

Development of psychological thoughts in the philippines sociology



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Contents

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It started during the 1980 ' s. In the context of Philippine colonial instruction, Filipinos believe that scientific psychological science came from the West.

Murray Bartlett, an American established undergraduate psychological science classes in the College of Education, University of the Philippines.

American text editions and English linguistic communication were used as the medium of direction. The good thing here is that literary authorship was in Filipino linguistic communication that was in laterality. Francis Burton Harrison ' s policy of attractive force was besides introduced during this clip.[1]

The plants of del Pilar, Jacinto and Pardo de Tavera were rich beginnings of psychological theories even though they were propagandists and non psychologists. Even Gen. Emilio Aguinaldo mentioned the term " Psicologos del verbo Tagalog " in his address. They were non title holders in Psychology but they still have this unconditioned nature. The English linguistic communication and the American system of Education were the instruments used. During the mid-twenties American psychological science instructors were replaced by Filipinos.[2]

The Filipino expostulation to noncritical importing of Americans ' Psychological theoretical accounts challenged some of the Filipinos. The first effort was done by Sinsiforo Padilla who took over from Alonzo ' s place as a president at the University of the Philippines. However, it was his co-worker Manuel Carreon who took the cudgels for appropriate relevant psychological

testing. 1926 he published in New York his Ph. D. entitled the Filipino Studies in Mental Measurement. The statements he presented was valid but the his incorrect move was he published it in English. Ciper listened to him because during that clip most of psychologists were in front and they administered American trials. Some understood portion of Carreon ' s message were modified to suit the Philippine context. " change-apples-to-bananas "[3]

Isidoro Panlasigui identified the new civilization of Psychology. The 3rd coevals of American brainwashed Filipino psychologists like Panlasigui. Due to this, Panlasigui admires America and it was clearly showed when he wrote about the psychological science of the Filipino as he fought for the colonial linguistic communication to be used.

Alfredo V. Lagmay and his co-workers were sent to the United States non to neutralize the section. Lagmay studied Psychology in Harvard where he was trained in the country of Experimental Psychology. He came back to the Philippines during the hapless unrest under Hukbalahap with Luis Taruc, as the caput. During that clip, the Department of Psychology in the University of the Philippines was portion of the College of Education. It was so Lagmay ' s first move to reassign it to the College of Liberal Arts by altering the educational point of position to a more scientific footing of orientation. Experimental Psychology is now an built-in portion of the undergraduate course of study in Philippine schools and it was because of him. The U. P Department of Psychology was perceived as behavioural orientation form the 50 ' s up to early 70 ' s. His pupils continued some singular and important surveies in the field.[4]

The History and Lines of Filiations in Philippine Psychological Thought

Psychology-Academic

This facet of psychological science became portion of university course of study under Francisco Benitez during 1922. It was first taught in the University of the Philippines as a portion of the instruction course of study. This is the period wherein several surveies in psychological science such as Experimental Psychology, Educational Psychology and Psychology of Advice Giving were introduced. It was said that the Western Psychology foremost entered the UP system but it was spread widely in UST (University of Sto. Tomas) and University of San Carlos in Cebu. During the twelvemonth of 1954, Joseph Goertz established the Department of Psychology and used English as the medium of learning. On the other manus, in the thick of its growing in Manila this subject was besides introduced as a class in the University of St. Louis in Cordillera. It was facilitated by Fr. Evarist Louis a missional priest.[5]

Psychology-Academic Doctrine

However, Psychology-Academic Doctrine was established foremost at University of Sto. Tomas by Spaniards and improved by the Jesuits. This facet was older than the facet mentioned before. It started and founded in many universities like UST (University of Sto. Tomas) and other Spanish establishments like San Ignacio and San Jose. In such establishments the medical and doctrine classs started. The thoughts and written records on that clip were seen to be related to Psychology. In a deeper analysis those can incorporate the manner of life before. It includes the linguistic

communication, how the "indio" perceive the construct of ego, its unfavorable judgments and the activities of the ancient civilisation.

Cultural Psychology

The 3rd facet of Psychology known as Cultural Psychology. It originates from the Filipinos and through the influence of other states. It is non merely older but besides much complicated compared to the old facets. It has many strands to be entangled and one of those is the psychological science that came from the Filipinos themselves. An autochthonal psychological science that is owned or influenced by other states. The linguistic communication is a cone imputing factor particularly those activities that can demo the corporate experiences of Filipinos. The plants of Jose Rizal and Isabelo de los Reyes were consisted of Filipino Psychology and it was greatly connected to the Psycho- Medical Psychology of our sires.[6]

Social Psychology

The survey of Social Psychology is defined as a systematic survey of the nature and causes of human societal behaviour. Chiefly, its concern is about human societal behaviour. It includes a batch of affairs sing the person ' s impact on other people, the procedures of societal interaction and the relationship that exist between persons in the society. It is non merely concerned with the nature of societal behaviour but besides with its causes. The survey seeks to unknot the grounds and pre conditions of societal behaviour. It besides depicts the analysis of societal behaviour in a dynamic manner. It relies on methodological analysiss, findings, experiments and studies. In inquiring what the survey is all about its 4 chief concerns were besides considered as a agency of cognizing it clearly. Basically it is about <https://assignbuster.com/development-of-psychological-thoughts-in-the-philippines-sociology/>

the impact that one person has on another, the impact that a group has on its members so frailty versa and the impact of a group to another group.[7]

In the context of the subject in a on the job definition. Psychologists focus their attending in understanding the behaviour of persons within the context of society. It is chiefly concerned with the apprehension of the how and why persons behave, think and feel as the manner they do. In covering with behaviour we mean feelings and ideas every bit good as open actions. "[8]

Consequently, it is defined as a scientific survey of how a individual ' s behaviour, ideas and feelings are influenced by several factors that can be existent or imagined in the signifier or the presence of others. The field looks at behaviour and mental procedures including the societal universe in which we exist, as we are surrounded by other whom we are connected and by whom we are influenced in so many ways. It focuses on influence.[9]

The definition of Social Psychology in the Filipino context was explained through the interview that I have conducted. Harmonizing to Ms. Leslee Natividad from the Department of Social Sciences, University of the Philippines, Los Bai?" os, when I asked her what is the function of Filipino Social Psychology in the deeper apprehension of Filipino behaviour? She gave me a definition to reply the inquiry.

" First we have to specify foremost what Social Psychology is soa^!Social Psychology is the survey of how persons affect the society and how the society is impacting the single. If we ' re traveling to associate Filipino into that on how the Filipino is affected by the society that we have here in the Philippines and possibly in the universe in general. Now the universe and the <https://assignbuster.com/development-of-psychological-thoughts-in-the-philippines-sociology/>

Filipino society affect the Filipino single. As a individual, everything that we are sing around us. Things that we are seeing, things that we are hearing, things that are impacting each and every minute of our lives that is portion of Filipino Social Psychology. All of our behaviour is shaped by the sorts of experiences that we have. "[10]

3 Main Areas of Social Psychology

Social Influence

It is the manner in which other people affect our behaviour. It is a procedure through which the presence of others can straight or indirectly act upon an person. These are ways in which other people affect our behaviours through ideas and actions. How we are raised by certain people to whom we interact can impact our behaviour. It varies with Conformity, Compliance and Obedience.

Conformity which pertains to the changing of one ' s ain behaviour to more closely fit the actions of others, Several surveies suggest that persons will alter their behaviour to conform to those of the group. They can be influence by private vs. face-to-face contact Plus, the gender and civilization.

Conformity is the act of altering their behaviour due to another individual or group inquiring them to alter. Particularly, it happened when there is absence of authorization and power. Obedience is besides a manner of altering behaviour at a direct order of an authorization figure.

Social Cognition

It is defined as the ways how people thinks about other people and how they act toward other persons. It varies because of attitudes which consist of the

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manner a individual feels and thinks every bit good a individual behaves.

Impression formation is besides a portion of knowledge which is organizing the first cognition or judgement about a individual seen for the first clip.

Attribution is the procedure of explicating self behaviour or others. They use this to do sense of the societal universe through mental procedures.[11]

“ What was one time called the nonsubjective universe is a kind of Rorschach ink smudge, into which each civilization, deficiency system of scientific discipline and faith, each type of personality, reads a intending merely remotely derived from the form and colour of the smudge itself. “ In this facet of judgement of are beauty are based on the manner we think about things. There is no cosmopolitan construct or features of people and object that are beautiful for them. Whatever we see around us is every bit much the sum sum or our prejudices, ideas and feelings as it reflects what physically exist. Those perceptual experiences are active procedure of selecting, forming and construing assorted spots of information so that we can make our world.[12]

Social Interaction

It is a manner of cognizing the positive and negative facets of behaviour. It is the country of Social Psychology which involves interaction and relationship between people. It includes bias which happens when an person holds an unsupported and negative attitude towards other members of the society. It besides varies with favoritism as handling people otherwise because of bias. Wishing and loving, aggression were besides developed here.[13]

The liking and loving in our society known as interpersonal attractive force is widely observed. Each one of us is attracted to some personalities in our society. It can be influenced and proved by the similarities, place, physical visual aspect and acquaintance of both sexes[14].

The nature of aggression involves aching others. It has been defined as “ any signifier of behaviour directed towards the end of harming or wounding another life being who is motivated to avoid such intervention. ” (Baron and Richardson, 1993)

Harmonizing to psychologists they have identified three types of aggression. First, is the Person-oriented aggression wherein the chief end is deliberately hurt person. Second, is Pro active aggression when an aggressive behaviour is done to accomplish some coveted result like deriving ownership of an object. Last, is Reactive aggression is the reaction of an person to an aggressive act.[15]

In a positive manner one of the best illustrations of pro societal behaviour is Altruism. It is a assisting behaviour that is dearly-won to an selfless individual. It is a desire to assist even there is no possible wages. It is ever expected to depend on empathy. Empathy is the ability to portion emotions and understand another individual.[16]

Undertakings of Filipino Psychology

The first undertaking is to develop autochthonal psychological constructs. Cultural constructs and theories can be translated into another linguistic communication but divergences in significance will happen particularly with regard to location. There were some constructs that Filipinos exhibited and <https://assignbuster.com/development-of-psychological-thoughts-in-the-philippines-sociology/>

some foreign research workers tried to analyse and analyze. The first was the construct of Shame or “ Hiya ” which was studied by Frank Lynch in 1961. Sibley during the 1965 analyze this behaviour. During 1981 Salazar studied it exhaustively and said that it was a complete societal feeling that is non merely inactive but besides active. He showed the external facets “ hiyain, ikahiya at manghiya ” and besides the internal facet that involves the feelings and emotions like the act of “ kahiya hiya and mahiyain ” . The 2nd construct was Fatalism or “ Bahala Na ” . Bostrom in 1968 was the first psychologist that become speculative about this Filipino behaviour. He compared it with American Fatalism but in Filipino Psychology it has a different orientation. Before, Osias explained manner back the 1940 ‘ s that “ bahala na ” attitude is the combination of fatalism and determinism.

On the other manus Lagmay corrected it and said that for him it is non about fatalism it is more of finding and bravery to confront unsecured times. Last, is the construct of “ Utang na Loob ” which was translated by Charles Kaut into English known as debt of gratitude. Enriquez disagreed and Holnsteiner gave his sentiment that ‘ utang na loob ” is contractual.[17]

The 2nd undertaking is utilization of autochthonal research methods. The function of Santiago and Enriquez in constructing a construct of Filipino oriented research was really of import. They suggested a theoretical account to be used in research. The theoretical account will function as a usher of research workers of autochthonal ways. It was divided into two graduated tables. First is used in cognizing the thought and “ diwa ” of an member of a society. It includes “ Pagmamasid ” , “ Pakikiramdam ” , “ Pagtatanung-tanong ” , “ Pasubok ” , “ Pagdalaw dalaw ” , “ Pagmamatyag ” , “
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Pagsabaybay ” , “ Pakikialam ” at “ Pakikilahok ” . The other graduated table is for the research workers to cognize what will be the hereafter or terminal of their survey. They use several phases such as “ Pakikitungo ” , “ Pakikisama ” , “ Pakikisalamuha ” , “ Pakikibagay ” , “ Pakikisangkot ” at “ Pakikiisa ”

The 3rd undertaking is to make an reliable and appropriate societal scientific psychological science. In the deeper analysis of building a existent version of societal psychological science societal behaviour is a must. The society of Filipinos revolves swimmingly because of their “ Pakikisama and Pakikipagkapwa ” . In covering with both constructs it has been discovered that between the two “ pakikipagkapwa ” is more of import for Filipinos. It has a more deeper sense and deduction. It means handling other people as fellow adult male. In English the context was changed. The word “ other ” comprehending the ego and other ego in an individualistic manner.[18]

The Bases of Filipino Psychology

Chiefly, Prior cognition of Psychology was the first footing of Filipinos for it involves of import parts of Filipino Social Psychology. The cognition of psychological science “ Babaylan ” or “ Catalonan ” for the native Filipino people was an of import portion of Filipino Psychology. The “ Babaylan ” was the first Filipino psychologists. Aside from this were the supplications and susurrations of assorted cultural groups in the Philippines. Those were rich beginnings and watercourse of Filipinos ‘ anterior cognition of Psychology. We were besides used in the psychological science of the Filipino literature, even if it was expressed in unwritten or written manner. It includes Proverbs,

narratives and fables. The values and attitudes that Filipinos inherited were important bases of Psychology. It includes most of Ethnic Psychology.[19]

Man and his Ideas

The 2nd is the footing of adult male and his ideas and it denotes giving importance to adult male and his or her thoughts. This is where Filipino Psychology and Psychology in the Philippines met. Filipino psychological science was a portion and ever been a portion of the universe ' s psychological science. This footing has a clear influence of rational psychological science that has been developed and improved in the University of Sto. Tomas. This was considered as traditional doctrine rooted in the thoughts of Descartes and written plants of Aristotle. Psychology is an facet of Filipino Psychology as an academic subject in some universities in the Philippines.[20]

Time period of altering head

It was the 3rd footing because it is associated with Filipino personality. There were a batch of bases seen in this period. Particularly, this footing was apparent in the written plants of some Filipino authors like Pedro Serrano Laktaw and Isabelo delos Reyes. Even before the psychological science of linguistic communication was seen in written end products produced by Filipinos. It someway showed the shallow orientation of Filipino in footings of experiences in researching and carry oning surveies. Filipinos should non stifle their liquors alternatively they should trust for some betterments.

Time period of giving value to societal jobs

The clip of giving importance to societal jobs was the 4th footing because this serves as a informant of the society. Hartendorp is one of the American psychologists who become interested in our Psychology. The theory of Osias in 1940 is about the relation of linguistic communication to the society and in connexion of the cognition of paralinguistic communication in the actions of the persons. However, his period is besides the clip of some Filipino psychologists. In such a manner Filipino Psychology have this certain footing and it includes the plants of Isidoro Panlasigui, Sinsiforo Padilla and Alfredo Lagmay who all gave importance to the Acts of the Apostless and capablenesss of an person.[21]

Social jobs

Problems in the society were the 5th bases because it gave value for betterment and development. Aldaba- Lim is known for giving high value in social jobs. He frequently encourages Filipino psychologists to listen to the jobs of the society. All uncertainties in his dedication will disappear if a individual will analyze all his attempts and part in some of his researches in Psychology. The period of Activism served as a informant of this footing.

Language, civilization and Point of position

Language, civilization and Point of position were the 6th bases because it is the most cardinal of all bases. Filipino linguistic communication and idiom is really important because it is a informant in the many surveies conducted and translated into foreign linguistic communication. The field must still utilize medium, system and ways to vouch the broad range of survey. Sing

civilization there are none or really few Filipinos who still doubt about the linguistic communication and civilization of the Philippines. Harmonizing to some professors and psychologists at that place was this “ acquiescence consequence ” in the can be seen in a graduated table used and answered by Filipinos. The American position was used in analysing this. It must be done chiefly in a Filipino oriented point of position.[22]

The Concept of Language

The construct of local linguistic communication as a beginning of construct for Filipinos is a helpful tool because it gives a clear connexion to their civilization. Language is non merely one effectual manner of communicating but besides a rich beginning of information. It is an flush footing for the better apprehension and orientation of civilization. It is suggested to explicate a certain Filipino construct from the broader and wider range it has. Language is the primary beginning in the survey of Social Psychology of Filipinos.

The native linguistic communication is a rich beginning of constructs meaningful for and important to the local civilization. ” As a beginning of penetration, some constructs were proven to be of import in understanding the Filipino personality, worldview and behaviour. Some of those were the constructs of “ hiya ” (shame) , “ utang na loob ” (debt of gratitude) , “ pakikisama ” (giving to the will of the leader or the bulk, “ bahala sodium ” (fatalism) and “ Cupid propio ” (sensitiveness to personal insult) which even some American psychologists attempted to analyze those. The job with the item usage of Filipino psychological constructs in the context of a western analysis is that it can take to the deformation of Philippine societal world and <https://assignbuster.com/development-of-psychological-thoughts-in-the-philippines-sociology/>

can impact the instruction of Filipinos. It still preferred to utilize the linguistic communication as a chief resource.[23]

Most Filipinos speak Filipino, the national linguistic communication ; and English, the linguistic communication for commercial and legal minutess. The Philippines is the universe ' s 3rd largest English-speaking state, after the United States and the United Kingdom. Literacy rate is a high 96 % .

Approximately 111 linguistic communications and idioms are spoken in the state and most Manilenos speak at least one other idiom besides Filipino.[24]

The Concept of Kapwa

The construct of “ kapwa ” in Filipinos is an of import facet of Filipino societal life. “ Kapwa ” is reflected because interaction among other persons particularly in the Philippines is an indispensable facet of societal life.

Language reveals a batch about Filipino nature. For this ground, societal interaction should be an redolent nucleus of analysis in the procedure of sorting the construct of “ kapwa ” . The Filipino linguistic communication in this notch, gives a conceptual division in several degrees and manners of societal interaction. Santiago and Enriquez identified eight in Filipino.

The Levels of Interaction

Interaction of Filipinos were categorized into degrees viz. pakikitungo (transaction/civility with) , pakikisalamuha (inter-action with) , pakikilahok (joining/participating) , pakikibagay (in- conformance with/ in- agreement with) , pakikisama (being along with) ,

pakikipagpalagayan/pakikipagmalagayang-loob (being in resonance) ,
pakikisangkot (acquiring involved) and pakikiisa (being one with) .[25]

The construct of Kapwa as a shared inner ego turns out to be really indispensable psychologically and philosophically talking. While “ pagtutunguhan ” (covering with/acting toward) is another term which can be used to mention to all degrees of interaction. Besides, pagtutunguhan besides connotes the most superficial degree of interaction: the degree of comfortss while “ pakikipagkapwa ” refers to “ humanness at its highest degree ” (Santiago, 1976)[26]

On the other manus aside from the construct of “ kapwa ” Harmonizing to Russell, In 1922 there were several accounts in essay signifiers about the high Filipino Self Concept. One of the most ordinary is it being the character of race as Filipinos got from the Malays. In 1965 Fox said that this is a trait of Filipino civilization that is paid to be in the societal context because of its fortitude to bring forth close household ties. .[27]

The Concept of Human Interaction

The construct of Human Interaction includes the differentiation between (Pakikisama or Pakikipagkapwa?) It is an indispensable portion because it is really consistent in Filipinos. Aside from the good sides of interaction, old work on Philippine values pointed our three evil characters in Philippine interpersonal dealingss. These are the “ walang pakisama ” (one inept at the degree of accommodation) ; the “ walang hiya ” , (one who lacks a sense of properness and “ the walang utang na loob ” , (one who lacks adroitness in reciprocating by manner of gratitude.

In a deeper analysis some surveys were conducted, It was argued that pakikipagkapwa is more of import for Filipinos. Harmonizing to Enriquez, in malice of the fact that western psychological science plants in the Philippines, the usage of Filipino has led to the designation of the value “ pakikipagkapwa ” which is more of import that pakikisama. The barkada (peer group) would non be happy with the “ walang pakikisama ” but the Filipino society at big can non accept the walang kapwa Taoist. ”

Pakikipagkapwa is both a paninindigan (strong belief) and a value. It includes all the other mentioned manners and degrees of interaction. “ Pakikisama ” is a signifier of pakikipagkapwa but non the other manner around. In fact “ pakikisalamuha ” is even closer than “ pakikisama ” in significance to “ pakikipagkapwa. ” [28]

Application of Filipino Social Psychology

Filipino Culture

The Social, Political, Ideational dimensions are diverse into facets which were exhibited by Filipinos. The survey of the imposts and beliefs of Filipinos serves as a map of societal and economic dimension of Filipino civilization.

The Filipino civilization is such really rich. It was really apparent in the undermentioned ways. In wooing and matrimony most of the Filipinos respect this as a procedure of love as a parental matter. The matrimony is the household matter which is measured as a success based on the figure of kids. Filipinos besides believe in “ Babaylans and Catalonan ” which were said to posses supernatural powers to supplicate God. They were besides fond of appeals and they believe that when they perform their rites peculiarly on the Good Friday they will derive charming powers like anting-

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anting, lucky cards, rocks and other materials. As a portion of their societal life they celebrate banquets to mark of import events like Fiestas, Holy Week, New Year, Christmas and etc. It truly played an indispensable function in the economic security and societal solidarity of Filipinos. They are besides known for their superstitious beliefs which are greatly connected to their rites and ceremonials.

In connexion to supernatural existences they follow these beliefs to avoid bad fortune. It was seen in birth, unwellness and decease which control the mind of Filipinos. In faith when Christianity was introduced by Spaniards, it became a driving force to the life of the Filipinos. They were besides thoughtful particularly when person is ill and in demand. They are afraid of what other people might state. Some of their patterns include giving dowery, transporting of guns, pick of padrino and transporting bow and pointers, sibat and creese. During the clip of our cultural groups ' Torahs were besides made with respects to belongings ownership an settling statements.[29]

Filipino Valuess

“ Filipinos use values to make full the demand for democracy. “ The Filipinos are known to be hospitable. But aside from this trait, there are many other values that the Filipinos possess which help them populate harmoniously with their neighbours. These have besides made the Filipinos appealing towards others due to their pleasant demeanour. The followers are some of the Filipino values such as “ Bayanihan ” is the creative activity of an association with neighbours and assisting whenever one is in black demand.

“ Close Family Ties ” are something the Filipinos are well-known for. The

primary societal public assistance system for the Filipino is the household.
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Many Filipinos live near their household for most of their lives, even as independent grownups. "Pakikisama" or harmoniousness, involves acquiring along with others to continue a harmonious relationship. Hiya is shame and a motivation factor behind behaviour. It is a sense of societal decency and conformity to public norms and behaviour. Filipinos believe they must populate up to the recognized criterions of behaviour and if they fail to make so they bring shame non merely upon themselves, but besides upon their household. "Utang na Loob" or Debt of Gratitude, is owed by one to a individual who has helped him great. There is a local expression: "Ang Hindi marunong lumingon SA pinanggalinangan ay Hindi makakarating sa paroroonan", significance, 'One who does non look back O where he started, will no acquire to where he is traveling. "Amor Propio" is concern for ego image. Filipinos believe that how they present themselves to others is an of import facet to be accepted in society. "Delicadeza" or sense of properness refers to sensitiveness sing the bounds of proper behaviour or moralss in a state of affairs. Filipinos try to avoid even the visual aspect of improperness. "Palabra de Honor" or word of award is really of import to the Filipinos. They believe that one must maintain their word whenever they make a promise for the individual to whom one has made a promise will number on it. "[30]

Filipino Family

The survey of Filipino Family is valuable because they value household relationship. In a traditional Filipino household, the male parent is considered the caput and the supplier of the household while the female parent takes duty of the domestic demands and in charge of the emotional growing and

values formation of the kids. Children see their female parents as soft and unagitated, while they regard their male parents as strong and the most high figure in the household.

In an article written by Carlos P. Romulo entitled " What Filipinos have Done and are Making to the Family " , The household will stay and predominate in malice of universe cynicism and anxiousness. The tradition must be preserved even in these modern times. He pointed out that this is one of the many serious challenges our society must confront today. The people must besides concentrate on bettering and giving concern with our household life. It deserves the same sum of concern merely like other scientific disciplines.

" The survey of Phenomenology of the Filipino Family states that " In Philippine society, the household is the ruling influence with its value of socio-economic security. This value leads to an individualistic attitude towards one ' s household which is manifested in uncertainty of hope, deficiency of committedness or deficiency of societal consciousness. "[31]

The Future of Filipino Culture

The hereafter of Filipino civilization is still questionable. The Filipino civilization is still standing despite some alterations imposed and caused by colonisers. Is at that place a Filipino Psychology? Due to ground of great confusion of racial heritages, Filipino state is full of differences and intertwined peculiar observations, credos and traditions dominant in native groups. The devising of a believable treatise on Filipino Psychology will necessitate tons of analytic research. Any bookman who will seek must screen out single every bit good as societal traits. Particularly, the indigen,

dominantly native but colored by foreign influences and dominantly foreign altered traits. It is non yet finished because the beginning and influence must be differentiated.[32]

Marginalization of Filipino Identity

The concealment and denigrating of Filipino individuality and values was sardonically introduced by thanking Gov. Claveria who was the 1 who imposed in giving Filipinos family names. In such a manner the personality of Filipino was concealed in his really name. Felipe de Leon examined the manner Filipino names depict the people and how names can conceal Filipino individuality. The depreciation of Filipino personality is continued and taught in schools reinforced by media. Remember the fable of Juan Tamad, the construct of Filipino clip, Manna wont, to “ talangka /crab outlook ” and even innate criminalism and deformation of Filipino homesteaders, barkadas, stupid yayas, amahs and drivers. The Americans assumed that Filipinos were ethically mediocre and they should be educated in an American manner because of their laziness.

Consequently, the Filipino psyche is denigrated. In covering with this subject several inquiries will be formed. Who colonized whom? Which civilization damaged what? Whom are we mentioning when we mention colonized Filipinos? Surely, non Lapu Lapu nor M. Dulag, Dagohoy or any other hero. Peoples who were bent on minimizing the Filipino psyche are handily reassured that it is a myth that we have damaged civilization. (Alegre, 1993) imposed the grounds that civilization is integral and is available anyplace we go- our whole linguistic communication with no symptoms of unwellness. He observed that Filipinos were non even bilingual in English. <https://assignbuster.com/development-of-psychological-thoughts-in-the-philippines-sociology/>

Statisticss showed that the typical Filipino bilingual inescapable in his female parent lingua and other Philippine linguistic communication.[33]

Marginalization of Filipino Literature

Marginalization of Filipino Literature was realized because of the construct that Filipinos did non hold a organic structure of literature which is non true. Filipinos might truly be fortunate if they can get away the disparaging comment that Filipinos do non hold an autochthonal organic structure of literature. The mere fact is that Filipinos have it. Similarly, they have written literature and unwritten unwritten tradition. Filipinos besides enjoy non published end products, but no less existent and valid. A sense of psychological tradition apart from a published psychological literature.

Marginalization of Filipino Theatre and Film

Marginalization of Filipino Theatre and Film is done by being refused as the universe 2nd large manufacturer of movie. The success of Filipino film and its influence on Philippine life and civilization are grossly underestimated. The colonial reactivity of the elect garbages to acknowledge the Philippines as the universe ' s 2nd large manufacturer of movies. They can non confine how a Tagalog film can keep its ain even against the most known popular grossed films from Hollywood. They tremble in incredulity when confronted with the box office record of the original and reliable “ Rambo ” in individual of Fernando Poe Jr.[34]

The generalisation goes like this. We as Filipinos are therefore faced with the inquiries about the enigma of our individuality but through the survey of Filipino Social Psychology we can unknot those. The survey as a drumhead

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proves one thing and merely one thing and that is the fact that even before, Filipinos have a rich civilization and tradition. We have own cognition and system but during the clip of the colonisers they blot out all the memories of our precious individuality.

Presents, the Filipino constructs of " Language " , " Kapwa " and " Human Interaction " can be used as a agency to better better homo relationship. The Application of Filipino Social Psychology is genuinely a contemplation of what we are right now as Filipinos. It can be seen in the Social, Ideal and Cultural dimensions that we Filipinos are really making and bettering from our history up to the modern-day period. The Filipino individuality is marginalized but every bit long as we have this survey to steer us it will ever do a point about Filipinos manner of life that will lineate our yesteryear to our present and even to our hereafter. This survey can be a agency in hammering development. Development is non merely concerned about advancement. The logic must be it is about the Filipino people and for the Filipino people. Through, the aid of this survey we will go cognizant of the nature and causes of our attitude and behaviour.

The jobs that our state is presently confronting can be solved strictly by different ways but it requires displacement in human behaviour. Therefore, we must instill positive Filipino traits and values possibly change the negative 1s. In the terminal, it is non merely us who will outlast the bequest of Filipino Social Psychology but even our kids of tomorrow. Changes may happen but it will ever remind us of who, what, when and where we are today as Filipinos.

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