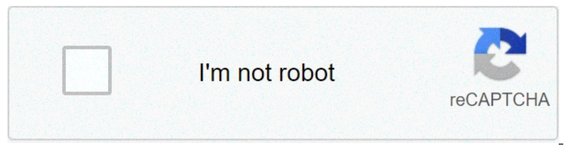

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Images for self awareness

self awareness clipart plywood self aware free clipart art self awareness tres tipos de autoestima self clipart self esteem clip art evaluation clipart clip art self awareness png autocratic leadership diagram of self exploration dots model law and watts 1977 hombre con un corazon intellectual health knowing thyself group of people question mark self awareness magnifying glass clipart you clip art self aware self awareness clipart clip art spider self injury awareness day 2020 school social studies clipart self awareness cartoon emotional intelligence person thinking clipart transparent transparent background lightbulb clipart exclamation mark clip art self awareness awareness clipart person reading book clipart profits of producing graphene funny cartoon self aware clip art u awareness clipart cartoon illustration mother mary clipart png clipart self awareness holy family catholic church person looking in mirror self awareness chart Workout Cliparts Santa And Reindeer Coloring Pages Printable Picture Of Teacher And Student Cute Cartoon Girl Pictures Of Body Organs Business Travel Cliparts Clown Pic Diagram Of The Forearm Arrow Pointing Right Transparent Mermaids Silhouette Review Yourself: weekly meeting dedicated to the Videos Photos therapy with Oliviero Rossi. In the help relationship we can use images, fixed (photograph) or in movement (video or movie). These pictures are autobiographical because we are interested in the psychotherapeutical part. Other uses of pictures can be therapeutic as well, but of course, working with personal image has a greater impact and a better chance of evocation than existence. Let’s suppose we can work with parts of ourselves, with the tracks and the map of our history. Let’s imagine that photographs can become enablers and evocative of the map of our existence. Attention, an old saying has it that “the map is not the territory”. And the autobiographical photograph is not the territory, but it is only a representation or an instant shot, a small footprint of our presence in the world. Well, where is the territory? In the eyes, mind and heart of those who look at that photograph. Looking at the picture, “the map”, I find the territory, something that is no longer visible and that is out of frame. I can see three dimensions in the track on paper or in the display: the emotional one, the relational one and the one related to reality. And just the difference between photography and territory allows me to fill the image with meanings, and read what is no longer visible, but is inside of me. And I can see it again, get in touch with it and rethink about it when I compare myself with that track. Translation edited by dr. Daniela Abbrescia Capacity for introspection and individuation as a subject Not to be confused with Self-concept, Self-consciousness, Self-perception, Self-image, or Sentience. The Painter and the Buyer (1565).In this drawing by Pieter Brueghel the Elder, the painter is thought to be a self-portrait. In philosophy of self, self-awareness is the experience of one's own personality or individuality.[1][2] It is not to be confused with consciousness in the sense of qualia. While consciousness is being aware of one's environment and body and lifestyle, self-awareness is the recognition of that awareness.[3] Self-awareness is how an individual consciously knows and understands their own character, feelings, motives, and desires. There are two broad categories of self-awareness: internal self-awareness and external self-awareness.[4] Neurobiological basis Introduction This microessay on Ramachandran, rather than the whole of the field relies largely or entirely on a single source. Relevant discussion may be found on the talk page. Please help improve this article by introducing citations to additional sources.Find sources: "Self-awareness" – news · newspapers · books · scholar · JSTOR (July 2016) There are questions regarding what part of the brain allows us to be self-aware and how we are biologically programmed to be self-aware. V.S. Ramachandran has speculated that mirror neurons may provide the neurological basis of human self-awareness.[5] In an essay written for the Edge Foundation in 2009, Ramachandran gave the following explanation of his theory: "... I also speculated that these neurons can not only help simulate other people's behavior but can be turned 'inward'—as it were—to create second-order representations or meta-representations of your own earlier brain processes. This could be the neural basis of introspection, and of the reciprocity of self awareness and other awareness. There is obviously a chicken-or-egg question here as to which evolved first, but... The main point is that the two co-evolved, mutually enriching each other to create the mature representation of self that characterizes modern humans."[6] Body Bodily (self-)awareness is related to proprioception and visualization. Health In health and medicine, body awareness is a construct that refers to a person's overall ability to direct their focus on various internal sensations accurately. Both proprioception and interoception allow individuals to be consciously aware of multiple sensations.[7] Proprioception allows individuals and patients to focus on sensations in their muscles and joints, posture, and balance, while interoception is used to determine sensations of the internal organs, such as fluctuating heartbeat, respiration, lung pain, or satiety. Over-acute body-awareness, under-acute body-awareness, and distorted body-awareness are symptoms present in a variety of health disorders and conditions, such as obesity, anorexia nervosa, and chronic joint pain.[8] For example, a distorted perception of satiety present in a patient suffering from anorexia nervosa Human development Bodily self-awareness in human development refers to one's awareness of their body as a physical object, with physical properties, that can interact with other objects. Tests have shown that at the age of only a few months old, toddlers are already aware of the relationship between the proprioceptive and visual information they receive.[9] This is called first-person self-awareness. At around 18 months old and later, children begin to develop reflective self-awareness, which is the next stage of bodily awareness and involves children recognizing themselves in reflections, mirrors, and pictures.[10] Children who have not obtained this stage of bodily self-awareness yet will tend to view reflections of themselves as other children and respond accordingly, as if they were looking at someone else face to face. In contrast, those who have reached this level of awareness will recognize that they see themselves, for instance seeing dirt on their face in the reflection and then touching their own face to wipe it off. Slightly after toddlers become reflectively self-aware, they begin to develop the ability to recognize their bodies as physical objects in time and space that interact and impact other objects. For instance, a toddler placed on a blanket, when asked to hand someone the blanket, will recognize that they need to get off it to be able to lift it.[9] This is the final stage of body self-awareness and is called objective self-awareness. Non-human animals The mirror test is a simple measure of self-awareness. See also: Animal consciousness and Mirror test The most relevant conducted "mirror tests" have been done on chimpanzees, elephants, dolphins and magpies. Apes Chimpanzees and other apes – species which have been studied extensively – compare the most to humans with the most convincing findings and straightforward evidence in the relativity of self-awareness in animals so far.[11] Dolphins Dolphins were put to a similar test and achieved the same results. Diana Reiss, a psycho-biologist at the New York Aquarium discovered that bottlenose dolphins can recognize themselves in mirrors.[12] Magpies Researchers also used the mark test or mirror test[13] to study the magpie's self-awareness. As a majority of birds are blind below the beak, Prior et al.[11] marked the birds’ neck with three different colors: red, yellow, and black (as an imitation, as magpies are originally black). When placed in front of a mirror, the birds with the red and yellow spots began scratching at their necks, signaling the understanding of something different being on their bodies. During one trial with a mirror and a mark, three out of the five magpies showed a minimum of one example of self-directed behavior. The magpies explored the mirror by moving toward it and looking behind it. One of the magpies, Harvey, during several trials would pick up objects, pose, do some wing-flapping, all in front of the mirror with the objects in his beak. This represents a sense of self-awareness; knowing what is going on within himself and in the present. The authors suggest that self-recognition in birds and mammals may be a case of convergent evolution, where similar evolutionary pressures result in similar behaviors or traits, although they arrive at them via different routes.[14] A few slight occurrences of behavior towards the magpie's own body happened in the trial with the black mark and the mirror. It is assumed in this study[11] that the black mark may have been slightly visible on the black feathers. Prior et al.[11] stated, "This is an indirect support for the interpretation that the behavior towards the mark region was elicited by seeing the own body in the mirror in conjunction with an unusual spot on the body." The behaviors of the magpies clearly contrasted with no mirror present. In the no-mirror trials, a non-reflective gray plate of the same size and in the same position as the mirror was swapped in. There were not any mark directed self-behaviors when the mark was present, in color, or in black.[11] Prior's et al.[11] data quantitatively matches the findings in chimpanzees. In summary of the mark test,[11] the results show that magpies understand that a mirror image represents their own body; magpies show to have self-awareness. The four stages in the mirror test During the test, the experimenter looks for the animals to undergo four stages: social response, physical mirror inspection, repetitive mirror testing behavior, and the mark test, which involves the animals spontaneously touching a mark on their body which would have been difficult to see without the mirror.[15] Three "types" of self-awareness David DeGrazia states that there are three types of self-awareness in animals. Bodily self-awareness This sense of awareness allows animals to understand that they are different from the rest of the environment; it is also the reason why animals do not eat themselves. Bodily-awareness also includes proprioception and sensation. Social self-awareness This type of awareness is seen in highly social animals and is the awareness that they have a role within themselves in order to survive. This type of awareness allows animals to interact with each other. Introspective self-awareness This awareness is responsible for animals to understand feelings, desires, and beliefs.[16] The "red-spot" technique The red-spot technique created and experimented by Gordon G. Gallup[17] studies self-awareness in animals (primates). In this technique, a red odorless spot is placed on an anesthetized primate's forehead. The spot is placed on the forehead so that it can only be seen through a mirror. Once the individual awakens, independent movements toward the spot after seeing their reflection in a mirror are observed. During the red-spot technique, after looking in the mirror, chimpanzees used their fingers to touch the red dot that was on their forehead and, after touching the red dot they would even smell their fingertips.[18] "Animals that can recognize themselves in mirrors can conceive of themselves," says Gallup. Another prime example are elephants. Three elephants were exposed to large mirrors where experimenters studied the reaction when the elephants saw their reflection. These elephants were given the "litmus mark test" in order to see whether they were aware of what they were looking at. This visible mark was applied on the elephants and the researchers reported a large progress with self-awareness. The elephants shared this success rate with other animals such as monkeys and dolphins.[19] Cooperation and evolutionary problems An organism can be effectively altruistic without being self-aware, aware of any distinction between egoism and altruism, or aware of qualia in others. This by simple reactions to specific situations which happens to benefit other individuals in the organism's natural environment. If self-awareness led to a necessity of an emotional empathy mechanism for altruism and egoism being default in its absence, that would have precluded evolution from a state without self-awareness to a self-aware state in all social animals. The ability of the theory of evolution to explain self-awareness can be rescued by abandoning the hypothesis of self-awareness being a basis for cruelty.[20][21] Psychology Self-awareness has been called "arguably the most fundamental issue in psychology, from both a developmental and an evolutionary perspective."[22] Self-awareness theory, developed by Duval and Wicklund in their 1972 landmark book A theory of objective self awareness, states that when we focus our attention on ourselves, we evaluate and compare our current behavior to our internal standards and values. This elicits a state of objective self-awareness. We become self-conscious as objective evaluators of ourselves.[23] However self-awareness is not to be confused with self-consciousness.[24] Various emotional states are intensified by self-awareness. However, some people may seek to increase their self-awareness through these outlets. People are more likely to align their behavior with their standards when made self-aware. People will be negatively affected if they don't live up to their personal standards. Various environmental cues and situations induce awareness of the self, such as mirrors, an audience, or being videotaped or recorded. These cues also increase accuracy of personal memory.[25] In one of Andreas Demetriou's neo-Piagetian theories of cognitive development, self-awareness develops systematically from birth through the life span and it is a major factor for the development of general inferential processes.[26] Moreover, a series of recent studies showed that self-awareness about cognitive processes participates in general intelligence on a par with processing efficiency functions, such as working memory, processing speed, and reasoning.[27] Albert Bandura's theory of self-efficacy builds on our varying degrees of self-awareness. It is "the belief in one's capabilities to organize and execute the courses of action required to manage prospective situations." A person's belief in their ability to succeed sets the stage to how they think, behave and feel. Someone with a strong self-efficacy, for example, views challenges as mere tasks that must be overcome, and are not easily discouraged by setbacks. They are aware of their flaws and abilities and choose to utilize these qualities to the best of their ability. Someone with a weak sense of self-efficacy evades challenges and quickly feels discouraged by setbacks. They may not be aware of these negative reactions, and therefore do not always change their attitude. This concept is central to Bandura's social cognitive theory, "which emphasizes the role of observational learning, social experience, and reciprocal determinism in the development of personality."[28] Developmental stages Individuals become conscious of themselves through the development of self-awareness.[22] This particular type of self-development pertains to becoming conscious of one's own body and mental state of mind including thoughts, actions, ideas, feelings and interactions with others.[29] "Self-awareness does not occur suddenly through one particular behavior: it develops gradually through a succession of different behaviors all of which relate to the self."[30] The monitoring of one's mental states is called metacognition and it is considered to be an indicator that there is some concept of the self.[31] It is developed through an early sense of non-self components using sensory and memory sources. In developing self–awareness through self-exploration and social experiences one can broaden one's social world and become more familiar with the self. According to Emory University's Philippe Rochat, there are five levels of self-awareness which unfold in early development and six potential prospects ranging from "Level 0" (having no self-awareness) advancing complexity to "Level 5" (explicit self-awareness).[22] Level 0: Confusion. At this level the individual has a degree of zero self-awareness. This person is unaware of any mirror reflection or the mirror itself. They perceive the mirror as an extension of their environment. Level 0 can also be displayed when an adult frightens himself in a mirror mistaking his own reflection as another person just for a second. Level 1: Differentiation. The individual realizes the mirror is able to reflect things. They see that what is in the mirror is different from what is surrounding them. At this level they can differentiate between their own movement in the mirror and the movement of the surrounding environment. Level 2: Situation. At this point an individual can link the movements on the mirror to what is perceived within their own body. This is the first hint of self-exploration on a projected surface where what is visualized on the mirror is special to the self. Level 3: Identification. This stage is characterized by the new ability to identify self: an individual can now see that what's in the mirror is not another person but actually them. It is seen when a child, instead of referring to the mirror while referring to themselves, refers to themselves while looking in the mirror. Level 4: Permanence. Once an individual reaches this level they can identify the self beyond the present mirror imagery. They are able to identify the self in previous pictures looking different or younger. A "permanent self" is now experienced. Level 5: Self-consciousness or "meta" self-awareness. At this level not only is the self seen from a first person view but it is realized that it is also seen from a third person's view. They begin to understand they can be in the mind of others. For instance, how they are seen from a public standpoint.[22] Infancy and early childhood It is to be kept in mind that as an infant comes into this world, they have no concept of what is around them, nor for the significance of others around them. It is throughout the first year that they gradually begin to acknowledge that their body is actually separate from that of their mother, and that they are an "active, causal agent in space". By the end of the first year, they additionally realize that their movement, as well, is separate from movement of the mother. That is a huge advance, yet they are still quite limited and cannot yet know what they look like, "in the sense that the infant cannot recognize its own face".[32] By the time an average toddler reaches 18–24 months, they will discover themselves and recognize their own reflection in the mirror,[33] however research has found that this age varies widely with differing socioeconomic levels and differences relating to culture and parenting.[34] They begin to acknowledge the fact that the image in front of them, who happens to be them, moves; indicating that they appreciate and can consider the relationship between cause and effect that is happening.[32] By the age of 24 months the toddler will observe and relate their own actions to those actions of other people and the surrounding environment.[33] Once an infant has gotten a lot of experience, and time, in front of a mirror, it is only then that they are able to recognize themselves in the reflection, and understand that it is them. For example, in a study, an experimenter took a red marker and put a fairly large red dot (so it is visible by the infant) on the infant's nose, and placed them in front of a mirror. Prior to 15 months of age, the infant will not react to this, but after 15 months of age, they will either touch their nose, wondering what it is they have on their face, or point to it. This indicates the appearance that they recognize that the image they see in the reflection of the mirror is themselves.[9] There is somewhat of the same thing called the mirror-self recognition task, and it has been used as a research tool for numerous years, and has given, and lead to, key foundations of the infant's sense/awareness of self.[9] For example, "for Piaget, the objectification of the bodily self occurs as the infant becomes able to represent the body's spatial and causal relationship with the external world (Piaget, 1954).