites, users normally disclose personal information about themselves such as their name, age, birthdate, address, and contact details. Some users also provide very personal information about themselves such as their likes and dislikes, hobbies, favorite food, favorite movies, places they have visited, relationship status, thoughts and feelings, and important events in their lives. This sharing of personal information on social networking sites may be related to the strong desire of adolescents for social approval and acceptance. Similar can be said about adults (Monilla & Ramirez,2018).

34.3 Self -presentation refers to an individual's attempts, both conscious and unconscious, to control how he or she projects himself or herself in social interactions. Some forms of self-presentation may be authentic, but some may be tactical or selective. However, most people strive to create images that are positive. Thus, individuals use several methods to create positive impressions of them. Some individuals try to alter their appearances through what they post on social networking sites such as facebook, Instagram, and Twitter by using photo editing tools. The desire to impress other people on social media may lead to showing off one's work, achievements, and material possessions in a virtual place.

34.4 Nevertheless, the desire to create positive impressions and to be "liked" by others may lead to consequences that can be risky to one's security and mental health, such as identity theft, cyberbullying, gossiping as well as anxiety and depression. Thus, individuals should be very careful with what they post or share on social networking sites. People should still be mindful of their privacy using social networking sites.

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DATA PRIVACY ACT of 2012

Republic Act 10173 is also known as Data Privacy act of 2012.

"It is the policy of the State to **PROTECT THE FUNDAMENTAL HUMAN RIGHT OF PRIVACY,** of communication while ensuring free flow of information to promote innovation and growth.

The state recognizes the vital role of information and communications technology in nation-building and its inherent obligation to ensure that personal information in information and communications systems **in the government** and **in the private sector** are secured and protected."



https://www.slideshare.net/shirleyinglescruz/data-privacy-act-in-the-philippines

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35. WHAT NOT TO POST ONLINE

Below are some of the information, activities, thoughts, opinions, and feelings that must be kept private or personal from the cyber space (Corpuz, Estoque & Tabotabo,2019).

1. Sexy or revealing pictures.
2. Pictures or videos showing private moments with loved ones.
3. Pictures or videos showing bad habits.
4. Negative comments on another person's attitudes.
5. Posts announcing conflicts with other people.
6. Posts of the results of a particular competition with the names of defeated participants.
7. Comments showing strong opposition to certain issues.
8. Comments with foul, vulgar, indecent, and offensive words.
9. Pictures or videos revealing one's financial status.
10. Pictures or videos showing family trips.
11. Pictures or videos displaying one doing good deeds.
12. Pictures or videos in hospitals.
13. Posts of every single thing you do.

36. ARE YOU A RESPONSIBLE NETIZEN?

With the rampant use of the internet, specifically social media, there are issues that need to be recognized and thus be addressed. Here are some of the issues that one needs to address if one wants to be seen as a responsible netizen.

1. Sharing Fake News .
   "Think before you click."
   Verify first the truthfulness of the online articles.

2. Cyberbullying (Ex. Bashing)

3. Sharing viruses (Ex.pornographic content)

As a responsible netizen, you should know what behaviors are accepted online and what behaviors you need to avoid. With everyone having social media accounts, everyone should be responsible in making use of social media for its positive aspects and not otherwise. A netizen should be responsible for whatever he or she shares online and must always ensure that he or she will not post malicious content that may damage other people in anyway (Corpus,Estoque & Tabotabo,2019).

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Self Help: You can also refer to the sources below to help you further understand the lesson:

*About the Philippine Government. Retrieved from: https://www.gov.ph/philippine-government#:~:text=The%20Philippines%20is%20a%20republic,executive%2C%20legislative%2C%20and%20judicial.&text=The%20Legislative%20branch%20is%20authorized,vested%20in%20the%20Philippine%20Congress.

**Alata, E., Caslib,B., Serafica,J.& Pawilen,R.A. (2018). Understanding the Self. (*1st ed). Rex Bookstore. Manila, Philippines.

*Go-Monilla,Ma.Joycelyn & Ramirez, Normaliza C.(2018). *Understanding the self*. Quezon City: C & E Publishing, Inc.

*McLeod, Saul. (2018). Jean Piaget's theory and stages of cognitive development. Retrieved from: https://www.simplypsychology.org/piaget.html

**Otig, Vergie; Gallinero, Winston; Bataga, Noemi; Salado, Fritzie; Visande, Josephine. (2018). A Holistic Approach in Understanding the Self*. Mutya Publishing House, Inc. Malabon City.

Let's Check

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Activity 1. Identify what Filipino trait/attitude is being asked in each statement by choosing the correct answer from the word bank. Write the answer on the space provided.

Esteem Needs	Hardwork and Industry	Patigasan
Bahala na	Joy and Humor	Crab Mentality
Utang na Loob	Colonial Mentality	Extreme Personalism
Palakasan System	Pakikisama	

_____1. It involves self-respect, including such feelings as confidence, competence, achievement, mastery, independence, and freedom.

_____2. It is a Filipino trait that keeps a polite distance from other people's lives with whom we share the same space with to maintain peace and harmony.

_____3. A trait that makes us stand for what is right and refuse to be intimidated or forced to submission.

_____4. This trait personifies the Filipino saying, "Ang hindi marunong lumingon sa pinanggalingan ay hindi makakarating sa kanyang patutunguhan."

_____5. This is demonstrated when Filipinos become cheerful and fun-loving, especially during fiestas and any other social gatherings.

_____6. This involves personal contacts, which make requests become difficult to turn down and may lead to the prevalence of graft and corruption in the country.

_____7. This trait is connected to our general feelings of inferiority, where we think foreigners-especially Westerners, are superior.

_____8. This refers to the tendency to pull others down to climb up.

_____9. This trait is demonstrated in our willingness to take risks and work in other countries.

_____10. It leaves everything to chance with the help of a divine power.

Let's Analyze

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Activity 1. In this activity, you are required to elaborate your answer to each of the questions below.

1. Give the Filipino traits that you possess. Identify and explain at least (2) strengths and (2) weaknesses of such traits that you have.

Strengths

1.1. _____

Weaknesses

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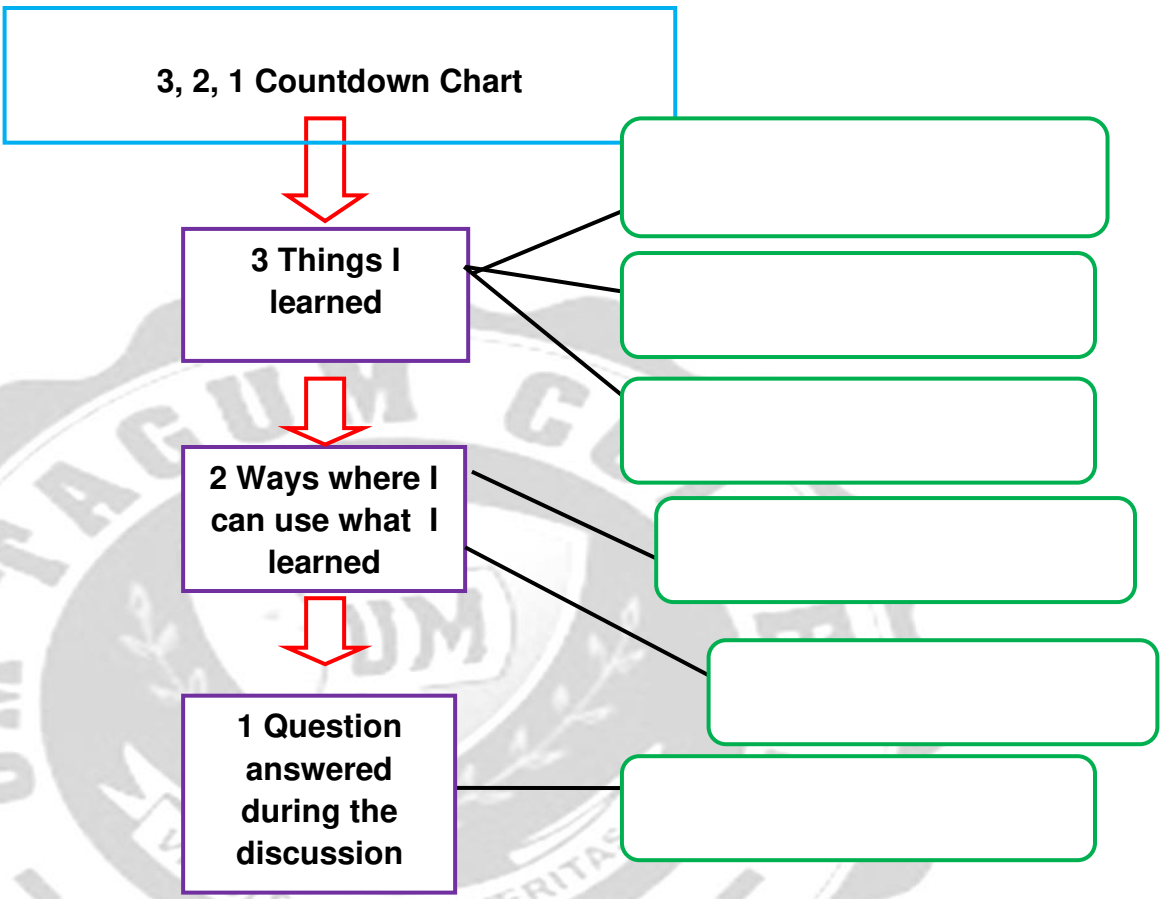
1.2_____

In a Nutshell

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Fill in the 3, 2, 1 Countdown Chart below.



Question & Answer (Q&A)

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You are free to list down all the emerging questions or issues in the provided spaces below. These questions or concerns may also be raised in the LMS or other modes. You may answer these questions on your own after clarification. The Q&A portion helps in the review of concepts and essential knowledge.

Questions	Answers
1.	
2.	
3.	
4.	
5.	

Keywords

- *Democracy*
- *Democratic Culture*
- *Executive*
- *Filipino character*
- *Filipino identity*
- *Filipino Traits and Values*
- *Judiciary*
- *Legislative*
- *Republic*
- *System of check and balance.*
- *Presidential system of government*
- *Principle of separation of power*

BIG PICTURE D

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Week 8-9: Unit Learning Outcomes (ULO): At the end of the unit, you are expected to:

a. Enumerate various metacognition and studying techniques;
b. Understand how the human brain works during learning;
c. Explain the theories of Self-efficacy and Human Motivation; and
d. Discuss the types of stress and the different coping strategies.

Big Picture in Focus: ULOa. Enumerate various metacognition and studying techniques.

Metalanguage

In this section, the most essential terms relevant to the study of caring and managing of the self and to demonstrate ***ULOa*** will be operationally defined to establish a common frame of reference as to how the texts work in your chosen field or career. You will encounter these terms as we go through the study and understanding of the Self. Please refer to these definitions in case you will encounter difficulty in understanding the self and how to care and manage the self.

Please proceed immediately to the "Essential Knowledge" part since the first lesson is also definition of essential terms.

Essential Knowledge

To perform the aforesaid big picture (unit learning outcomes) for the 8th and 9th weeks of the course, you need to fully understand the following essential knowledge that will be laid down in the succeeding pages. Please note that you are not limited to exclusively refer to these resources. Thus, you are expected to utilize other books, research articles and other resources that are available in the university's library e.g. ***ebrary, search.proquest.com etc.***

37.MANAGING AND CARING FOR THE SELF

37.1 Learning is an active process of engaging and manipulating objects, experiences, and conversations to build mental models of the world. It builds on prior knowledge and involves enriching, building on, and changing existing understanding, where "one's knowledge base is a scaffold that supports the construction of all future learning."

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37.2 **Learning** occurs in a complex social environment; thus, it should not be limited to being examined or perceived as something that happens on an individual level. It is necessary to think of learning as a social activity, involving people, the things they use, the words they speak, the cultural context they are in, and the actions they take, and that knowledge is built by members in the activity.

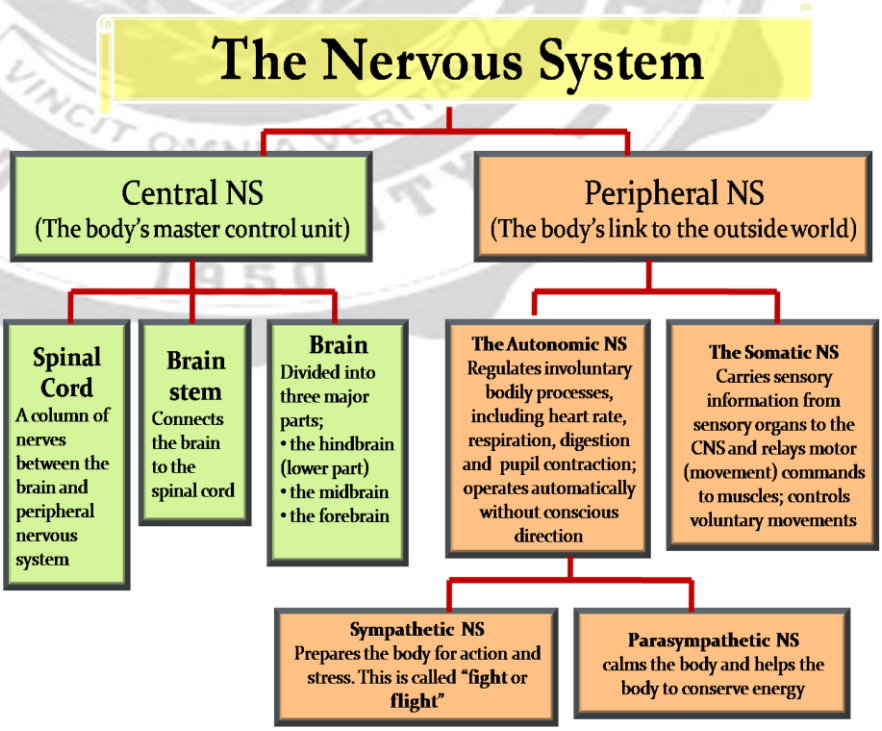
37.3 **Learning** is situated in an authentic context, and this provides learners the opportunity to engage with specific ideas and concepts on a need-to-know or want-to-know basis. It requires learners' motivation and cognitive engagement to be sustained when learning complex ideas because considerable mental effort and persistence are necessary. This shows learning does not come easy. You as a learner need to take an active part in the process.

37.4 What happens during learning?

37.4.1 Brain and behavior changes

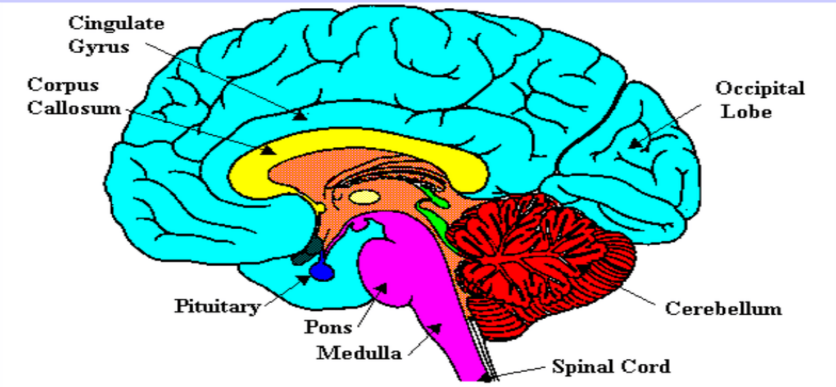
37.4.2 The nervous system is one of the most important systems in our body because it is the main control and coordinating system of the body. It manages the voluntary and involuntary body processes, especially during learning.

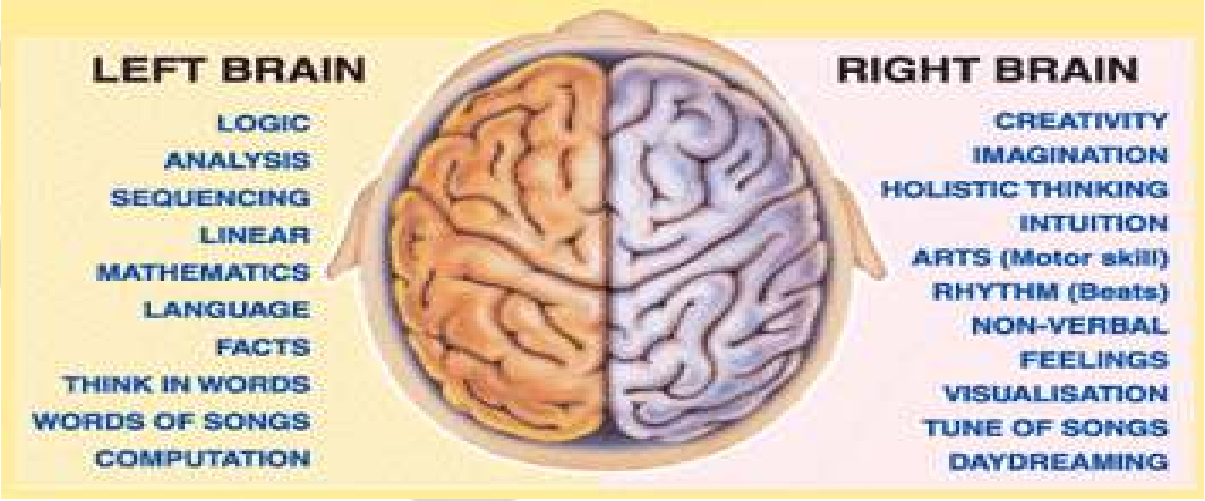
37.4.3 The nervous system is divided into two major systems, the central nervous system and the peripheral nervous system. Both systems are responsible for transmitting and receiving information throughout our body.



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CENTRAL NERVOUS SYSTEM





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https://www.onlinesalesguidetip.com/time-to-exercise-the-right-brain-in-marketing/

38. METACOGNITIVE TEACHING STRATEGIES

38.1 Helping students learn how to learn. Teaching metacognitive strategies can improve learners' performance at school. This makes it a good, evidence-based target for intervention.

38.2 Metacognition is the ability to think about and regulate one's own thoughts. It is "thinking about thinking", but metacognition also encompasses the *regulation* of these thoughts – the ability to change them. It is a step further than simple awareness of thought processes, incorporating the ability to alter thoughts and behaviours.

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38.3 Metacognitive Awareness Inventory. There are two processes going on around learning how to learn. Most often students (and adults) are unaware of what they are and what is required to improve them.

38.4 Knowledge of Cognition (Declarative, Procedural, and Conditional)

38.4.1 Awareness of **factors** that influence your own learning

38.4.2 Knowing a collection of **strategies** to use for learning

38.4.3 Choosing the appropriate strategy for the specific learning situation

38.5 Regulation of Cognition

38.4.1 Setting goals and planning

38.4.2 Monitoring and controlling learning

38.4.3 Evaluating own regulation (assessing if the strategy you are using is working or not, making adjustments and trying something new)

38.6 In 1994, Schraw and Dennison created the Metacognitive Awareness Inventory (MAI) specifically for adult learners to bring awareness of metacognitive knowledge and metacognitive regulation (which they referred to “Knowledge of Cognition Factor” and “Regulation of Cognition Factor” respectively).

39. SELF EFFICACY

39.1 Self-efficacy refers to your belief in your capacity to perform necessary actions to produce specific performance goals. It is the reflection of your confidence in the ability to exert control over your own motivation, behavior, and social environment.

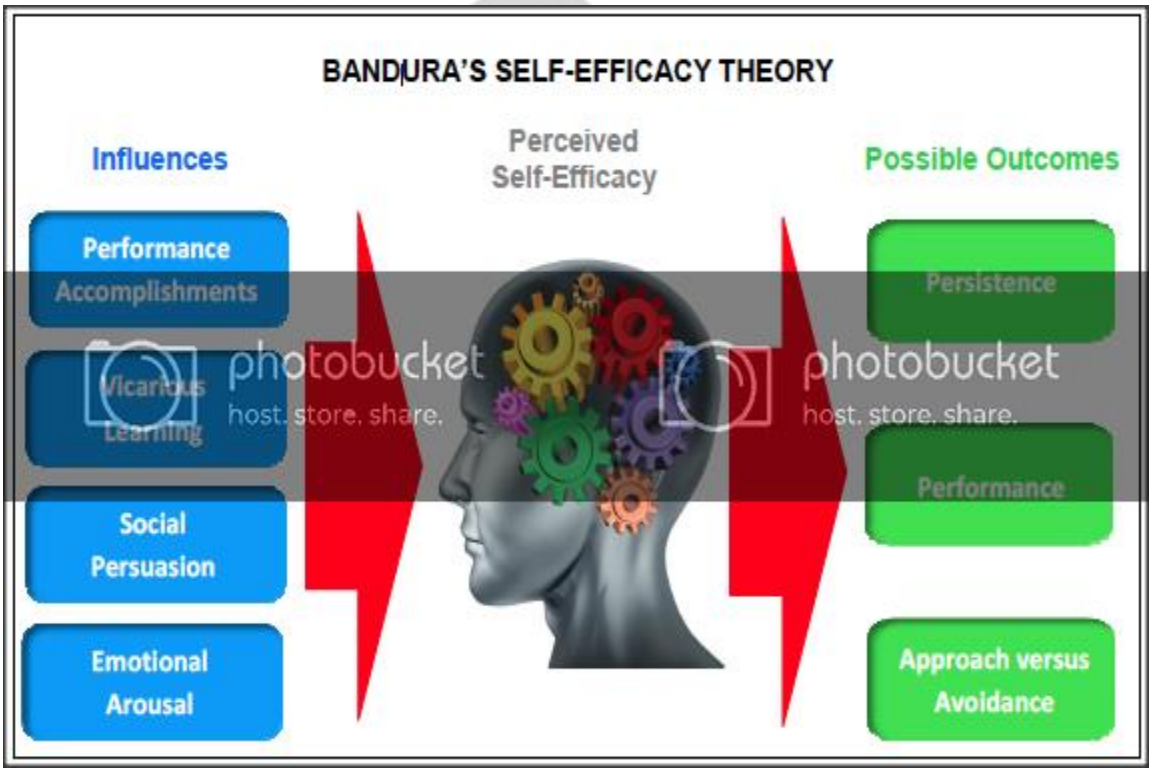
39.2 The concept of self-efficacy is central to psychologist Albert Bandura’s social cognitive theory, which emphasizes the role of observational learning, social experience, and reciprocal determinism in developing a personality.

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39.3 According to Bandura, a person's attitudes, abilities, and cognitive skills comprise what is known as the self-system. This system plays a major role in how we perceive situations and how we behave in response to different situations. Self-efficacy is an essential part of this self-system.

39.4 People with a strong sense of self-efficacy:

1. Develop deeper interest in the activities in which they participate
2. Form a stronger sense of commitment to their interests and activities
3. Recover quickly from setbacks and disappointments
4. View challenging problems as tasks to be mastered.



39.5 People with a weak sense of self-efficacy:

1. Avoid challenging tasks
2. Believe that difficult tasks and situations are beyond their capabilities
3. Focus on personal failings and negative outcomes
4. Quickly lose confidence in personal abilities

39.6 Four Sources of Self-Efficacy are: Enactive Mastery Experiences, Vicarious Experiences; Social Persuasion; and Physiological and Emotional States.

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39.7 The term **Self-concept** is a general term used to refer to how someone thinks about, evaluates or perceives themselves. To be aware of oneself is to have a concept of oneself.

39.8 Self-esteem refers to a person's overall sense of his or her value or worth. It can be considered a sort of measure of how much a person "values, approves of, appreciates, prizes, or likes him or herself."

40. GOAL SETTING

40.1 Success does not happen. It is not enough to have goals or ambitions. Success is the outcome of hard work and determination that must be shaped over a long process. Abraham Maslow and others have pioneered studies on needs, goals, and motivation.

40.2 GOALS AND MOTIVATION

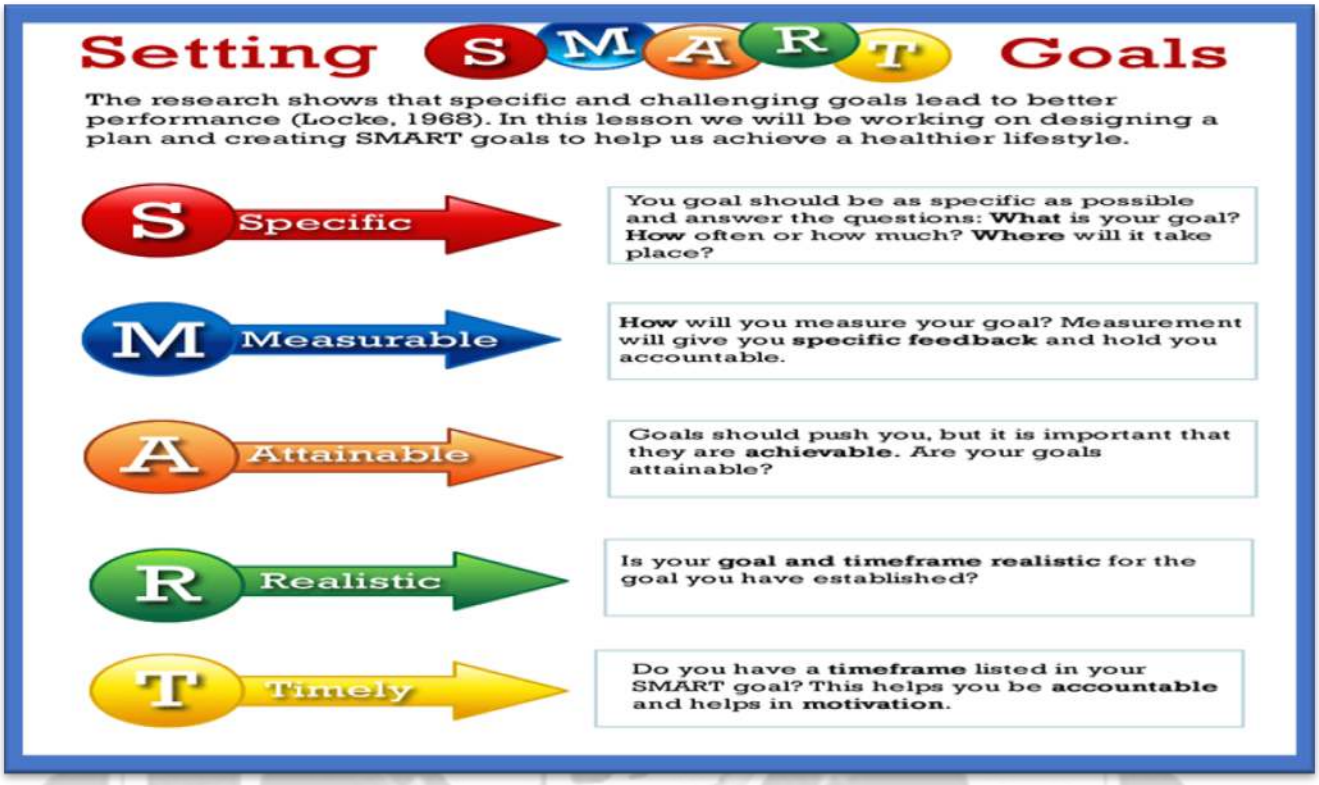
40.3 Motivation directs a person's behavior toward a particular goal. A **goa**l is the object toward which the behavior is directed, usually within a specified period of time. Within the context of industrial/organizational psychology, goal is defined simply as what the individual is consciously trying to do. For Edwin Locke and Gary Latham (2006), goals direct attention, effort, and actions. Goals motivate people to develop strategies that will enable them to perform better**. Goals can be classify into two categories: short-term goals and long-term goals.**

40.4 SMART is an acronym that you can use to guide your goal setting.

To make sure your goals are clear and reachable, each one should be:

Specific (simple, sensible, significant).
Measurable (meaningful, motivating).
Achievable (agreed, attainable).
Relevant (reasonable, realistic and resourced, results-based).
Time bound (time-based, time limited, time/cost limited, timely, time-sensitive).

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https://www.globalsignin.com/blog-events/examples-of-smart-goals-for-event-planners/

41. THE THEORY OF HUMAN MOTIVATION

41.1 MASLOW'S HIERARCHY OF NEEDS

41.1.1 Maslow's Hierarchy of Needs is a theory by Abraham Maslow, which puts forward that people are motivated **by five basic categories of needs: physiological, safety, love, esteem, and self-actualization.**

41.1.2 Maslow first introduced his concept of a hierarchy of needs in his 1943 paper "A Theory of Human Motivation" and his subsequent book *Motivation and Personality*. This hierarchy suggests that people are motivated to fulfill basic needs before moving on to other, more advanced needs.

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MASLOW'S HIERARCHY OF NEEDS	**IF NOT SATISFIED**
Physiological Needs (A need that must be met every day)	feel sick, irritated, uncomfortable pathological, we can eat, drink too much or engage in hoarding behaviors will cause death
Safety Needs	can affect our perception, e.g., paranoia can lead to neurosis, insecurity if pathological, can develop phobias, such as agoraphobia
Belonging – Love Needs	become increasingly susceptible to loneliness and social anxieties if pathological, can lead to antisocial behavior
Esteem Needs Two forms: 1. Lower-form needs: Such a respect from others, for status, fame, glory, recognition, attention, reputation, appreciation, dignity, even dominance 2. Higher form needs: Involves self-respect, including such feelings as confidence, competence, achievement, mastery, independence, and freedom	low self-esteem inferiority complex if pathological, can lead to depression
Self-Actualization Needs	can cause feelings of lack of meaning in life if pathological, meta-pathologies, such as boredom, cynicism, alienation (feeling isolated, detached, lack of sympathy, estrangement)

Source: https://www.benchmarkinstitute.org/

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42. STRESS

42.1 Stress is a feeling of emotional or physical tension. It can come from any event or thought that makes you feel frustrated, angry, or nervous. It is your body's reaction to a challenge or demand. In short bursts, stress can be positive, such as when it helps you avoid danger or meet a deadline.

42.1.1 Not all stress is bad for you, in fact we all tend to perform better when we are under a short stress burst, where we feel we have control and there is an end in sight. However, prolonged stress especially when the sufferers feels or believes they have no control tends to become a vicious cycle that feeds itself, progressively increasing perceived stress.

42.1.2 Our body always works towards psychological calm or homeostasis, yet also requires physiological arousal to ensure optimum functioning, especially the heart and muscles. Stress can be divided into **three categories, eustress, neustress and distress.**

1. Eustress is a positive form of stress, usually arises in any situation which a person finds motivating or inspiring, examples could be meeting a role model, or someone famous or falling in love! Eustress situations are normally enjoyable and not harmful psychologically or physiologically.

2. Neustress is neutral and has no consequential effect, its neither considered good nor bad. News of an earthquake in Chile or Haiti may fall into this category. Although the events themselves are stressful, its impact on an individual removed from the area tends to be neutral.

3. Distress is the most common type of stress, having negative implications. Although eustress and distress can both be equally taxing on the body, and are cumulative in nature, dependent on the person's methods of coping or adapting to a change causing it, the body itself cannot physically discern between distress or eustress.

42.1.3 Distress is normally abbreviated as stress. **Distress can be further divided into acute stress and chronic stress. Acute stress** appears and disappears over a short period of time and can be intense, while **chronic stress** may not appear to be intense but lingers for a much longer period of time.

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https://readbiology.com/difference-between-distress-and-eustress/

42.1.4 Meditation is the most effective method to deal with any type of stress, helping develop a healthy and creative psychology. In a period where depression and other mental illnesses are fast becoming a common factor affecting young and old, meditation offers a non-toxic and effective solution.

42.1.5 Stress refers to events that are perceived as challenging, damaging, or threatening to one's physical or psychological well-being.

42.1.6 In order to deal with frustrations, conflicts, and stress, people sometimes use unconscious strategies called defense mechanisms in order to cope with the pain and deal with stress.

42.1.7 Psychologist Hans Selye suggests that the body goes through three stages of physiological reactions during stressful events: alarm, resistance, and exhaustion. Cognitive psychologist Richard Lazarus suggests that the way people think about and appraise a stressor is a major factor in how stressful that particular stressor becomes.

42.1.8 People cope with stress through problem-focused coping and emotion-focused coping.

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42.1.9 Coping refers to the strategies you use to deal with real or imagined problems to protect yourself against negative emotions. It refers to adaptive strategies you employ in an attempt to reduce stress. It helps you control your reactions and continue with your daily activities. Coping involves putting in conscious effort to minimize or tolerate stress.

42.1.10 Problem-Focused Coping:

1.It targets on controlling or changing the source of stress

2.It tackles the source in a practical manner

3.Strategies include employing problem-solving techniques;

time management; getting relevant social support

42.1.11 Emotion-Focused Coping:

1. It involves lowering, if not eliminating, negative emotional responses (i.e., embarrassment).
2. It is an option when the source of stress is external and beyond the Person's control
3. Strategies include distraction, talking out or verbalizing your problem, prayer, and meditation

42.1.12 Cognitive Coping

1. It involves a conscious intellectual activity for managing stressful situations.
2. You use your mind to combat stress-inducing thoughts.

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42.1.13 Strategies for Cognitive Coping include:

1. Reframing (Change your views and find positive alternatives.)
2. Challenging negative thinking

   (Stop and replace negative self-talk with positive thoughts.)

3. Positive self-talk (Positive Affirmations)
4. Count to ten (Rethink the situation and to gain control of your emotions.)
5. Cost-benefit analysis (Is it worth it?)
6. Smell the roses (Appreciate neglected aspects of life.)
7. Keeping perspective (Breaking down your problems.)
8. Reducing uncertainty (Gather positive information.)
9. Using imagery/visualization

   (Remember places and pleasurable experiences.)

42.1.14 People who are high in self-compassion treat themselves with kindness, care, and understanding when they experience stressful events or situations.



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http://healthychaps.weebly.com/blog/self-compassion-an-essential-life-skill

43. SELF-CARE THERAPY

43.1 A positive way to counter stress in self-care therapy. Nancy Apperson (2008) of Northern Illinois University has provided steps for self-care.

1.Stop, breathe, and tell yourself: "This is hard and I will get through this 1 step at a time." During an unexpected event or crisis, we are faced with dealing with a new reality and it takes time to incorporate what happened into our every day lives. Identify the steps you need to take first, write them down, and focus on each step one at a time…if you look at everything you have to do, you will become overwhelmed. Remember you can only do 1 thing at a time and focus exclusively on that 1 thing.

2.Acknowledge to yourself, what you are feeling. All feelings are normal so accept whatever you are feeling. Once you recognize, name, and accept your feelings, you feel less out of control. You can then find a comfortable place to express your feelings. During periods of extreme stress and grief, it is very hard to hold back your feelings, particularly your tears and anger. This is normal so describe this as grieving or sadness or anger…you are not falling apart…you are grieving or feeling angry-sadness. It is important during this time of intense feelings to own your feelings and NOT hurt yourself or lash out at someone else.

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3.Find someone who listens and is accepting. You do not need advice. You need to be heard. Sharing our story is how we begin to accept whatever happened and integrate it into our new reality. It may be that you just need to let go of your expectations of how things should be and talking about your feelings and beliefs is the beginning of that process.

4.Maintain your normal routine as much as possible. Making everyday decisions…deciding to get dressed, do the dishes, or go to work, for example, gives you a sense of control and feels comforting as it is a familiar activity. Be realistic with what you can do and remember everything right now will take you longer to do. Avoid making major decisions based on the stress you feel right now.

5.Allow plenty of time for a task. You will not be as productive as you normally are. Accept how much you are able to do right now and recognize it will not be this way forever. During periods of extreme stress, prolonged stress or after a crisis, your ability to concentrate and focus on tasks is diminished and it will take time for your concentration to return so give yourself extra time and be gentle and accepting of yourself and what you can do.

43.2 Take Good Care of Yourself. Remember to:

1.Get enough rest and sleep.

Sleep at least 6 hours and not more than 9 hours.

Sleep is how our body heals and strengthens our immune system.

2.Eat regularly and make healthy choices.

Skipping meals, particularly breakfast, contributes to fatigue, mood swings, and poor concentration. Healthy choices (foods not high in simple sugars) maintain your blood sugars and therefore your energy and concentration.

3.Know your limits and when you need to let go.

Resist the urge to fix the unfixable or try to control the uncontrollable. Sometimes a mantra helps… "It is what it is, I just need to accept it." For things within your control, remember change takes time. If you are holding on and need to let go, write it in a journal.

4.Identify or create a nurturing place in your home.

A rocking chair, a nice view, and soothing music are important components to a nurturing place. It is like giving yourself a hug. Music and nature sounds nurture our being and lifts our spirits.

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5.Practice relaxation or meditation.

Time spent in meditation or prayer allows your mind and body to slow down and let go of the stress.

6.Escape for a while through meditation, a book, a movie, or taking a short trip.



https://soundgirls.org/self-care-develop-a-routine-that-works-for-you/

43.3 BENEFITS OF SELF-CARE (Corpuz,Estoque&Tabotabo, 2019):

1**.Enhanced Productivity**- When a person distances himself or herself from vices like drinking liquor, smoking, and gambling, he or she will have more time to focus on his or her goals in addition to improving his or her physical well-being.

2**.Improved Vitality**- Physical care activities like exercising, eating the right food, drinking enough water, and getting enough sleep increase resistance to diseases. Unhealthy habits make a person vulnerable to diseases.

3.**Enhanced Self-Esteem**- Avoiding self-berating is very important. Negative self-talk is damaging to how one perceives himself or herself and may lead to anxiety and stress. It is important for a person to discover and accept who he or she really is and be proud about himself or herself.

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4.**Increased Self-Knowledge**- After a person discovers and accepts who he or she is, it is important for him or her to know what he or she wants and what he or she loves to do. With this, one will be able to live life to the fullest according to the purpose he or she has.

5.**Mindfulness and Compassion**- Knowing and being good to oneself stems from goodness and compassion one directs towards other people.

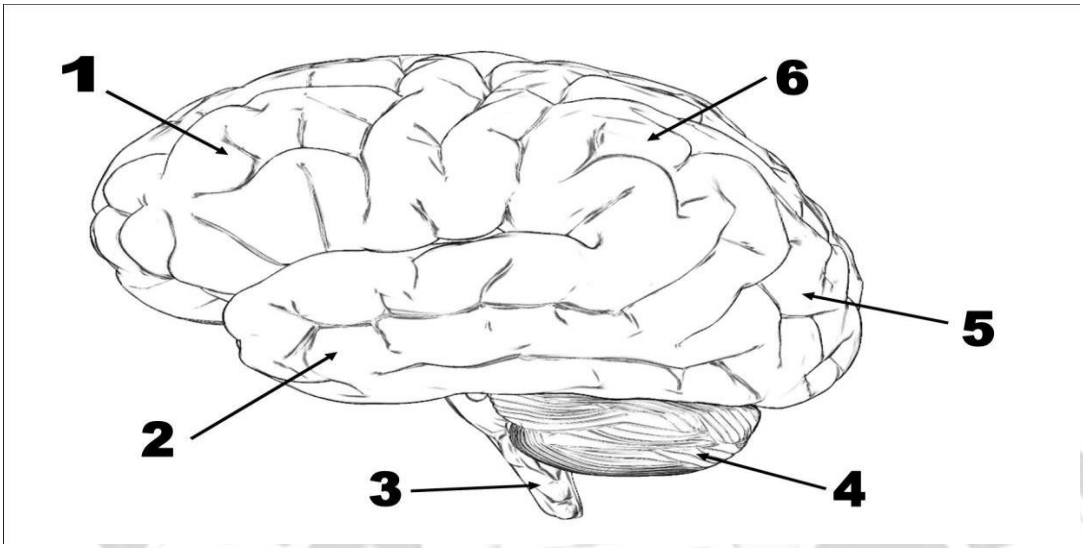


https://desmoines.momcollective.com/choose-self-care/

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Let's Check

Activity 1. Label the human brain with its correct parts.



Activity 2. Write at least one function of each part of the brain.

STRUCTURE	**FUNCTION**
Cerebrum	
Cerebellum	
Brain Stem	
Thalamus	
Hypothalamus	

Activity 3. *Identification. Identify the term being referred to in each item.*

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_____1. It refers to events that are perceived as challenging, damaging, or threatening to one's physical or psychological well-being.
_____2. It occurs when people experience positive events but requires them to adjust.
_____3. It refers to your belief in your capacity to perform necessary actions to produce specific performance goals.
_____4. He is best known for his social learning theory and the concept of self-efficacy.
_____5. It is used to describe a person's overall sense of self-worth or personal value.
_____6. Any situation, activity or individual that gives you mental or emotional strain.
_____7. It refers to the strategies you use to deal with real or imagined problems to protect yourself against negative emotions.
_____8. It occurs when a person needs to choose between two or many options.
_____9. It refers to all activities that a person does to maintain and improve his or her physical, psychological, emotional, social, and spiritual well-being.
_____10. It is a constant and transformational process that leads to personal growth and development.

Let's Analyze

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Activity 1. List down your goals. Make a 5-year plan on how to achieve your goals using the matrix below:

GOALS	ACTION	TIME-TABLE

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Activity 2. Stress Test. The test is design to help you recognize the symptoms of stress and discover your stress level. Indicate your responses by checking the appropriate column that corresponds to your choice using the following scale:

Rating	Description
0	**I never experience this symptom at all.**
1	**I almost never (perhaps once a month) experience this symptom.**
2	**I sometimes experience this symptom (more than once a month).**
3	**I fairly often experience this symptom (once a week).**
4	**I very often experience this (more than once a week).**

Symptoms	Very often 4	Fairly often 3	Some-times 2	Almost never 1	Never 0
1. Headache					
2.Stiffness in neck, shoulders, arms, jaw, stomach, or legs					
3.Coldness of feet or hands					
4.Excessive perspiration					
5.Nausea or dizziness					
6.Chest or increased heartbeat					
7.Difficulty in breathing					
8.Diarrhea or constipation					
9.Allergies and rashes					
10. Difficulty in falling or staying asleep.					

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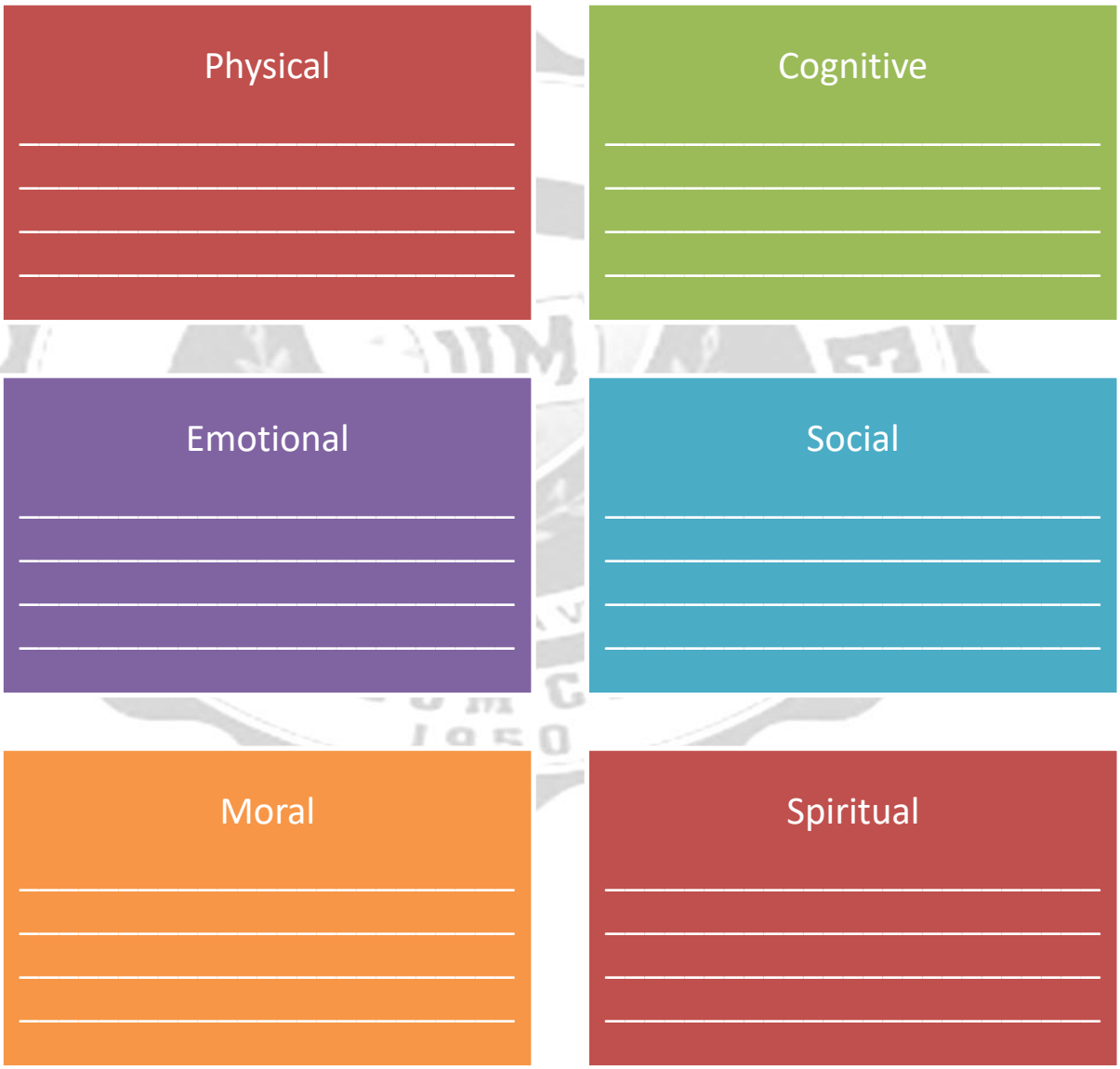
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11.Loss of appetite					
12.Absenteeism and tardiness					
13.Moodiness, irritability, or anger					
14.Worry, anxiety, or restlessness					
15.Sadness or depression					

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3. Develop your own self-care plan. A self-care plan can help you manage your stress, enhance your health and well-being, and improve your academic performance. In your self-care plan, include the things you need to do and need to avoid. Specifically, make your self-care plan in the following six dimensions:

My Self-Care Plan



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In a Nutshell

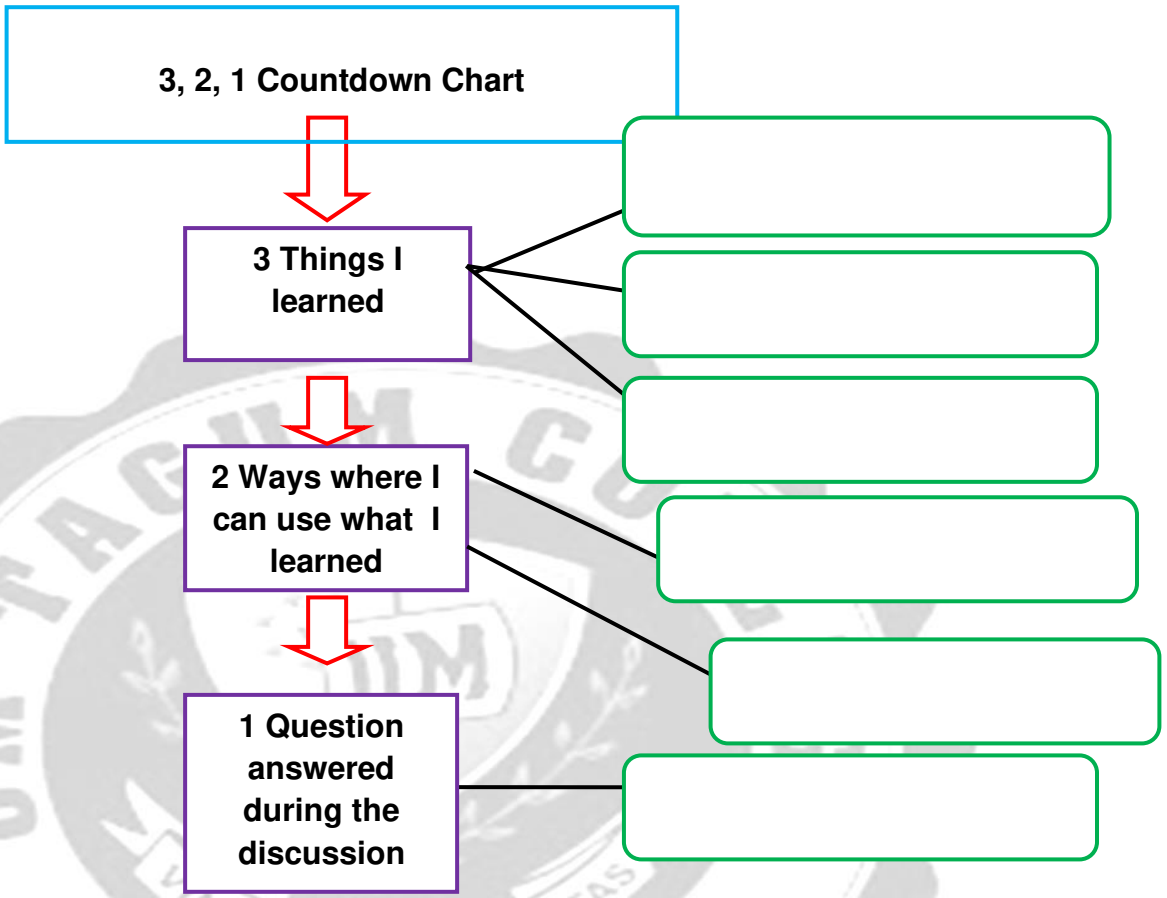
Activity 1. Reflect

Write an essay on the three important things you discovered about yourself and learned from each self-assessment activity. What are your insights on the results of the activities?

My Reflection

Activity 2. Fill in the 3, 2, 1 Countdown Chart below.

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Question & Answer (Q&A)

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You are free to list down all the emerging questions or issues in the provided spaces below. These questions or concerns may also be raised in the LMS or other modes. You may answer these questions on your own after clarification. The Q&A portion helps in the review of concepts and essential knowledge.

Questions	Answers
1.	
2.	
3.	
4.	
5.	

Keywords

- *Distress*
- *Eustress*
- *Goals*
- *Learning*
- *Maslow's Hierarchy of Needs*
- *Metacognition*
- *Metacognitive Teaching Strategies*
- *Neustress*
- *Stress*
- *Self-Care*
- *Self-Efficacy*
- *Motivation*

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Self Help: You can also refer to the sources below to help you further understand the lesson:

**Alata, E., Caslib,B., Serafica,J.& Pawilen,R.A. (2018). Understanding the Self. (*1st ed). Rex Bookstore. Manila, Philippines.

*Go-Monilla,Ma.Joycelyn & Ramirez, Normaliza C.(2018). *Understanding the self*. Quezon City: C & E Publishing, Inc.

*McLeod, Saul. (2018). Jean Piaget's theory and stages of cognitive development. Retrieved from: https://www.simplypsychology.org/piaget.html

**Otig, Vergie; Gallinero, Winston; Bataga, Noemi; Salado, Fritzie; Visande, Josephine. (2018). A Holistic Approach in Understanding the Self*. Mutya Publishing House, Inc. Malabon City.

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Course Schedule

Please be mindful of the schedules below to avoid future problems in complying with your requirements.

Activity	Date	Where to Submit
Big Picture A		
ULOa: Let's Check Activities	October 23, 2020	CC's E-mail
ULOa: Let's Analyze Activities	October 23, 2020	CC's E-mail
ULOa: In a Nutshell Activities	October 26, 2020	LMS
ULOa: Question & Answer List	October 26, 2020	LMS
ULOb: Let's Check Activities	October 28, 2020	CC's E-mail
ULOb: Let's Analyze Activities	October 28, 2020	CC's E-mail
ULOb: In a Nutshell Activities	October 30, 2020	LMS
ULOb: Question & Answer List	October 30, 2020	LMS
First Exam	November 6, 2020	**LMS**
Big Picture B		
ULOa: Let's Check Activities	November 11, 2020	CC's E-mail
ULOa: Let's Analyze Activities	November 11, 2020	CC's E-mail
ULOa: In a Nutshell Activities	November 13, 2020	LMS
ULOa: Question & Answer List	November 13, 2020	LMS
ULOb: Let's Check Activities	November 16, 2020	CC's E-mail
ULOb: Let's Analyze Activities	November 16, 2020	CC's E-mail
ULOb: In a Nutshell Activities	November 18, 2020	LMS
ULOb: Question & Answer List	November 18, 2020	LMS
Second Exam	November 20, 2020	**LMS**
Big Picture C		
ULOa: Let's Check Activities	November 25, 2020	CC's E-mail
ULOa: Let's Analyze Activities	November 25, 2020	CC's E-mail
ULOa: In a Nutshell Activities	November 27, 2020	LMS
ULOa: Question & Answer List	November 27, 2020	LMS
ULOb: Let's Check Activities	December 1, 2020	CC's E-mail
ULOb: Let's Analyze Activities	December 1, 2020	CC's E-mail
ULOb: In a Nutshell Activities	December 3, 2020	LMS
ULOb: Question & Answer List	December 3, 2020	LMS
Third Exam	December 4, 2020	**LMS**
Big Picture D		
ULOa: Let's Check Activities	December 9, 2020	CC's E-mail
ULOa: Let's Analyze Activities	December 9, 2020	CC's E-mail
ULOa: In a Nutshell Activities	December 11, 2020	LMS
ULOa: Question & Answer List	December 11, 2020	LMS
ULOb: Let's Check Activities	December 14, 2020	CC's E-mail
ULOb: Let's Analyze Activities	December 14, 2020	CC's E-mail
ULOb: In a Nutshell Activities	December 16, 2020	LMS

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ULOb: Question & Answer List	December 16, 2020	LMS
Final Exam	**December 17-18, 2020**	**LMS**

Please note that this schedule may change from time to time. It is advisable that you always keep in contact with your teacher for updates and always check your LMS or Group Chatrooms.

Online Code of Conduct

- All teachers/Course Coordinators and students are expected to abide by an honor code of conduct, and thus everyone and all are exhorted to exercise self-management and self-regulation.
- Faculty members are guided by utmost professional conduct as learning facilitators in holding DED conduct. Any breach and violation shall be dealt with properly under existing guidelines, specifically on social media conduct (OPM 21.15) and personnel discipline (OPM 21.11).
- All students are likewise guided by professional conduct as learners in attending DED courses. Any breach and violation shall be dealt with properly under existing guidelines, specifically in Section 7 (Student Discipline) in the Student Handbook.
- Professional conduct refers to the embodiment and exercise of the University's Core Values, specifically in the adherence to intellectual honesty and integrity; academic excellence by giving due diligence in virtual class participation in all lectures and activities, as well as fidelity in doing and submitting performance tasks and assignments; personal discipline in complying with all deadlines; and observance of data privacy.
- Plagiarism is a serious intellectual crime and shall be dealt with accordingly. The University shall institute monitoring mechanisms online to detect and penalize plagiarism.
- All borrowed materials uploaded by the teachers/Course Coordinators shall be properly acknowledged and cited; the teachers/Course Coordinators shall be professionally and personally responsible for all the materials uploaded in the online classes or published in SIM/SDL manuals.
- Teachers/Course Coordinators shall devote time to handle DED courses and shall honestly exercise due assessment of student performance.
- Teachers/Course Coordinators shall never engage in quarrels with students online. While contentions intellectual discussions are allowed, the teachers/Course Coordinators shall take the higher ground in facilitating and moderating these discussions. Foul, lewd, vulgar and discriminatory languages are absolutely prohibited.
- Students shall independently and honestly take examinations and do assignments, unless collaboration is clearly required or permitted. Students shall not resort to dishonesty to improve the result of their assessments (e.g. examinations, assignments).
- Students shall not allow anyone else to access their personal LMS account. Students shall not post or share their answers, assignment or examinations to others to further academic fraudulence online.

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- By handling DED courses, teachers/Course Coordinators agree and abide by all the provisions of the Online Code of Conduct, as well as all the requirements and protocols in handling online courses.
- By enrolling in DED courses, students agree and abide by all the provisions of the Online Code of Conduct, as well as all the requirements and protocols in handling online courses.

Monitoring of OBD and DED

- The Deans, Asst. Deans, Discipline Chairs and Program Heads shall be responsible in monitoring the conduct of their respective DED classes through the LMS. The LMS monitoring protocols shall be followed, i.e. monitoring of the conduct of Teacher Activities (Views and Posts) with generated utilization graphs and data. Individual faculty PDF utilization reports shall be generated and consolidated by program and by department.
- The Academic Affairs and Academic Planning & Services shall monitor the conduct of LMS sessions. The Academic Vice Presidents and the Deans shall collaborate to conduct virtual CETA by randomly joining LMS classes to check and review online the status and interaction of the faculty and the students.
- For DED, the Deans and Program Heads shall come up with monitoring instruments, taking into consideration how the programs go about the conduct of DED classes. Consolidated reports shall be submitted to Academic Affairs for endorsement to the Chief Operating Officer.

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Dean of College

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DEPARTMENT OF BUSINESS ADMINISTRATION EDUCATION
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Work Plan for Lecture

	Days						
	Monday	**Tuesday**	**Wednesday**	**Thursday**	**Friday**	**Saturday**	**Sunday**
Modality	Synchronous	Asynchronous	Synchronous	Asynchronous	Synchronous	Asynchronous	
Type of interaction	• Teacher to Learner	• Learner to Content	• Learner to Learner	• Learner to Content	• Teacher to Learner	• Learner to Content	
Suggested Activities	• Uploading of Learning Materials • Discussion a.Collab b.Forum c.Zoom • Giving of Formative Assessment • Giving of Performance Task	• Utilization of SIM • Videos • Self-directed Activities	• Group Sharing a. Collab b. Forum c. Zoom • Consultation	• Utilization of SIM • Videos • Self-directed Activities	• Discussion (Clarification or New lessons) a. Collab b. Forum c. Zoom • Supplementary Activities • Quiz • Consultation	• Utilization of SIM • Videos • Self-directed Activities	Rest Day

Prepared by:

RITCHEL P. VILLAVER, PhD
BSTM Program Head

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