

Unit down all the  
traditions and beliefs  
that



**ASSIGN  
BUSTER**

UNITI.

THE CULTURAL SELFThe cultural self integrates man as a member and a product of society and how his behavior, including his perspectives, worldviews, and decisions are influenced by his culture and the social institutions inclusive therein. Intended Learning Outcomes: At the end of this Unit, students are expected to demonstrate the following: 1. Articulate what culture means to the self as a part of the society. 2.

Attribute self construal and behavior to cultural factors. 3. Recognize and appreciate differences in cultural behaviors of people particularly from the Western and Oriental contexts. Diagnostics: Watch the movie, “Ded na si Lolo” in class. Ask the students to list down all the traditions and beliefs that they saw in the movie which influenced the behavior and decisions of the characters in the story. In groups of four, let the students discuss their answers. Man, as a social being, is influenced by the culture of the society that he is a part of.

Sir Edward B. Tylor's defined culture as that complex whole which includes knowledge, beliefs, arts, morals, law, customs, and any other capabilities and habits acquired by a human as a member of society" (Popular Science Monthly, 1884). Thus, the significance of culture in our self-construal is vital since the norms in the society are culturally based. As a sociological concept, culture is made up of all the ideas, beliefs, behaviors, and products common to, and defining a group's way of life (Stolley, 2005). It is important to note that all human beings have their particular culture. This contributes to how they were raised in the society including the way they see things.

Culture has two components: the materialculture and the non-material culture. Material culture consists of humantechology- all the things people make and use. Everything that we see, fromclocks, kitchen utensils, to nipa huts and skyscrapers are part of the materialculture. This is the physical manifestation of culture itself (Tischler, 2014). Ferrante (2011), on the other hand defines non-material culture as inclusive ofthe intangible human creations that include beliefs, values, norms and symbols. These non-material culture helps shape our view of the world, of the society, and of ourselves. It is important to understand thatnon-material culture could manifest in the material culture of people.

Conservatism in a society can manifest in the kind of dress that people wear, while a very exclusive group would not want to accept any material object fromtheir outside world. Thus, their material culture would not be influenced bythose whom they consider as outsiders. These material and non-material cultureare vital in the understanding of self in the society. As an individual istaught the norms in its cultural context, he becomes aware of who he is as apart of the society, ultimately seeing himself in light of the society'sculture. Culture is a significant factor in thecontinuity of a society. It is what distinguishes a communal group fromanother, but more importantly, it develops the behavioral foundations of thecultural self. The more we get to know our culture, the more we become aware ofhow we were influenced by it. Also, the more we get to know people from othercultures, the more that we are surprised at how different they are not only inthe way they look, or in their language, but more so in how they viewthemselves as an individual self and as a member of the communal group.

Thus, our social self can be traced from how we were raised in our society, inclusive of its beliefs, traditions, ideas and perspectives. The self is clearly linked to his or her culture. We can never understand people apart from it since it is the very personality of the society (Rousseau, 2014). It is not only significant in understanding individuals, but is very much important also in understanding the groundwork of the society. It is what builds its structure, and what unites them. Markus and Kitayama (1991) explain that construals of the self, of others, and of the relationship between the self and the people around him may be even more powerful than previously suggested, and that their influence is clearly reflected in cultural differences.

Cultural differences, then affects to varying degrees how one thinks of himself as an individual entity and as a member of the society. In their explanation of the independent view of the self, an individual is a separate entity in the community who decides based on his own logic, sans the influence of the communal group to his decisions. However, it is important to note that this perspective is something that is instilled also as part of the values that that group holds dear. In the Western context, when a person turns 18, he is given the freedom to live on his own, be independent and orchestrate the life that he wants to design for himself. Individuals having this perspective are self-centric, an idea, separate from self-centeredness, which is based solely on improving one's quality of life. On the opposite side is the interdependent view of the self, which explains that a person sees himself as an integral part of the communal group, be it his nuclear family, his friends, or even his co-workers. Hence, the decisions of that person would

cater not only to what he solely believes is right, but would ultimately consider his immediate context.

His view of the “self” then is not separate from the values that his family holds dear. Close family ties are significantly valued in the Asian context. In the Philippines in particular, a family member discusses even his most personal decisions with his family and even his friends before jumping into choices which would solely affect himself and not the people around him. These views of the self are right in its own context. It’s the valuing of the culture that affects man’s view of himself.

Thus, the cultural self mirrors man as a product of everything that the society holds dear. When all things fail, they will always return to the principles and the very foundation of their community, of their nation, and of themselves, all of which are embedded in their culture. Thus, as Ferrante (2011) explains, culture serves as the blueprint that guides, and in some cases, even determines the behavior of the nation as a whole, and in the micro-level, affects the perspective of man about himself.