



CONSIDER THE WELL-BEING OF SOCIETY

From a Clinical Psychology Perspective
Speaker: Sami Wong

Globally

- The collective needs for 'beautiful life' means...
 - Home ownership
 - Stable job/income
 - Happy marriage and kids

However...

- Individual development and needs are perceived to be equally important



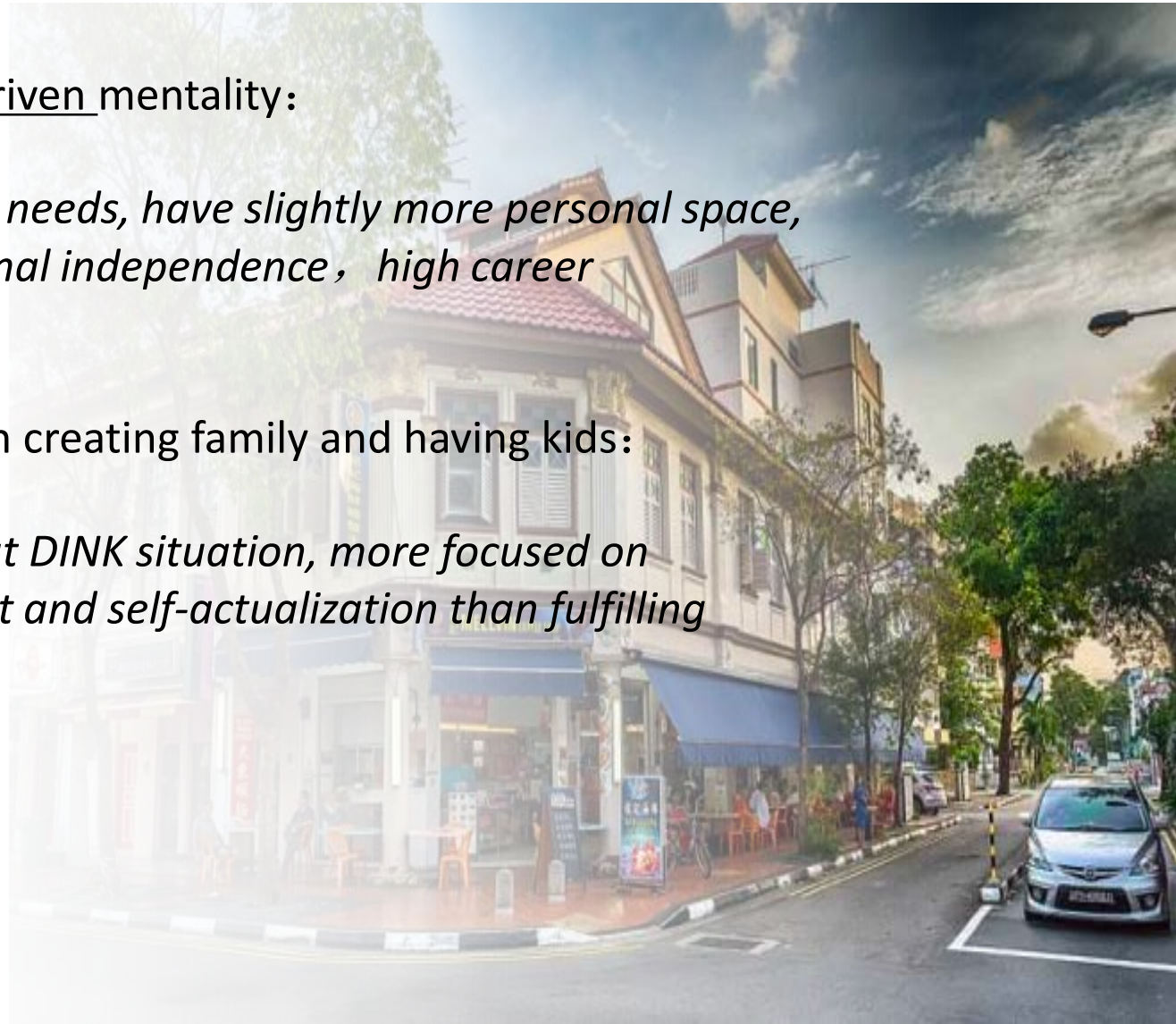
Value and Mentality: Singapore

- More westernized-driven mentality:

High individualistic needs, have slightly more personal space, emphasis on personal independence, high career aspirations

- Feel less pressured in creating family and having kids:

Open-minded about DINK situation, more focused on personal enjoyment and self-actualization than fulfilling family duties.



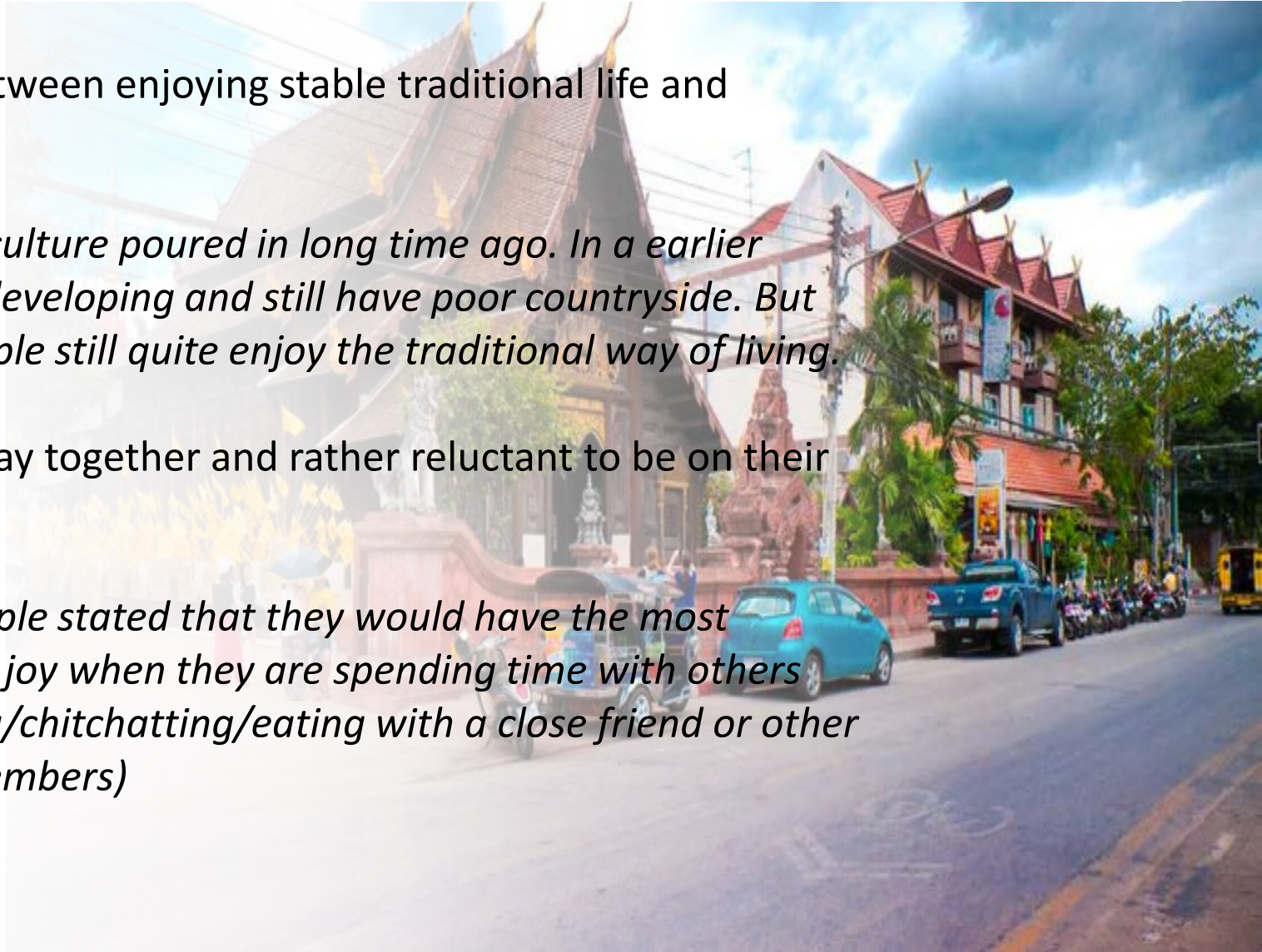
Value and Mentality: Thailand

- Balance between enjoying stable traditional life and modernity:

Western culture poured in long time ago. In a earlier stage of developing and still have poor countryside. But most people still quite enjoy the traditional way of living.

- Prefer to stay together and rather reluctant to be on their own

Most people stated that they would have the most favorable joy when they are spending time with others (shopping/chitchatting/eating with a close friend or other family members)



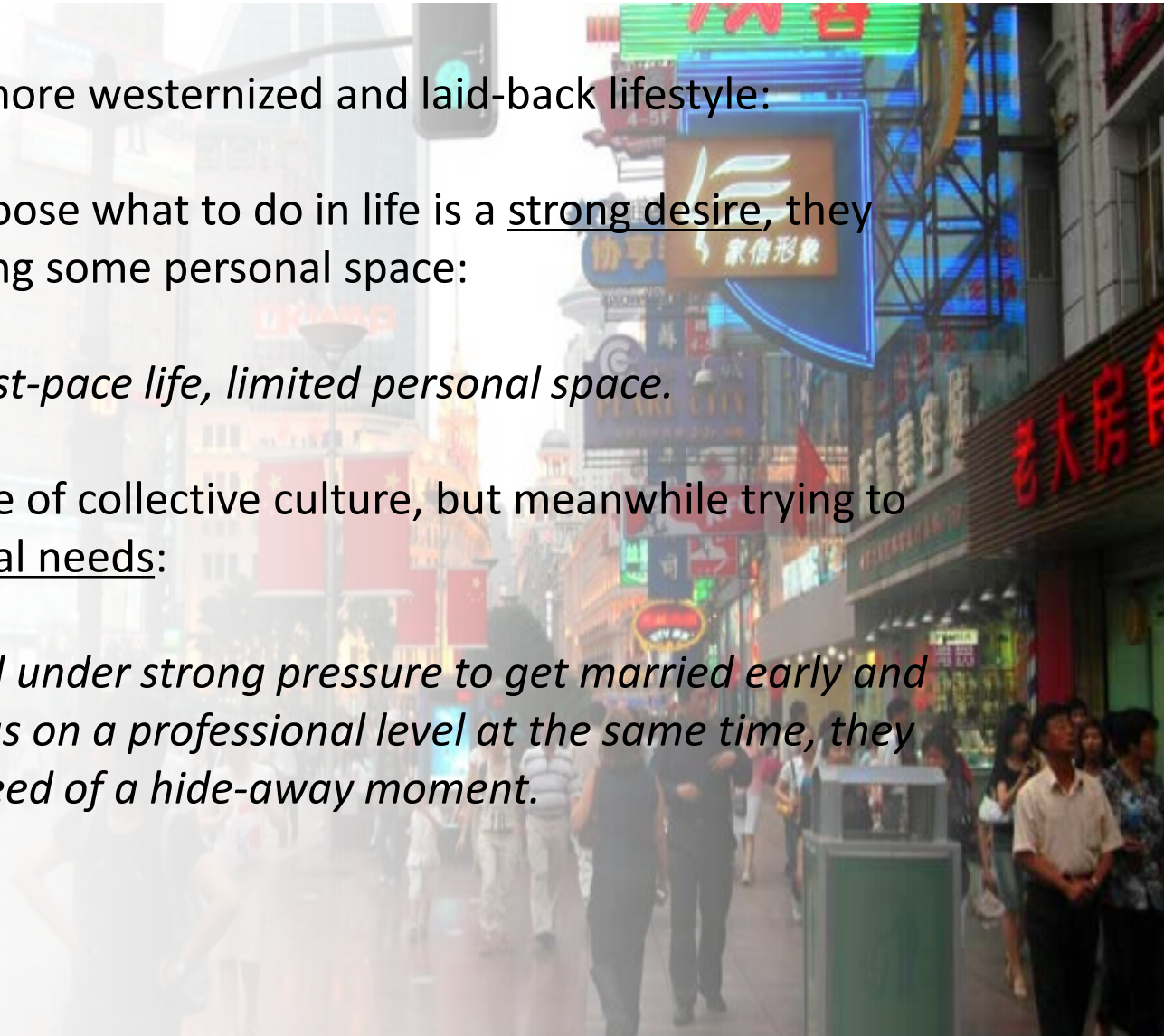
Value and Mentality: Mainland China

- High aspiration for a more westernized and laid-back lifestyle:
- Having freedom to choose what to do in life is a strong desire, they are intrigued in creating some personal space:

Large population, fast-pace life, limited personal space.

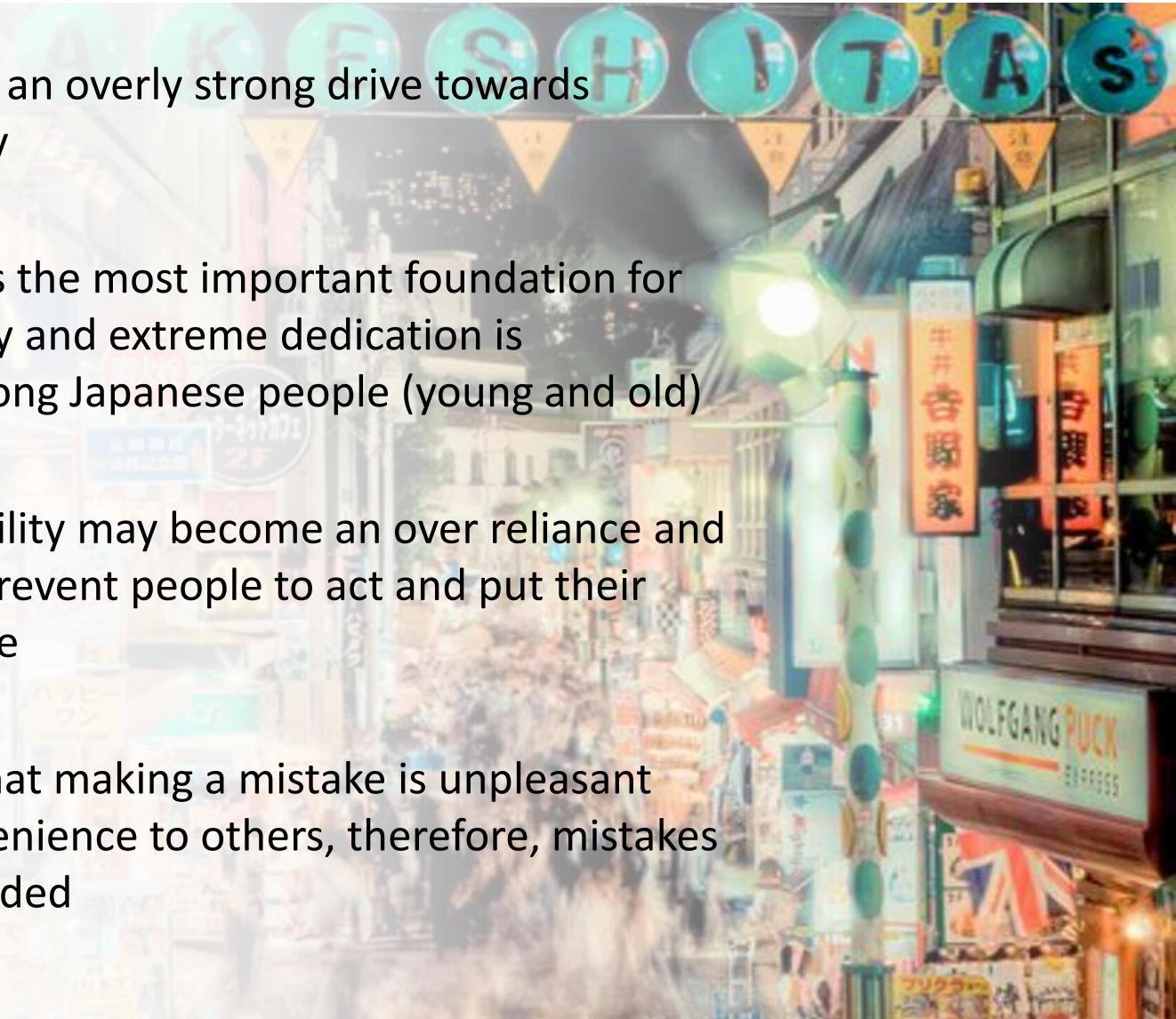
- Under strong influence of collective culture, but meanwhile trying to focus more on personal needs:

Many people are still under strong pressure to get married early and achieve certain status on a professional level at the same time, they are desperately in need of a hide-away moment.



What about Japan?

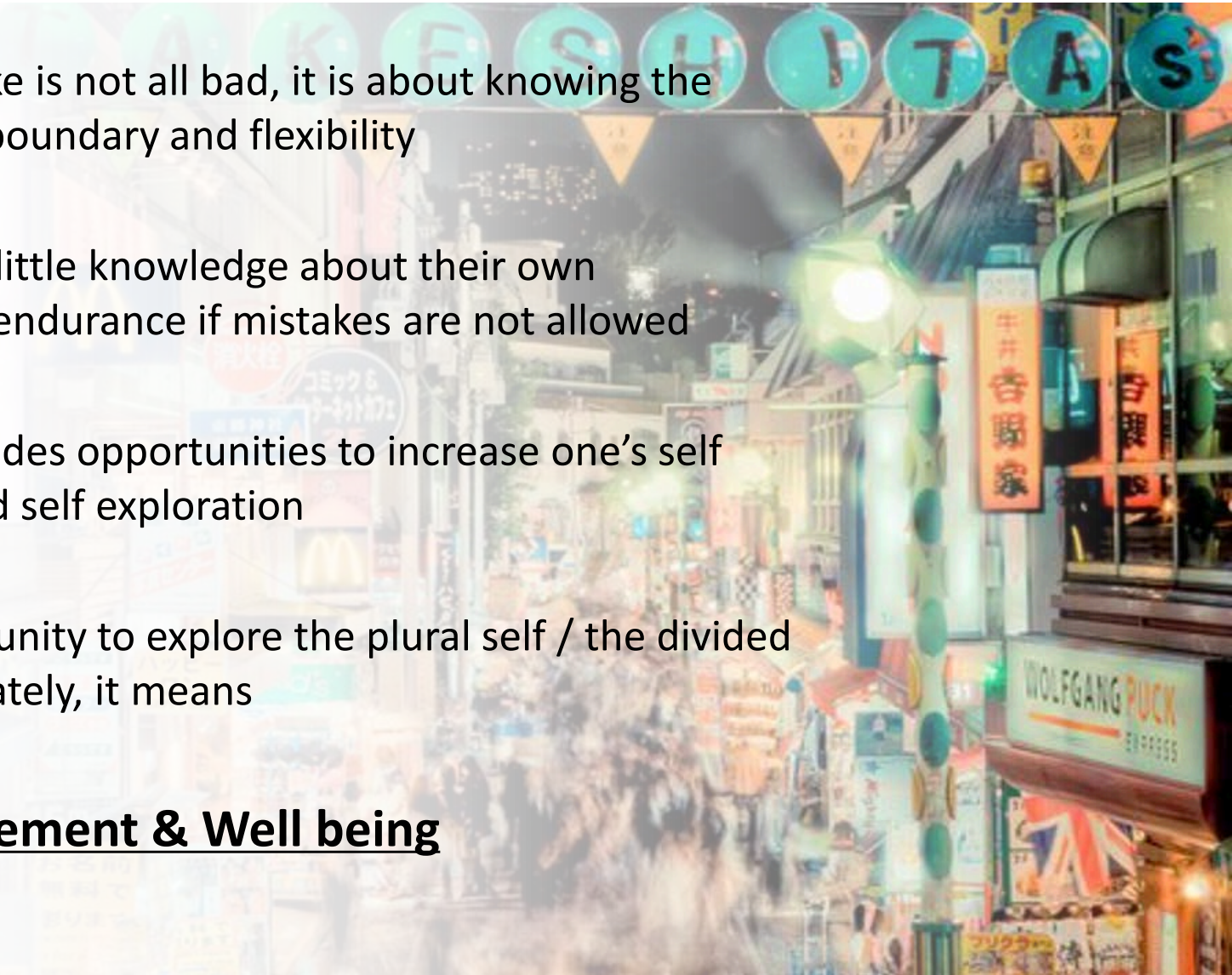
- People tend to have an overly strong drive towards stability and security
- Thus, work becomes the most important foundation for this sense of stability and extreme dedication is commonly seen among Japanese people (young and old)
- Obsession with stability may become an over reliance and fear of failure also prevent people to act and put their thinking into practice
- People are taught that making a mistake is unpleasant and it brings inconvenience to others, therefore, mistakes are desperately avoided



The opportunities from MISTAKE

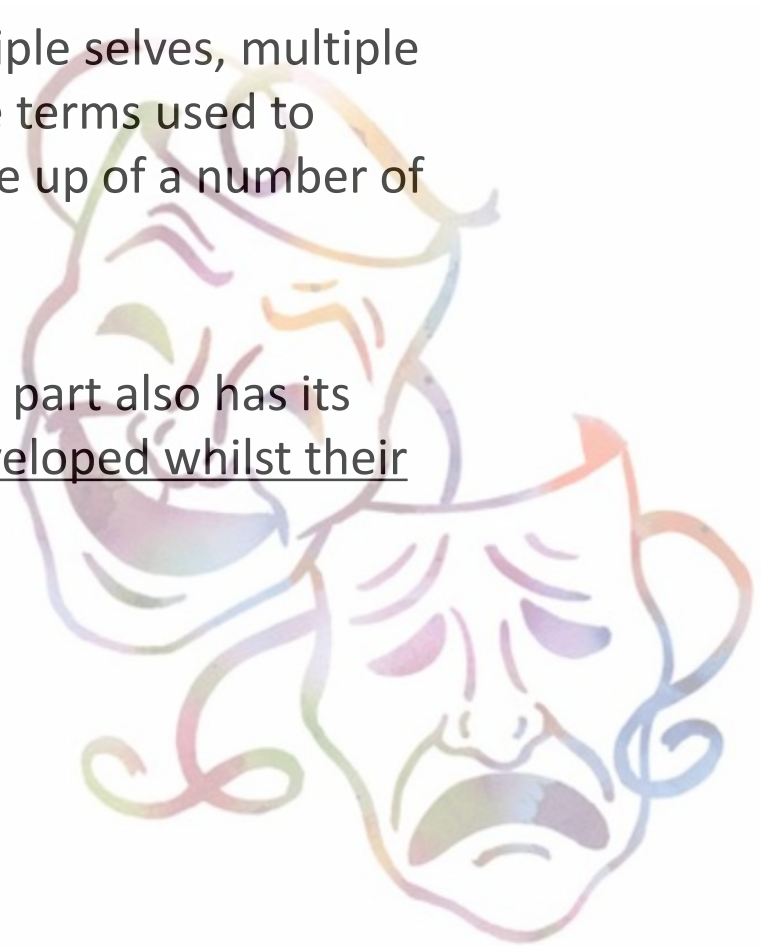
- Making mistake is not all bad, it is about knowing the one's mental boundary and flexibility
- One will have little knowledge about their own psychological endurance if mistakes are not allowed
- Mistakes provides opportunities to increase one's self awareness and self exploration
- It is an opportunity to explore the plural self / the divided self and ultimately, it means

Self Improvement & Well being



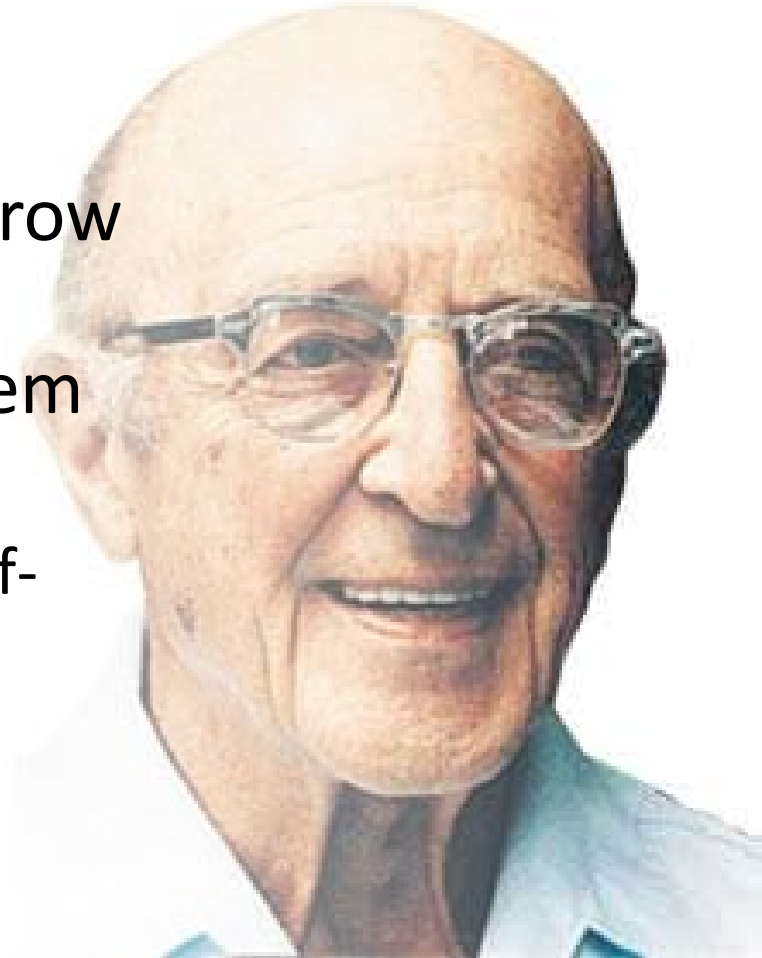
Plural Self

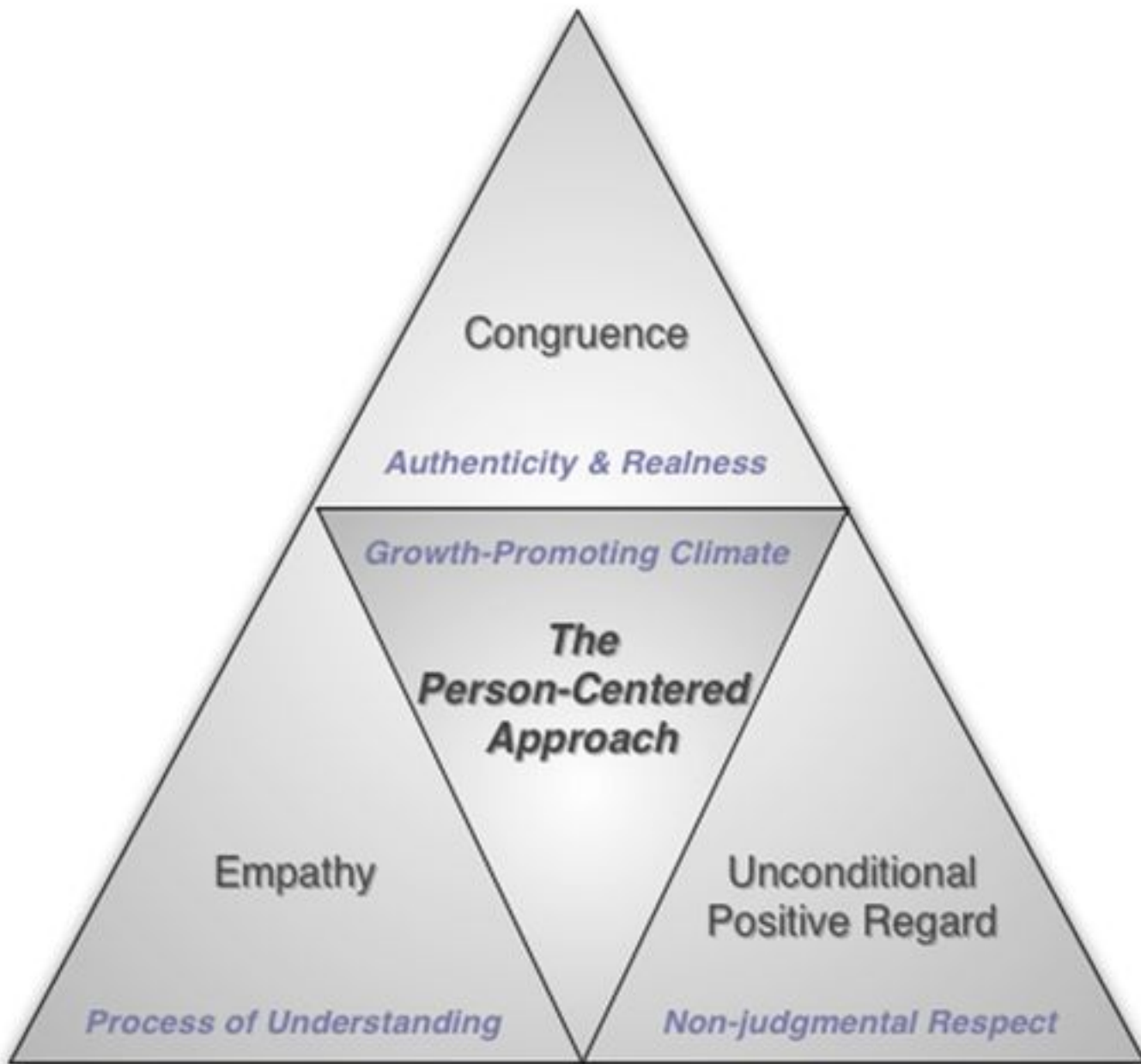
- Sub-personalities, polarities, personas, multiple selves, multiple voices, plural self, self-aspects, self-splits are terms used to denote the idea that human beings are made up of a number of parts of self
- Parts co-exist and are interdependent. Every part also has its polar opposite part. Some parts are well developed whilst their polar opposite is denied and judged.



Carl Rogers (1902-1987)

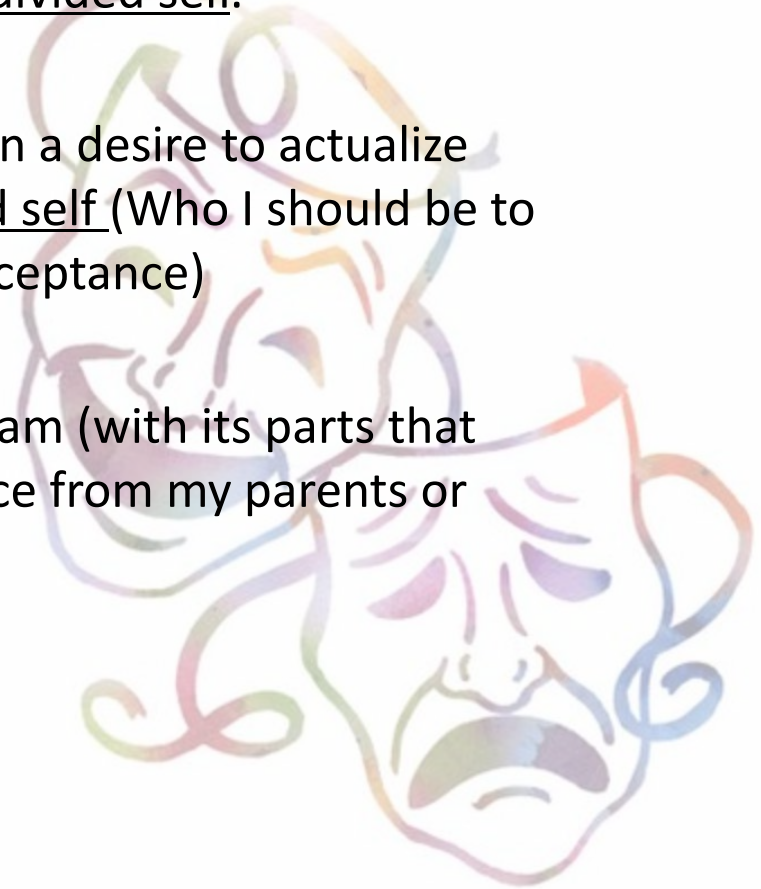
- Humanistic psychologist
- Believes that for a person to grow and develop, they need an environment that provides them with:
 - Genuineness (openness and self-disclosure)
 - Acceptance (being seen with unconditional positive regards)
 - Empathy (being listened to and understood)





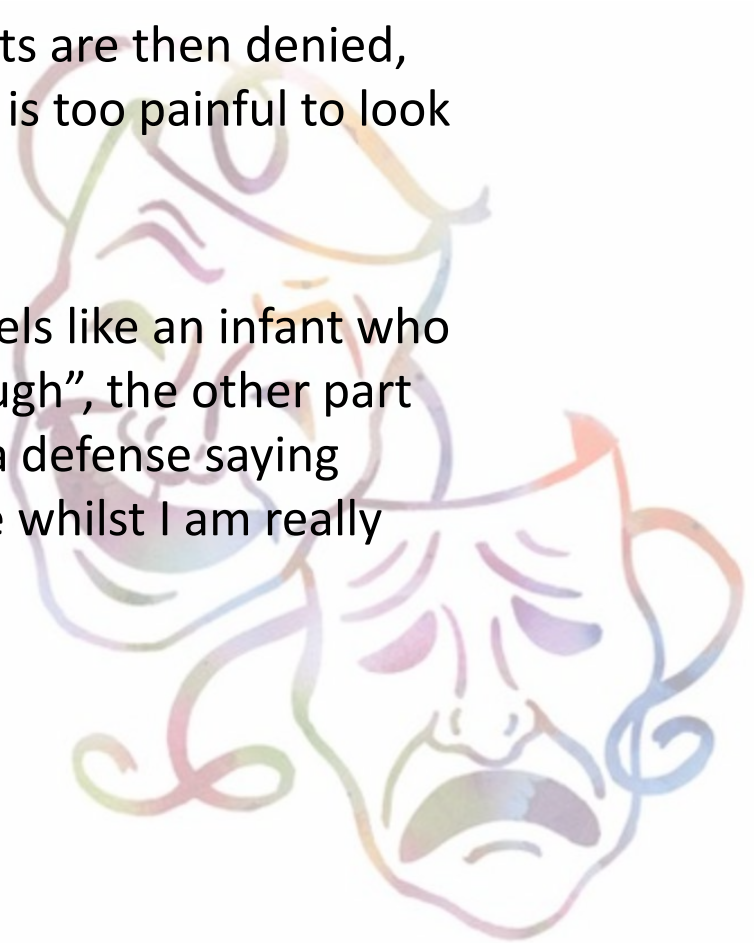
The Divided Self

- Rogers' (1959) developed the theory of the divided self.
- He argued that the individual is torn between a desire to actualize the self-as-perceived, that is the constructed self (Who I should be to get my parents or society's unconditional acceptance)
- And a desire to actualize the self that I truly am (with its parts that have not gained me unconditional acceptance from my parents or society)



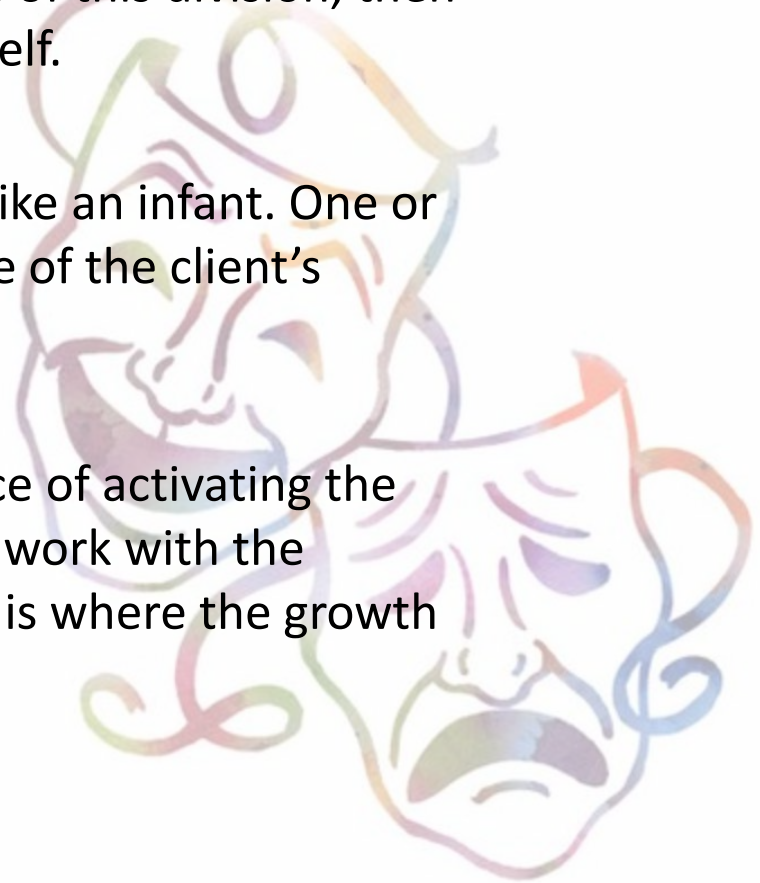
The Divided Self

- According to Rogers, these non accepted parts are then denied, distorted, filtered out or criticized because it is too painful to look at those parts of ourselves.
- E.g. One part, and this is often a part that feels like an infant who has not been met says, “ I feel not good enough”, the other part builds up more of a grandiose argument, as a defense saying “look at everyone and how idiotic people are whilst I am really competent.”



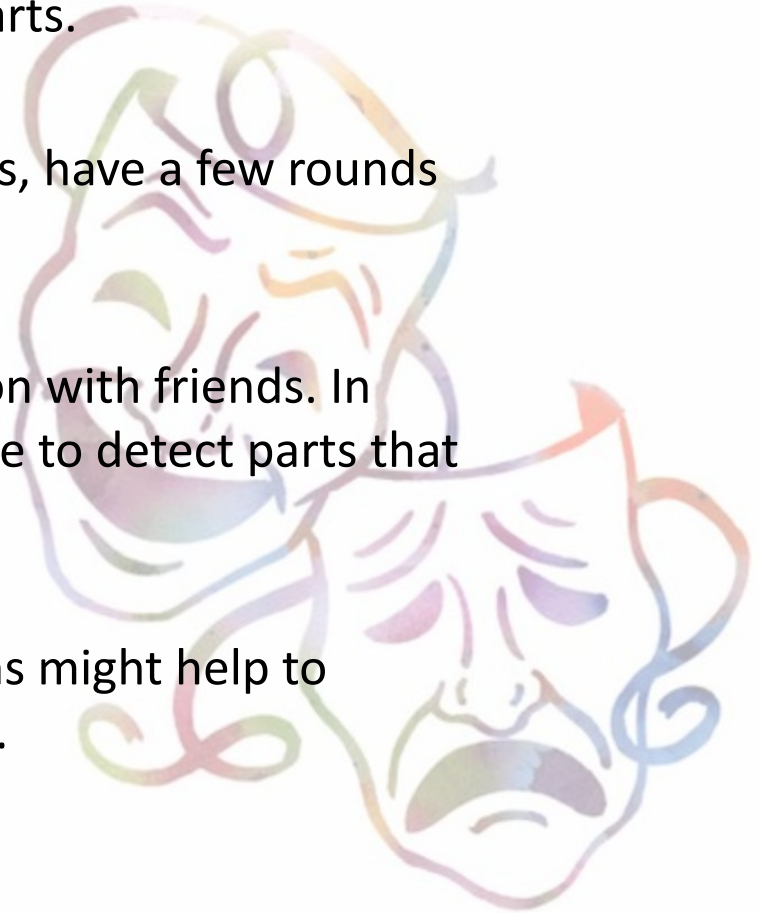
The Divided Self

- When our client is identified with either side of this division, then they are disconnected from the actualizing self.
- This is the self that feels weak and sad and like an infant. One or both parts may also be out of, or on the edge of the client's awareness.
- We work with one or both parts in the service of activating the actualizing or organismic self so that we can work with the weakness, sadness and the infant, since this is where the growth edge would be.



Working with parts

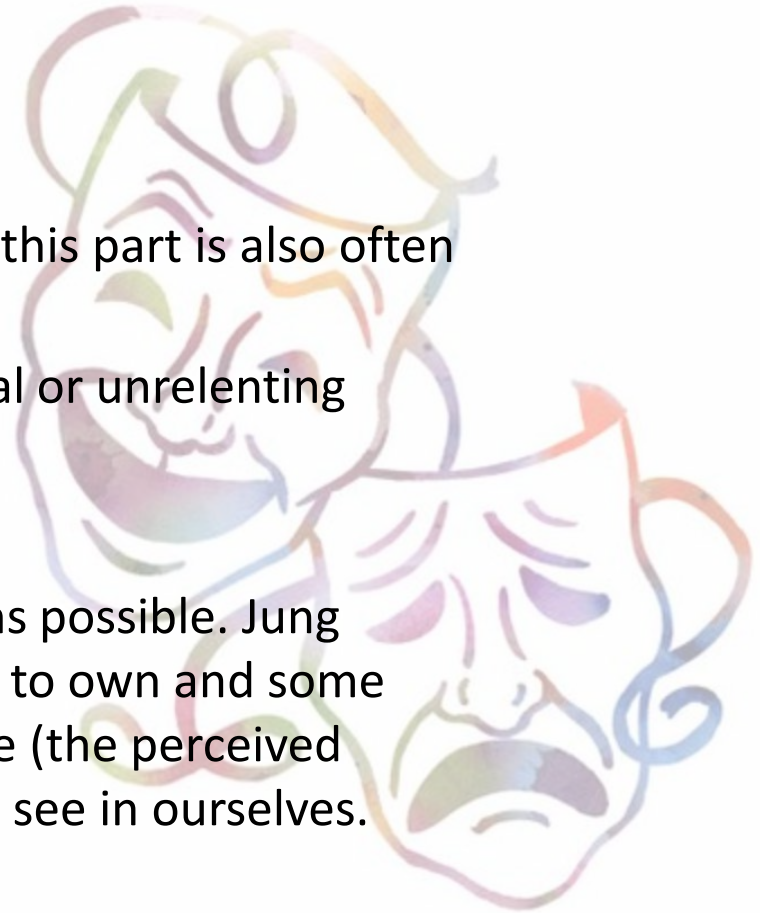
- The first skill to develop is recognizing the parts.
- So before you attempt to work with the parts, have a few rounds of recognizing parts.
- You might also do this when having discussion with friends. In listening to a conversation you should be able to detect parts that dominate a particular discourse.
- In triads using the critical reflection questions might help to identify parts that are linked to assumptions.



Working with parts

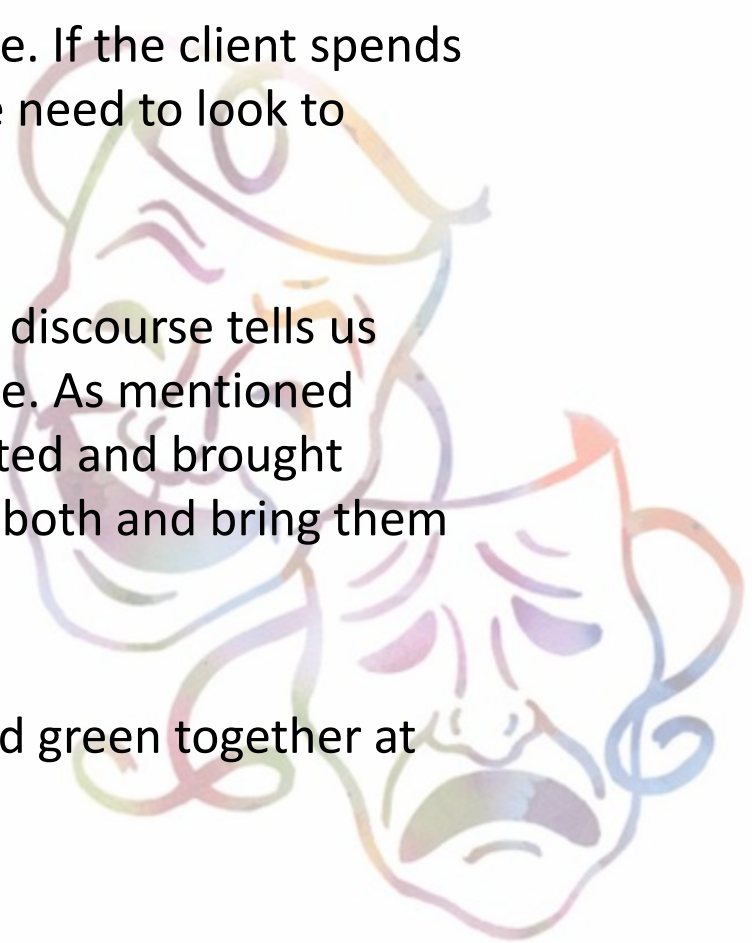
Parts to look out for:

- The self critic
- The part that interrupts the organismic self (this part is also often a critical part)
- The critical part can also be cruel, judgmental or unrelenting
- The inner child
- The parent
- In terms of inner characters, there are dozens possible. Jung called these archetypes. Some we are proud to own and some with characteristics of the witch or prostitute (the perceived wickedness) we may be less likely to want to see in ourselves.



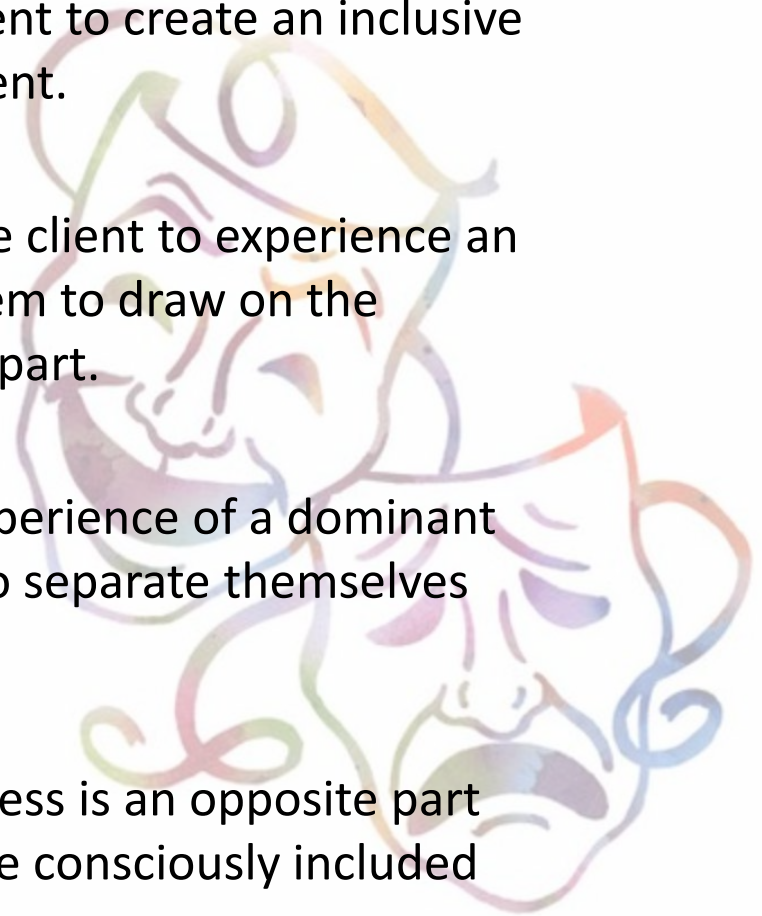
Working with parts

- There are also qualities that tend to dominate. If the client spends time speaking about how caring they are, we need to look to polar its opposite characteristics.
- Spending repeated time with one side of the discourse tells us that the client is spending time out of balance. As mentioned previously both polarities need to be integrated and brought together. The client needs to be able to hold both and bring them into a synthesis.
- Sitting in the center is the aim; seeing red and green together at the same time. (A sense of balance)



Working with parts

- The therapist often wants to support the client to create an inclusive environment within their internal environment.
- This allows all aspects to co-exist and for the client to experience an expanded state of awareness that allows them to draw on the qualities within all the energies present in a part.
- When the client has an embodied, aware experience of a dominant part of self in the room, they become able to separate themselves from that part.
- Then, it tends to flow and come into awareness is an opposite part whereby balance can be restored. If parts are consciously included they are unlikely to manifest in unhelpful ways.

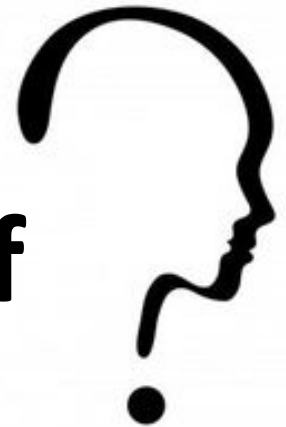


An example of parts

- pleaser
- protector
- responsible part
- analytic part
- vulnerable part (inner child)
- pusher (high achieving parts, competitive, need to get things done, making lists)
- rule-maker
- other oriented parts (empathic, carer)
- self-oriented parts (parts that look out for our own needs)



What are your plural self





THANK YOU FOR YOUR ATTENTION!