

FINALS SCKWRK 1202 (72)

LAWRENCE KOHLBERG – MORAL DEVELOPMENT

- Lawrence Kohlberg (born October 25, 1927, Bronxville, New York, U.S. —died January 17, 1987, Boston, Massachusetts) was an American psychologist and educator known for his theory of moral development
- Kohlberg graduated from Phillips Academy in Andover, Massachusetts, in 1945. He enrolled at the **University of Chicago**, where he completed a **B.A. in psychology** in one year and a **Ph.D. in psychology** in 1958. He subsequently held teaching positions at various institutions before settling at **Harvard University in 1968**.
- While pursuing his doctoral degree, Kohlberg became interested in Jean Piaget's work on the moral development of children.
- According to Piaget, children naturally progress from a form of moral reasoning based on the consequences of an act (e.g., punishment) to one that takes the actor's intentions into account. Kohlberg interviewed 72 lower- and middle-class white boys, presenting each with a moral dilemma: whether it would be permissible for a poor man to steal medicine for his dying wife. The children's responses became the basis of his six-stage theory of moral development.

Moral Development

Is the gradual development of an individual's concept of right or wrong, conscious, religious values, social attitudes, and certain behavior.

Kohlberg's theory

Kohlberg's theory of moral development describes how moral reasoning progresses through six stages and three levels, from simple rule-following to ethical, principled thinking. **The early stages (*preconventional morality*) focus on following rules, the middle stages (*conventional morality*) on relationships and fitting in, and the later stages (*postconventional morality*) on complex ethical reasoning about universal principles.**

Kohlberg's six stages

LEVEL 1: Pre-Conventional Moral Development (0-9 YEARS)

- **Stage 1: Obedience and Punishment**
 - Especially common in young children, but adults are capable of expressing this type of reasoning. At this stage, children see rules as fixed and absolute.
 - Determines a sense of right and wrong by what is punished and what is not punished.
 - Obeys superior authority and allows that authority to make the rules, especially if that authority has the power to inflict pain. Is responsive to rules that will affect his/her physical well-being
- **Stage 2: Naively Egotistical**
 - At this stage of moral development, children account for individual points of view and judge actions based on how they serve individual needs. Reciprocity is possible, but only if it serves one's own interests.

- Believes in equal sharing in that everyone gets the same, regardless of need

LEVEL 2: Conventional Moral Development (10-15 YEARS)

- **Stage 3: "good boy-good girl" orientation**
 - This stage of moral development is focused on living up to social expectations and roles. There is an **emphasis on conformity, being "nice,"** and consideration of how choices influence relationships.
 - Finds peer approval very important
 - Feels that intentions are as important as deeds and expects others to accept intentions or promises in place of deeds
 - Begins to put himself/herself in another's shoes and think from another perspective
- **Stage 4: Law and Social Order**
 - At this stage of moral development, people begin to consider society as a whole when making judgments. The focus is on maintaining law and order by following the rules, doing one's duty, and respecting authority.
 - Is a duty does who believe in rigid rules that should not be changed
 - Respects authority and obeys it without question
 - Supports the rights of the majority without concern for those in the minority. It is part of about 80% of the population that does not progress past stage 4

LEVEL 3: Post-Conventional Moral Development (16+ YEARS)

- **Stage 5: Legalistic social contract**
 - At this stage, people begin to account for the differing values, opinions, and beliefs of other people. Rules of law are important for maintaining a society, but members of the society should agree upon these standards.
 - Is motivated by the belief in the greatest amount of good for the greatest number of people.
 - Believes in consensus (everyone agrees), rather than in majority rule. Respects the rights of the minority, especially the rights of the individual
 - Believes that a change in the law is possible, but only through the system
- **Stage 6: Universal ethical principles**
 - Kohlberg's final level of moral reasoning is based upon universal ethical principles and abstract reasoning. At this stage, people follow these internalized principles of justice, even if they conflict with laws and rules
 - Believes that there are higher moral principles than those represented by social rules and customs
 - Is willing to accept the consequences for disobedience of the social rule he/she has rejected
 - Believes that the dignity of humanity is sacred and that all humans have value

CONCLUSION:

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stage, people follow these internalized principles of justice, even if they conflict with laws and rules. Believes that there are higher moral principles than those represented by social rules and customs. Is willing to accept the consequences for disobedience of the social rule he/she has rejected. Believes that the dignity of humanity is sacred and that all humans have value

GILIGAN'S –FEMINIST THEORY OF CARE

- Carol Gilligan was **born on November 28, 1936**, in **New York, U.S.** She is an American developmental psychologist best known for her research into the moral development of girls and women.
- Gilligan earned a **bachelor's degree in English literature at Swarthmore College(1958)**, a **master's degree in clinical psychology at Radcliffe College (1961)**, and a **Ph.D. in social psychology at Harvard University (1964)**.
- She was a lecturer and tutor at the University of Chicago and at Harvard before joining Harvard's Graduate School of Education as an assistant professor in **1971**. She was promoted to associate professor in **1979** and full professor in **1986**. She served as Patricia Albjerg Professor of Gender Studies at the School of Education from **1997 to 2002**, when she was appointed University Professor of Humanities and Applied Psychology at New York University
- While teaching at Harvard, Gilligan worked with the renowned developmental psychologists Erik Erikson and Lawrence Kohlberg. Gilligan became interested in Kohlberg's research on the moral development of children, which happened to use only boys as subjects.
- Gilligan decided to undertake similar research on girls, which she eventually published in **In a Different Voice: Psychological Theory and Women's Development (1982)**.
- In that work, Gilligan argued that girls exhibit distinct patterns of moral development based on relationships and on feelings of care and responsibility for others. Her work soon inspired and informed a feminist-oriented movement in philosophical ethics known as the ethics of care. Her other publications include several coauthored books on moral development, psychotherapy, and race relations; **The Birth of Pleasure (2002)**, on love; and numerous scholarly papers
- Lawrence Kohlberg, a developmental psychologist, developed the theory of Stages of Moral Development, and Carol Gilligan was his pupil. However, Gilligan felt that Kohlberg did not address the gender differences of Moral Development based on the fact that the participants in Kohlberg's study were mainly male, and his theory did not include Caring Theory. She claims that men and women are frequently socialized differently and that women are more likely than men to emphasize interpersonal relationships and assume responsibility for the welfare of the
- According to her, these are caused by the mother-child bond and the moral values that women have been

raised with, which emphasize community and care for interpersonal relationships

STAGES OF THE ETHICS OF CARE

JUSTICE BASED MORALITY-

- JUSTICE-BASED MORALITY IS AN ETHICAL APPROACH THAT FOCUSES ON FAIRNESS, RIGHTS, RULES, AND IMPARTIALITY WHEN MAKING MORAL DECISIONS. IT'S GROUNDED IN THE IDEA THAT MORAL REASONING SHOULD BE BASED ON OBJECTIVE STANDARDS AND UNIVERSAL PRINCIPLES, RATHER THAN PERSONAL FEELINGS OR RELATIONSHIPS.

CARE BASED MORALITY-

- CARE-BASED MORALITY IS AN ETHICAL THEORY THAT EMPHASIZES THE IMPORTANCE OF RELATIONSHIPS, EMPATHY, COMPASSION, AND CARE FOR OTHERS IN MORAL DECISION-MAKING

→ Based on research, it was found that **males adapt the Justice-Based Morality**, while **females are more likely to adapt the Care-Based Morality**

THREE STAGES OF CARE THEORY

1. PRE-CONVENTIONAL

- At the pre-conventional level, moral judgment is entirely focused on the self and the need to survive.
- As women navigate their journey from the pre-conventional to the conventional level, they begin to see the importance of their responsibilities towards others

2. CONVENTIONAL

- At the conventional level, moral judgment becomes concentrated on caring for others.
- As women move into the second transition from conventional to post-conventional levels, they often find themselves trying to find a balance between caring for others and honoring their own

3. POST CONVENTIONAL

- At the post-conventional level, making moral judgments focuses on the principle of

CONCLUSION

Carol Gilligan's feminist theory of care emphasizes the importance of relationships, empathy, and responsibility in moral reasoning, challenging the traditional justice-based approaches dominated by male perspectives, such as those proposed by Lawrence Kohlberg. Her theory concludes that women often approach ethical dilemmas through a "care perspective," valuing connection and the needs of others over abstract Principles of justice this insight highlights the significance of integrating diverse moral voices and experiences into psychological and ethical theory, broadening our understanding of human development and promoting more inclusive approaches to ethics and gender

Eric Berne - Transactional Analysis

Origin and Founder

- Eric Berne, a **Canadian-born** psychiatrist trained in psychoanalysis, created **TA in the late 1950s**
- Berne was influenced by Sigmund Freud's view that childhood experiences shape adult personality and emotional well-being.
- He built on this idea to create a model that was more practical and accessible than traditional psychoanalysis.
- Berne believed that the way we were parented directly influences the development of three distinct ego states - Parent, Adult, and Child - which form the foundation of TA.
- He proposed that many dysfunctional behaviors stem from self-limiting decisions made in childhood as survival strategies.
- These decisions create an unconscious life script—a mental blueprint that shapes how we live, relate, and respond to challenges.
- The goal of TA therapy is to help individuals rewrite their life script, replacing destructive or limiting patterns with healthier, more cooperative behaviors.

Transactions

- In transactional analysis, transactions are the basic unit of communication—one person sends a message (transaction stimulus), and the other replies (transaction response).
- Each message comes from one of three ego states: Parent, Adult, or Child.
- Transactions can be complementary (matching), crossed (mismatched), or ulterior (containing hidden messages).
- Analyzing them helps explain why conversations succeed, break down, or repeat unhelpful patterns.

Complementary Transaction

- A complementary transaction happens when the reply comes from the exact ego state the first person was expecting, so the conversation flows smoothly without any confusion or clash.

Crossed Transactions

- Crossed transactions occur when the sender's message is aimed at one ego state, but the receiver replies from a different one. In other words, the communication lines don't match.

Ulterior Transactions

- Ulterior transactions occur when a sender delivers two messages at the same time - one overt and one hidden.

Ego state

In Transactional Analysis, the Ego States are three distinct ways we think, feel, and behave.

- The **Parents** hold the rules, values, and attitudes we learned from authority figures.
- The **Adult** is our rational, problem-solving self that focuses on the present.
- The **Child** carries out emotions, creativity, and early coping patterns from childhood.

Parents Ego state

- The Parent ego state contains the beliefs, attitudes, and behaviors we absorbed from authority figures during our formative years - parents, teachers, relatives, or other influential adults.

Subcategories:

- **Critical/ Controlling Parents** - This side enforces rules, sets boundaries, and often evaluates or corrects others. It can be protective and ensure order, but it can also become harsh, judgmental, or authoritarian.
- **Nurturing Parents** - This side offers care, comfort, and encouragement. It provides emotional support and protection, but if overused, it may "**rescue**" others unnecessarily, discouraging independence.

Adult Ego State

- The Adult ego state is our calm, clear-thinking side that deals with the world as it is right now. It listens, gathers facts, weighs options, and makes balanced decisions.
- It's the part of us that can step back from emotional reactions, see the bigger picture, and choose the most constructive way forward.
- This state is more open, more rational, and less quick to make harsh judgments on a situation or person.

Child Ego State

- The child ego state is the part of us that carries the emotions, curiosity, and imagination we had as children.
- It's where our playful energy, creativity, and natural impulses live, but it also holds the fears, defenses, and habits we developed to cope with rules, authority, and the need for approval when we were young.
- **Adapted Child** - Adjusts behavior to please others or avoid negative consequences. It may be compliant and cooperative, or rebellious when feeling controlled.
- **Free / Spontaneous Child** - Expresses creativity, curiosity, and fun without self-consciousness or inhibition. This side is playful, imaginative, and emotionally open.

Thomas Harris - I'M OK, YOU'RE OK

WHO IS THOMAS HARRIS?

- Thomas A. Harris was an American psychiatrist and author, best known for his influential self-help book "I'm OK, You're OK", published in 1969. He was a student of Eric Berne, the founder of Transactional Analysis (TA)—a psychological theory used to understand human behavior and communication

ABOUT THE BOOK

- "I'm OK, You're OK" is a self-help book written by Dr. Thomas A. Harris in 1967. It introduces Transactional Analysis (TA), a psychological

approach that helps individuals understand their thoughts, emotions, and interactions.

- The book became a bestseller and remains influential in psychology, leadership, and personal development. It provides insights into how people communicate and how they can improve their relationships by becoming more aware of their psychological patterns.

LIFE POSITION

- **Life positions** are basic beliefs about self and others, which are used to justify decisions and behavior.
- Harris delineated **four life positions**:
 - "I'm OK, You're OK" - **Healthy position**
 - "I'm not OK, You're OK" - **Introjective position**
 - "I'm OK, You're not OK" - **Projective position**
 - "I'm not OK, You're not OK" - **Futile position**.

1. I'M OK, YOU'RE OK

- It is potentially a mentally healthy position.
- People with this position about themselves and others can solve their problems constructively.
- Their expectations are likely to be valid.
- They accept the significance of other people.

2. I'M NOT OK, YOU'RE OK

- It is a common position of persons who feel powerless when they compare themselves to others.
- This position leads them to withdraw, to experience depression, and in severe cases, to become suicidal.

3. I'M OK, YOU'RE NOT OK

- It is a position of persons who feel victimized or persecuted, so they victimize and persecute others.
- They blame others for their miseries.
- Criminals often have this position and take on paranoid behavior, which in extreme cases may lead to homicide.

4. I'M NOT OK, YOU'RE NOT OK

- Described as a "**futility**" position.
- It is a position of those who lost interest in living, who exhibit **schizoid behavior**, and in extreme cases, commit suicide or homicide.

TO SUM UP:

The **4 life positions** represent different ways a person may think about self and others, depending on experiences, emotions, and relationships. A person is not always fixed in only one position; someone may move from one life position to another, depending on the situation, but the healthiest goal is "I'm OK, You're OK" because it supports mature communication and problem-solving. Thomas A. Harris explained that these positions often begin in childhood experiences and later affect adult behavior.

SHIFTING TO A HEALTHIER MINDSET

To develop an "I'm OK, you're OK" perspective

- Consciously respond from the ADULT STATE rather than react emotionally.
- Challenge negative thought patterns and replace them with positive affirmations.
- Build self-awareness to improve emotional control and communication.

CONCLUSION

"I'm OK, You're OK" remains a powerful guide to self-improvement, better relationships, and emotional intelligence. By understanding Transactional Analysis, individuals can become more aware of their behavior, build confidence, and improve their interactions with others. The book encourages people to take control of their mindset and strive for positive, meaningful connections in their personal and professional lives.

Kurt Lewin - ANALYSIS AND GROUP DYNAMICS

KURT LEWIN (1890-1947)

- German- American Psychologist
- **Born on September 8, 1890, in Molognia, Poland.**
- He belonged to the middle class Jewish family, and later on, they moved to Berlin, Germany, when he was 15 years old.
- In **1909** he entered the **University of Friedberg to study medicine**, then he transferred to the **University of Munich to study Biology**.
- His **doctorate** was undertaken at the University of, where he developed an interest in the philosophy of science. He encountered Gestalt Psychology, that focuses on seeing the mind and behavior as holistic rather than in parts. His **PhD was awarded in 1916**.
- During **World War I**, he joined the Army. "Founder of Modern Psychology" and the modern pioneer of social, organizational, and applied psychology.
- He is known for creating Group dynamics, action research, Force field analysis, and T-groups.

Force Field Analysis

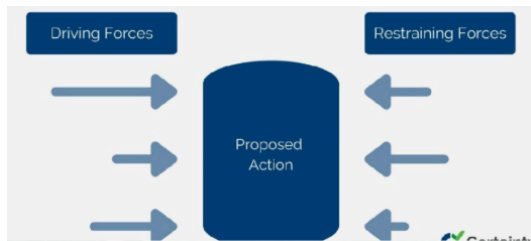
- It is a tool used to identify and evaluate the driving and restraining forces that influence change within an organization or project. By analyzing these forces, teams can prioritize actions to strengthen positive influences and reduce barriers to change. This method, widely utilized in behavioral science and change management, fosters data-driven solutions for achieving organizational goals.
- It suggests that all beings represent an equilibrium between two forces that will pull in opposite directions. For example, the analysis can be used to understand why a pen can be placed on the top of a table without it falling through the table. On the other hand, it can be used to gain insight into complex systems such as why people or organizations behave and move in different directions that combine to keep a being in a state that it is currently in.

2 KINDS OF FORCES

1. **Driving Forces** - are those that push for that change to occur or that facilitate the change because they propel the person in a desired direction.
2. **Restraining Forces** are those that counter the driving force and hinder change, keeping a person away from a desired direction.

Forced Field Analysis

- Forced field analysis is a tool that helps you visualize and evaluate the forces that affect a situation or a change.



Group Dynamics

- Refers to a system of behaviors and psychological processes occurring within a social group (intragroup dynamics) or between social groups (intergroup dynamics).
- It was founded by Kurt Lewin to study group productivity, group interaction, group cohesiveness, and group communication.
- Group dynamics is basically a collection of two or more persons. Dynamics comes from the Greek word "**dunamis or dynamis**," which means force.
- Group dynamics is concerned with the interactions of forces among group members in a social situation.

1. Unfreezing

- Is the first stage, which involves the process of finding a method to assist individuals in letting go of an old pattern of behaviour and facilitating individuals in overcoming resistance and group conformity.
- **This can be achieved by the use of three methods:**
 - (1) Increase the driving forces that direct the behaviour away from the existing situation or equilibrium.
 - (2) Decrease the restraining forces that negatively affect the movement away from the current equilibrium; or
 - (3) Combine the first two methods.

2. Moving or Change

- Involves the process of a change in thoughts, feelings, and/or behaviours.
- **Lewin describes three actions that can assist in movement:**
 - (1) persuading others that the status quo is not beneficial and encouraging others to view a problem with a fresh perspective
 - (2) working with others to find new, relevant information that can help effect the desired change; and

- (3) connecting with powerful leaders who also support the change.

3. Refreezing

- Involves establishing the change as a new habit. The third stage is necessary to ensure that the change implemented (in the second stage) will "stick" over time. Success at this stage will create a new equilibrium state known to be the new norm or a higher level of performance expectation

Conclusion:

Force Field Analysis and Group Dynamics emphasized that behavior is driven by psychological tension within a life space, and change requires managing force alter the status quo. The theory requires leaders to reject prior knowledge and replace it with new information. It is based on the idea that if one can identify and determine the potency of forces, then it is possible to know the forces that need to be diminished or strengthened to bring about change.

FILIPINO PSYCHOLOGY OR SIKOLOHIYANG PILIPINO

So what is Sikolohiyang Pilipino or Filipino Psychology?

- From the beginning of the period when the Philippines was colonized by Spain, and then the USA, academic psychology, psychology taught in schools, was predominantly Western in theory and in methodology.
- Many Filipino intellectuals, notably the two Philippine heroes Jose Rizal and Apolinario Mabini, expressed dissatisfaction at the pejorative interpretations of Filipino behavior by Western observers

SIKOLOHIYANG PILIPINO IS ANCHORED ON FILIPINO THOUGHT AND EXPERIENCE AS UNDERSTANDING FROM A FILIPINO PERSPECTIVE (ENRIQUEZ, 1975).

- The most important aspect of this definition is the Filipino orientation.
- For centuries Filipino has been analyzed and interpreted in the light of Western theories. Since these theories are inevitably culture-bound, the picture of the Filipino has been inaccurate, if not distorted

ENRIQUEZ (1985)

Later Sikolohiyang Pilipino as "**the study of diwa ('psyche')**", which in Filipino directly refers to the wealth of ideas referred to by the philosophical concept of 'essence' and an entire range of psychological concepts from awareness to motives to behavior.

SIKOLOHIYANG PILIPINO

- Refers to the psychology born out of the experience, thought, and orientation of the Filipinos, based on the full use of Filipino culture and language.
- It is based on assessing historical and sociocultural realities, understanding the local language, unraveling Filipino characteristics, and explaining them through the eyes of the native Filipino.
- It is regulated by the Pambansang Samahan sa Sikolohiyang Pilipino, which was established in **1975**

by **Virgilio Enriquez**, regarded by many as the **Father of Filipino Psychology**.

- **De La Salle University** - Manila was one of the few universities in the country to first offer the Philippine.

Zeus Salazar (1985)

- A historian formulated the four traditions upon which Philippine Psychology was rooted.
1. **Academic Scientific Psychology or Akademikong - Siyentipikal na Sikolohiya: Western Tradition** - This follows the tradition of Wilhelm Wundt in 1876 and is essentially the American-oriented Western Psychology being studied in the Philippines.
 2. **Academic Philosophic Psychology or Akademikong-pilosopiya na Sikolohiya: Western Tradition** - This was started by priest-professors in the University of Santo Tomas. This tradition is mainly focused on what is called "**Rational Psychology**".
 3. **Ethnic Psychology or Taal na Sikolohiya**. - This is the tradition in which Philippine Psychology is primarily based. This refers to the indigenous concepts that are studied using indigenous psychological orientations and methodologies.
 4. **Psycho-medical Religious Psychology or Sikolohiyang Siko-medikal**. - The tradition that fuses native healing techniques and explains them in an indigenous religious context.

Basic Principles

A. ACCOMMODATIVE SURFACE VALUES

- **HIYA: Loosely translated as "shame" by most Western psychologists, Hiya is actually "sense of propriety."**
 - Hiya is a **shame**. and is a motivating factor behind behavior. It is a sense of social propriety and of conformity to societal norms. Filipinos believe they must live up to the accepted standards of behaviour, and if they fail to do so, they bring shame not only upon themselves but also upon their family.
 - An example might be a willingness to spend more than they can afford on a party rather than be ashamed by their economic circumstances.
 - If someone is publicly embarrassed, criticized, or does not live up to expectations, they feel shame and lose self-esteem.
- **UTANG NA LOOB:**
 - **Norm of reciprocity.** Filipinos are expected by their neighbors to return favors. whether these were asked for or not. When it is needed or wanted
 - Is owed by one person to a person who has helped him through the trials he has undergone

THERE IS A LOCAL SAYING: ANG HINDI LUMINGON SA PINANGGAGALINGAN AY HINDI MAKAKARATING SA PAROROONAN, MEANING ONE WHO DOES NOT LOOK BACK TO WHERE HE STARTED, WILL NOT GET TO WHERE HE IS GOING.

- Amor Propio - Concern for self-image
- Delicadeza - Sense of discretion
- Palabra de honor - word of honor

- **BAYANIHAN**

- It is the creation of alliances with neighbors and the helping attitude whenever one is in dire need. Often, the Bayanihan spirit in action can be seen when a bus gets a flat tire. The bystander or surrounding Filipinos would assist the bus driver in whatever undertakings to get the bus back on track. This can be contrasted with the individualistic attitude of European and American societies.
- Although these traits are generally positive, these practices also have the tendency to be applied in the wrong context. Close familial ties can also lead to nepotism. Pakikisama can lead to intolerance or even outright hostility toward differences and individual liberty. A debt of gratitude is sometimes repaid by giving special favors to the other person, regardless of the moral outcome.

- **PAKIKISAMA & PAKIKIPAGKAPWA**

- **Smooth Interpersonal Relationship or SIR**, as coined by **Lynch (1961 and 1973)**. This attitude is primarily guided by conformity with the majority. **Pakikisama or harmony** involves getting along with others to maintain a harmonious relationship. Smooth Interpersonal Relationships are a major component of the Filipino core value, kapwa, defined as "shared identity, interacting on an equal basis with a fellow human being

Traditional psychosocial interactions or pakikipagkapwa occur in the domain of ibang tao. A.)external, and the domain of hindi ibang tao. B.)internal

1. **FIRST DOMAIN CONSISTS OF:**

- **Civility** - pakikitungo
- **Mixing** - pakikisalamuha
- **Joining/participating** - pakikilahok
- **Adjusting** - pakikisama

2. **SECOND DOMAIN INCLUDES:**

- **Mutual trust/rapport** - pakikipagpalagayan ng loob
- **Getting involved** - pakikisangkot
- **Oneness, full support** - pakikiisa

The Philippines is a mixed society, both Singular and Plural in form. Singular as one nation, but it in that it is fragmented geographically and culturally. The nation is divided between Christians, Muslims, and other religio-ethno-linguistic groups; between urban and rural people; between upland and lowland people; and between the rich and the poor.

B. Confrontative Surface Values Bahala Na

- **Bahala Na:**
 - This attitude, loosely translated into English as "fatalistic passiveness", describes the Filipino way of life, in which he is determined to do his best, hence the term bahala na, which actually came from the phrase bathalaan na, meaning "**I will do all my best, let God take care of the rest.**"
 - **Lakas ng Loob** - This attitude is characterized by being courageous in the midst of problems and uncertainties. Pakikibaka
 - Literally, in English, it means concurrent clashes. It refers to the ability of the Filipino to undertake revolutions and uprisings against a common enemy.

C. Core Value or Kapwa Psychology

KAPWA

- Meaning "togetherness" is the core construct of Filipino Psychology. Kapwa has two categories:
 - Ibang Tao (other people)
 - Hindi Ibang Tao (not other people)
 - Ibang Tao (outsider)

Domains in this Construct:

1. **Pakikitungo** - civility
2. **Pakikisalamuha** - act of mixing
3. **Pakikilahok** - act of joining
4. **Pakikibagay** - conformity
5. **Pakikisama** - being united with the group Ibang Tao (outsider)

Hindi Ibang Tao (one-of-us): There are three domains in this construct

1. **Pakikipagpalagayong loob** - act of mutual trust
2. **Pakikisangkot** - act of joining others
3. **Pakikipagkaisa being with others**

D. PIVOTAL INTERPERSONAL VALUE

- **Pakiramdam** - Shared inner perceptions. Filipinos use damdam, or the inner perception of others' emotions, as a basic tool to guide their dealings with other people.

E. LINKING SOCIAL-PERSONAL VALUE

- **Kagandahang-loob** - Shared humanity. This refers to being able to help other people in dire need due to a perception of being together as a part of one Filipino humanity

F. SOCIETAL VALUES

- **Karangalan** - Loosely translated to dignity, this refers to what other people see in a person and how they use that information to make a stand or judge about his/her worth.
- **Puri** - the external aspect of dignity. May refer to how other people judge a person of his/her worth
- **Dangal** - the internal aspect of dignity. May refer to how a person judges his own worth.
- **Katarungan** - Loosely translated to Justice. This refers to equity in giving rewards to a person.

- **Kalayaan** - Freedom and mobility. Ironically, this may clash with the less important value of pakikisama or pakikibagay (conformity)

The Filipino Cultural Psyche

1. **Close Familial Ties** - Filipinos tend to uphold close family ties. The primary social welfare system for the Filipino is the Family. Many Filipinos live near their Family For most of their lives, even as independent adults.
2. **Respect for elders** - Po and Opo are common expressions of respect to elderly and politeness. Respect in the culture between young and old is acted out through cultural ritual by taking the elder's right hand and applying it to the Forehead of oneself. Not only is respect due to elders, but also among peers. Younger siblings are expected to respect their older siblings.
3. **Spiritual life and Religiosity** - A consistent theme in health and care giving studies on Filipino is the importance of prayer, church, and Filiation, spiritual Fellowship, and spiritual counseling for older brothers and sisters.

Approaches And Methods

- **Approaches, or Lapit, and methods, or Pamamaraan**, in Filipino Psychology are different from that of Western psychology. In Filipino Psychology, the subjects or participants called kalahok are considered equal in status to the researcher.
- The participants are included in the research as a group and not as individuals, hence an umpukan or natural cluster is required to serve as the participants per se.
- The researcher is introduced to a natural cluster by a tulay (bridge), who is a part of the umpukan and is a well-respected man in the community.

1. PAKIKIPAGKWENTUHAN

- In this method, the researcher engages in storytelling with an umpukan. The researcher merely serves as the Facilitator, while the kalahok or participants are the ones who are to talk. The term kwento, from the Spanish word cuento, literally means to "tell a story."

2. PANUNULUYAN

- In this method, the researcher stays in the home of his kalahok or participant while he conducts the research with consent by the host Family whose head serves as the tulay to an umpukan. The term tulay, which is the root word of the term panunuluyan, literally means "to go in".

3. PAGDALAW-DALAW

- In this method, the researcher occasionally visits the house of his host or tulay as opposed to staying in the house. The term dalaw is literally means "visit".

4. PAGTATANONG-TANONG

- In this method, the researcher undergoes a kind of questioning session with his kalahok or participants. In this method, however, 'lead questions' (those questions which directly refer to the topic being studied) are not supposed to be asked; instead, the questions to be asked are supposed to have been derived from the kalahok's answers themselves. The word tanong literally means".

5. PAKIKIRAMDAM

- In this approach, the researcher uses entirely his or her own Feelings or emotions to justify if his participants or kalahok are ready to be part of his research or not. The term damdam literally means "inner perception of emotions"

6. PAKAPA-KAPA

- In this approach, the researcher uses 'groping' or a mixture of Feelings as well as circumstances to justify his intrusion into the life of his/her participants or kalahok. The term kapa literally means 'to grope in the dark.

Quote:

- Filipinos don't realize that victory is the child of struggle, that joy blossoms from suffering, and redemption is a product of sacrifice
— Jose Rizal —

III. PSYCHOPATHOLOGY

What is Psychopathology?

- Filipino Psychopathology, or Sikopatolohiya in Filipino, from Spanish "Psicopatologia", is the study of Abnormal Psychology in the Filipino context. As such, there are several "mental" disorders that can be found only in the Philippines, or in other nations which Filipinos share racial connections, Examples of such are:
 1. **Amok** - Malayan mood disorder, more aptly called "**Austronesian Mood Disorder**", is a rare psychological condition in which a person sudden loses control of himself and goes into a killing frenzy, after he/she is going to hallucinate and falls into a trance. After he wakes up, he has absolutely no memory of the event.
 2. **Bangungot** - A relatively common occurrence in which a person suddenly loses control of his respiration and digestion, and falls into a coma and ultimately to death. The person is believed to dream of falling into a deep abyss at the onset of his death. This syndrome has been repeatedly linked to Thailand's Brugada syndrome and to the ingestion of rice. However, no such medical ties have been noted.

Filipino Psychopathology also refers to the different manifestations of mental disorders in Filipino people. One example of such is the **manifestation of depression and schizophrenia** in Filipinos, which are for the most part, less violent.

IV. PSYCHO MEDICINE

What is Psychomedicine?

- Filipino Psychomedicine, or **sikomedikal na sikolohiya** in Filipino, is the application of basic psychology to native healing practices loosely considered as "**medicine**"
- These practices are closely tied to the faith healers, as well as to the native pagan priestesses like the babaylan or katalogan, who were exterminated by the Spaniards during their colonization of the Philippines.

PSYCHOMEDICINE

1. **Hilot** – the use of massage to aid a pregnant mother in the delivery of her child.
2. **Kulam** – the use of voodoo of a mambabarang to conjure up a spell, which she is to recite while piercing the body of a ragdoll, supposedly representing that of the person she is to cause sickness.
3. **Lihi** – intense craving from something or someone during pregnancy. Faith healers or manghihilot testify that if the craving was not followed, abnormality of the child may result.
4. **Pasma** - the concept of **init (heat)** and **lamig (cold)** and how the blending of these two can result in illnesses, especially rheumatism.
5. **Susto (fright sickness)** - A Latin American Folk illness that caused by extreme fear or shock, believed to make the "**soul**" leave the body.
6. **Usog** - a concept in which a baby who has been greeted by a stranger will acquire a mysterious illness. Apparently derived from the Spanish tradition of Mal de Ojo.
7. **Gaba or gabaan** - the Cebuano concept of negative Karma.

RITUALS AND PECULIARITIES

There are some behaviors and social norms and beliefs found in the Filipino mainstream culture. Some of these behaviors continue with overseas Filipinos home and family.

1. **Respect for home** - Is expected when coming into an Filipino house. To show respect to the home, Filipinos will ask visitors to take off their shoes before entering their homes, as a belief of Asian custom and shoe etiquette.
 - Since many routes in the Philippines are unpaved and also since the Philippines is located in a tropical zone, shoes tend to get muddy and dirty. Removing the shoes removes the burden of from the home owner to clean.
2. **Hospitality at home** - Is provided when visitor comes to ones home, as they are treated with food and drink. It is considered disrespectful if someone will not accept hospitality, because many Filipinos are insecure about self image and personal wealth. Usually, Filipinos will lend visitors to own their bed for the night.
3. **Dining** - A social activity that Filipinos engage, is usually done around the dinner table. People carry out conversation or small talk or gossip.

4. **Balikbayan Boxes** - Are transferred amongst vast distances as some are compelled to move to international territories. These overseas Filipinos send huge boxes to their family back to their motherland containing goods and sometimes new gadgets or popular trendy items. Sometimes their mainland families at the Philippines return the favor back and return exotic food items only found in the Philippines or indigenous property expressing workmanship.
5. **Corporal punishment** - Is practiced among the Filipino as children when bad are often spanked and pinched. Filipinos use their belts and slippers and in the old days, bamboo sticks were even used to spank their children. However, the practice of spanking children is nearly obsolete.
6. **No Divorce Policy** - Is a policy in the Philippines, in fact it is illegal. President Arroyo and Cardinal Sin believe it is "un-Filipino, immoral, unconstitutional and a danger to the Filipino family.
7. **Courtship** - Courtship in the Philippines derives from influences from Spanish and Roman Catholic traditions. It is considered disrespectful for a girl to visit the boyfriend's home because parents disapprove of this. Usually the boyfriend comes to the girlfriend's house to formally introduce himself to her parents and family. The pinoy must win the pinay parents approval.

DEATH

- **Psychic surgeons** - Are people who are seen using slight-of-hand operations to remove tumors and diseased tissue. These psychic surgeons are seen sticking their hands into the patient's body extracting bloody human flesh leaving the patient scar free. While others see this practice of as being fake, others who still accept this alternative healing method as a way to take advantage of its placebo effect.
- **Caskets** of Filipinos are often covered with glass. Many foreign relatives come to mourn the death of their lost ones. Deceased men are dressed with Barong Tagalogs. Death is very emotional and very expressive experience among close ones. Many people are seen wearing black. Widows are wearing black the entire year.

COMMUNICATION

- In order to greet a friend, or express "what's up", one usually whips his head upward for acknowledgement.
- The use of lips to point is widely practiced. Instead of using your pointer finger, Filipinos point with their lips extended out to indicate position or location of an object.
- **Telecommunication** such as phone lines, and e-mail are popular as well as the usage of cellphones.
- Calling for attention unique amongst Filipinos as they say "**hoy**" and use a rising hiss like a snake by saying "**pssst**"
- Filipinos are often criticized as being invasive when it comes to asking questions personal questions from Westerners point of view, who do not get asked these same questions frequently. A common question asked

from elder to child is "how many boyfriends do you have?"

MODES OF TRANSPORTATION

- Filipinos get around by riding jeepneys, a public transportation similar to a bus, although in a much smaller scale. These jeepneys take people from remote locations like barrios to cities.
- In urban areas, there are cable cars such as LRT and MRT as well as boats, cab, trains and ferry.
- To carry materials from one location to another, especially in the rural farming areas they use a carabao to drag heavy materials and to ride them.
- Bus transportation is used to get from one major city to another. Taxis or tricycles are used to get to place within the city.
- To indicate presence, one usually honks the horn to warn of oncoming vehicle.

BELIEFS ON SELF IMAGE

- The belief that "**white is beautiful**" is held by Filipinos and practiced by staying out of the sun as they believe it keeps one from getting dark. Even at a young age, children are taught and practice this belief. Furthermore, many of these women use bleaching or whitening skin products to keep skin white, and they also use anti-pimple or anti-blackhead products since the Philippines is a hot sweaty place.
- **Being fat** is considered wealthy because Filipinos consider it healthier and wealthier and better off than those who are skinny. This idea may have come from the idea of the "**fat-bellied**" buddah that one **rubs for good luck and wealth**.
- **Tuppol** means in Ilokano for **toothless** and is used either meaning ugly or used as joke to bring out laughter. Some Filipinos are criticized as being good looking outside but are ugly when it comes to their smile and turn out to be Tuppol.
- **Retoke – (Plastic Surgery/Salon Treatments)** Plastic surgery or retoke is popular among Filipinos as well as Filipino men. Rhinoplasty is popular among women as well as skin bleaching. Facial treatment is common from teenagers up to adults. This opens for the popularity of cosmetic surgeons such as Calayan, Belo and others.
- **Rebonding and hair relaxing** are popular among teenagers. **Spa treatments** are also famous. Indulging in various salon treatments are a common activity among Filipinos which helps in the rising popularity of salons.

DRESS

- In formal gatherings, men wear Barong Tagalog, a translucent pearl white shirt usually made of pina (pineapple) fibers or Jusi (banana) fibers.
- At home in very casual settings, Filipinos are either barefoot or seen with slippers instead of shoes. Since it is hot, men are often found with a tank top or bare-chested with shorts and a towel on their shoulder to wipe away the sweat. Even at home, men are found without shirts.

BATHING AND HYGIENE

- In the rural areas of the country, some resort to bathing naked in public. Those who live near rivers take baths there; natives use river stones analogous to washcloth to scrub themselves.
- In major cities, since sanitation is important, bathing occurs in indoor showers.
- Since water pressure is lacking in many areas of the country, many times people resort to buckets to aid in showering.
- Sometimes people are so used the routine of using bucket bath method that they continue to use it when water pressure is more than adequate for showerhead use.
- Places that have adequate water pressure like hotels do have running shower heads.

PHILOSOPHY

Instead of settling for less or the best, Filipinos demand perfection. A Filipino proverb once said, "Know that even the greatest of men fail, but hard work and determination will earn one perfection."

FOLK TRADITIONS AND BELIEFS

Before the coming of the Spaniards and the introduction of Roman Catholicism, the indigenous inhabitants were adherents of animism, or the worship of the nature.

- **Bathala** was the Supreme God of the Tagalogs, represented by the araw or sun, but not all the Tagalogs believed in it.
- **Gugurang** - the Supreme God of Bikolanos.
- **Ninuno** or the **ancient ancestors** of Filipinos
- Other Tagalog Gods and Goddesses include the buwan, tala, and objects such as trees, shrubs, mountains, rocks. These are not the real Gods and Goddesses, they were representations for some Filipinos/Tagalogs or they were representations as gifts.
- As **major religions** began to sweep the island, most Filipinos became Christians who only believe in one God; but some Filipinos became Muslims, especially in the southern part of the country like Mindanao.
- Spirits such as **aswang** (ghoul), **tikbalang** (a man having the head of a horse), **kapre** (a giant that is smoking tobacco), **tiyanak** (monster-like, vampire-esque child), **santelmo** (fireball), **duwende** (dwarves and elves), **manananggal** (witches who feed on fetus blood), **engkanto** (minor spirits), and **diwata** (fairies/nymphs) are believed to pervade in the Philippines.
- Aside from that, voodoo practices were practiced by the pre-colonial inhabitants, such as pangkukulam or witchcraft. Beliefs such as usog (a child greeted by a stranger will get sick) and lihi (unusual craving for something during pregnancy) are also present. These beliefs were carried on up to the present generation of Filipinos, which has led some foreign authors to describe them as "**Pagano-Christians**"