

# Free article review about self as social

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Empirical self of each individual that is at all times referred as me (William Jones, 279). It is difficult to draw a clear line between what a man refers to as me and what he says its mine. Individuals act and feel about specific factors in life that belong to them as they feel and act about themselves (William Jones, 279). The work of each individual's hands, their fame, their children are dear to them just like their bodies and bring about the same feelings in the event they are attacked. It is clear that the main factor being dealt with is a fluctuating material where the same given object is treated as part of the individual (William James, 279).

The most interesting and unique social self is found in the mind an individual is in love with. An individual's fame whether good or bad together with their honour and dishonour are a description that dictate their social selves. A specific social self of an individual called their honour is a result of one of splitting we have indicated. An individual therefore may disown his city and abandon it but a doctor or a priest would consider this as an insult to his honour. Depending on the type of people we encounter, a layman will find a different way of handling the situation which would finally render their act as being incompatible with their honour. For a soldier, his honour is to fight to the end or die but a layman can beg for his life and run for his life and this would have no stain at all on their social self.

The self can be evaluated from a number of different angles (Georg Simmel, 139). First, its constituents. This can be further sub divided into various classes those which comprise of the material self, the social self, the spiritual self and the pure ego. In spite of the fact that the body is the most inner part of our material self, we relate more to some parts of our bodies than the

others (Georg Simmel, 139). The social self is more concerned with how individuals relate with other human beings. It recognizes that the human person cannot operate in isolation. This necessitates the need to relate to other human beings so as to attain a sense of belonging. A person has as many social selves as the number of people that have recognized his or her presence. Depending on how an individual relates with other people, he or she acquires either honour or dishonour to his or her name respectively (Georg Simmel, 139).

All human beings have a sense of attachment to the spiritual world. This greatly influences their beliefs and actions. The spiritual world is observed to exist in abstract and personal character and attributes shape one's spiritual beliefs to a great extent.

In the pursuit of personal identity, the self is considered to be highly objective. He or she applies the tools of critical thinking and analysis to identify with him or her respectively. Self actualization can prove to be a daunting task for many persons. It often requires critical tools of analysis of individual behaviour. It also considers interactions with other people.

The concept of individualism varies from one person to another. People from different cultures make choices depending on what best fits them. A good example is collectivist Americans and the Individualist Chinese. It finally dawns on us to make choices on whether to behave communally or individually. Despite sub cultural variations and individualism research done continue to show that collectivism and individualism are genuine cultural component variables. An interdependent self gives an individual a great sense of belonging. Uprooted and completely disconnected from colleagues,

loyal friends, family and relatives, interdependent individuals would suffer a lot by losing their social connection that completely describes who they are. They do not rely on one but define what they are by many selves. The role of social life is therefore to harmonize an individual's self and support their community.

## **Works cited**

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