

Chapter 1 : You Are Less Beautiful Than You Think - Scientific American

Family friendly Black media from all area of the diaspora.

I myself will challenge the winner. I gave myself a good rubdown. She asked me for a picture of myself. My wife and myself fully agree. She wanted John and myself to take charge. The originators of the plan were my partner and myself. He knows as much about the matter as myself. After a few days of rest, I expect to be myself again. Questions are raised, however, when the -self forms are used instead of the personal pronouns I, me, etc. Myself occurs only rarely as a single subject in place of I: Myself was the one who called. The recorded instances of such use are mainly poetic or literary. It is also uncommon as a simple object in place of me: Since the letter was addressed to myself, I opened it. As part of a compound subject, object, or complement, myself and to a lesser extent the other -self forms are common in informal speech and personal writing, somewhat less common in more formal speech and writing: The manager and myself completed the arrangements. Many came to welcome my husband and myself back to Washington. Myself and other -self forms are also used, alone or with other nouns or pronouns, in constructions after as, than, or but in all varieties of speech and writing: The captain has far more experience than myself in such matters. Orders have arrived for everyone but the orderlies and yourself. There is ample precedent, going as far back as Chaucer and running through the whole range of British and American literature and other serious formal writing, for all these uses. Many usage guides, however, state that to use myself in any construction in which I or me could be used instead as My daughter and myself play the flute instead of My daughter and I, or a gift for my husband and myself instead of for my husband and me is characteristic only of informal speech and that such use ought not to occur in writing.

Chapter 2 : To a Louse - Wikipedia

Once we start reflecting upon this, we realize that maybe other people don't see us the same way that we see ourselves. For example, how you behave or what you show with these behaviors will make people form an image of you that you may not share.

Usually I sit at the very back of this hall. If someone had told me in when I transferred to BYU that today I would be here at the front of this hall, speaking to you, I would have been incredulous. The shy, self-conscious, insecure person that I was at that time could never have imagined this moment. Today I would like to speak to those of you who may be where I was at that time—those of you who may not yet know what you have to share with others or those who may long to become something more than you now are, something that seems very far out of reach. I want to talk about how we see ourselves and discuss some of the steps we can take to see ourselves more clearly. I believe this subject is relevant not only to those of you who are trying to discover your potential, but also to those who are seeking to move beyond past boundaries, to chart new personal territories, and to discover more of your eternal potential. To preface my remarks, I want to share three experiences. One cool spring day a few years ago I went to a park in Salt Lake City with some of my family. With their eyes on the sides of their heads, what do ducks see when they look out at the world? I have a dear friend, Linda, who has been blind since birth. She leads a very dynamic life. One evening I was talking with Linda, telling her of a dream I had had the night before. I asked Linda what she sees when she dreams. I pressed her a little more, and she said that sometimes in her dreams she is conscious of sounds and temperature and smells. And when sight is involved, she sees the same things she sees in her daily life. One Sunday I attended sacrament meeting in another ward that meets in our building. I watched a sweet family a few rows in front of me. My attention was drawn to their son, Spencer, who was sitting in his wheelchair. Spencer is a very handsome boy, now 13 years old. His movements are uncoordinated and he cannot speak. His developmental level appears to be that of an infant. He has big, beautiful, clear eyes that look out on the world but seem to see nothing. As I watched his head moving from side to side and his eyes directed first here, then there, I wondered what he saw through those eyes that seemed to register no recognition. Each of these experiences caused me to think about how we see, how we perceive. The imagery Paul invokes in his statement may be unclear to those of us who know mirrors as the clear reflective glass we look into every day. Eerdmans, [reprint], 3: This allowed the user to polish the metal before use in order to remove the tarnish and more clearly see the reflection. So often in our mortal state we view life through a tarnished metal mirror. There may be smudges here and there that obscure our vision. There may be uneven surfaces that distort the picture. Fine detail may be completely indistinguishable. When we peer at ourselves in that imperfect mirror, what do we see? What blemishes seem to be there that would disappear if our glass were more highly polished? What dimensions do we fail to see? What would we see if our mirror were perfect? I would like to focus my remarks today on how we see ourselves and suggest that there are steps we can take to polish the glass that we now look through, darkly. We can sharpen and clarify our vision of ourselves so that an eternal perspective permeates the self-image that drives our lives. Mortality brings limitations to our ability to grasp our full potential. Deseret Book Company,], p. With recollections of our premortal life blocked, we must work hard to discover our God-given gifts and talents. Each of us who has watched a child in the first few weeks of life can testify of the uniqueness of each spirit. I believe each of us has a similar quest and that as we pursue it, we are better able to define ourselves and we become more fully prepared for the journey Heavenly Father would have us follow. To give a context for the thoughts that follow, I want to paint another picture for you now. During the early s polio had reached epidemic proportions. Every summer the virus seemed to thrive, and, in spite of the best efforts to prevent its spread, thousands of children and adults fell prey to it. Researchers devoted their energies to finding a way to combat the disease. I remember receiving the injection that year when I was six years old and a few years later taking the sugar cube that contained a more stable oral vaccine. There were three strains of polio, so my parents were anxious that I receive these vaccinations even though one strain of polio had already taken its toll on me when I was only three years old. My mother

described how heartsick she felt when she saw her little three-year-old grow ill in the summer of Polio was such a dreaded disease, so Mom watched carefully when I became ill. In her heart she knew before the doctors did that this was more than a severe case of flu. That was the beginning of years of hospitalization, therapy, and surgery. Over time I learned to walk using crutches and braces, but I never had enough strength to climb stairs or pick myself up from a fall. It was safer to navigate the world in my wheelchair, though around home I used crutches most of the time. Nights at the hospital were lonely with my family so far away, but the days were filled with friends and schoolwork and childhood pranks. I have some pretty good stories I could tell you! Outside the hospital I was always very conscious of the fact that I got around differently than others. The chair was hard to ignore. One of my first struggles was over how to deal with the blatant stares of other children. Whenever a child stopped with open mouth and pointing fingers, Paula would stand on one side of me, Patsy on the other, and the three of us would stare intently at the offending child until she went running back to her mother in tears. We would laugh and go on our way, focusing on whatever we had been doing until the next child reminded us that there really was something different about our family group. My junior high years were probably the worst. I wore metal braces on my legs, which I thought were dreadfully ugly, and the orthopedic shoes I wore with them were terribly unfashionable. Afternoon dances in the gym were torture. Though when I was a student here at BYU, my roommates helped me realize just how painful those afternoon dances were for everyone. They actually thought I had been lucky! At least I had a reason for being a wallflower! One day in my senior year in high school, I remember going down the hall at school with Mrs. Cole, my music teacher. That moment stands out in my memory as the beginning of my realization that the chair was not the defining element of who I am. I realized that others could see beyond the chair and beyond my disability, to think of me as me. Do we give equal time to our strengths? Do we look beyond the surface and seek to discover the qualities that lie latent within us, waiting to be nurtured and developed? Neal Maxwell urges us to make quiet but. Self-contempt is of Satan; there is none of it in heaven. We should, of course, learn from our mistakes, but without forever viewing the instant replays lest these become the game of life itself. Deseret Book Company, , p. How do they see? Is their world fragmented into the right-hand view and the left-hand view? Does it ever come together into one cohesive whole? Kent has raised exotic birds and has studied their habits extensively. He explained to me that birds have both monocular and binocular vision. With their monocular vision they can focus directly in on what they see through one eye. But birds also have the ability to blend the vision from both eyes into one large picture. With their peripheral vision from both eyes combined, they are able to see objects directly in front of them, and, by turning their heads only slightly, they can see nearly degrees around their heads. Birds use both their monocular and binocular vision, depending on the need of the moment. As we look at ourselves, do we see only through our myopic, monocular vision? So often in my youth that is exactly what I did, focusing in on my physical problems, defining myself by my limitations, failing to turn on that wider vision and see myself in perspective. I suspect we all do that at times. In counseling his son to give up his wanton ways and return to righteousness, Alma said: It is important to examine our weaknesses, but we must keep them in perspective and let them motivate us to stretch for better things rather than allowing them to obscure the view of our eternal potential. In gaining a broader perspective, it is often helpful to listen to the input others give us about ourselves. What kinds of praise do you hear repeatedly? That you listen well? That you are a loyal friend? Those who know us well will see traits that we may be blind to. Listen carefully to your parents, sisters, brothers, friends, teachers, and leaders. They can polish your mirror, then turn it back toward you, giving you a clearer reflection of your true self. As friends and family members, it is also important that each of us give honest, insightful feedback to our loved ones.

Chapter 3 : To See as We Are Seen - BYU Speeches

We can help connect you with relevant insurance providers to make sure you're covered at the best price. It is impossible to see ourselves the way that others perceive us. It is impossible for us to perceive ourselves correctly, most of the time, when you really stop to think about it. How much of.

It is the emotional judgment we make about our self-worth. We form our self-image through interaction with others, taking into account their reactions to us and the ways they categorize us. We usually compare ourselves against the expectations of friends and family. Often society gives us roles and expectations, such as having a successful career or being a good mom. This contributes to how we see ourselves. We assess ourselves continually. A positive self-image leads to confidence and self-acceptance. A negative self-image leads to a sense of inferiority and even depression. Those who develop a mature and realistic self-image will not come undone by every critical comment. Scientists in Montreal recently found that people with a low sense of self-worth are more likely to suffer from memory loss as they get older. Their brains are more likely to shrink than those who have a strong self-image. But the researchers believe that if those with a negative mindset were taught to change the way they think they could reverse their mental decline. Self-image often is the focus of therapy. The therapist can help promote a healthy self-image through understanding and acceptance. We can also help ourselves, however " by monitoring our internal dialogue; recognizing our accomplishments; being assertive and tolerant; and spending time with good friends. Self-image is improved by valuing our skills and talents, respecting our intelligence and acting on our beliefs and feelings. Keeping a healthy balance also involves focusing our attention outward, toward others. Evidence suggests that the self-image of young people has significantly deteriorated in recent decades. Many feel isolated and different. Increasing numbers are dropping out of high school, and violence and suicide are on the rise. Educational achievement seems to be closely linked to self-image " the better a child does in school, the happier he or she seems to be. Elementary school-aged children need to build academic and social foundations. Children need to feel that their opinions and feelings are valued, and to be given opportunities to use their imagination and express their creativity. At the same time, they need order and structure in their daily lives, and to be taught right from wrong. A sense of connectedness to a family and cultural group is also important. This can be provided by taking part in sports, art, music, crafts, travel, and family gatherings and traditions. Retrieved on November 10, , from <https://>

Chapter 4 : Wrong Reality: Why Our Self-Perception is So Off - Seeker

And in a way that's true because we can only see ourselves from our past experience, but He has chosen to see us now as we will be in the future when we're with Him forever. So let's set aside how we see ourselves for a moment and take a look at five things the Bible says about how God sees us.

Email In a recent Dove ad, an FBI forensic artist sketched a series of women based purely on the way they described themselves and again as others described them. The artist could only hear their voices, not see their faces. A video about the experiment, which has been viewed on YouTube more than 22 million times and counting, revealed stark difference between the way the women saw themselves and the way others saw them. Across the board, the self-described portraits were the least attractive -- suggesting, according to the Dove marketing team, that we are all more beautiful than we think we are. The result is, inevitably, a distortion of reality. And research suggests that culture plays a major role in what we consider beautiful and how we think we stack up to others, said Rachel Salk, a doctoral student in clinical psychology at the University of Wisconsin, Madison. Salk studies "fat talk" among women, the practice of criticizing the size and shape of their bodies together with their friends. Fat talk is a widespread phenomenon, especially among certain demographics. In one of her studies, published in the journal *Psychology of Women Quarterly*, 93 percent of women at a Midwestern University disparaged themselves in social situations, often by denying that their friends were fat while claiming to be fat themselves. Hearing fat talk made women more likely to engage in it, Salk and her colleague Renee Engeln found in another study. And the more that women engaged in this kind of talk, the more dissatisfied they were with their bodies, even though women who did the most fat talk did not weigh the most, and most of the women in the study were of average weight. The majority of women feel that way. They almost feel like they should feel that way. In a notorious study of Fiji by Harvard Medical School psychologist Anne Becker, the introduction of western television shows to the Pacific island induced a rapid shift from idealizing full-bodied women to a desire for thinness among girls. The result was a dramatic increase in eating disorders. For most people, image dissatisfaction is manageable. But people can develop unhealthy behaviors, including binge eating or cyclical and ineffective dieting. On the extreme end are eating disorders and psychological problems like body dysmorphic disorder, when perception of a body part becomes so blown out of proportion that it turns into an obsession. *Complex Body Parts Could Soon Be Lab-Grown* Research is limited on interventions that might prevent people from feeling badly about themselves, Salk said, but some work suggests that being able to critique social ideals can help. But it does have the power to induce insight and reflection, Schlundt said.

Chapter 5 : We Don't See Things As They Are, We See Them As We Are – Quote Investigator

So, why can't we see ourselves as we really are? Why We're All Above Average Over the course of our lives, experts said, our sense of self-image develops through a complicated interplay between cultural ideals, life experiences and accumulated comments by others.

This task is often entered without full knowledge of the personality, behavior, and history of the congregation. Yet, regardless of the condition one finds the church in, the partnership between pastor and congregation is expected to net a well- rounded, productive, socially aware body of believers who model Christ in witness with service to the surrounding community being the standard practice. Every standard has an exception. The exception is the congregation that does not function with an outward perspective but keeps their gaze inward. In this instance, the internally beneficial focus puts the congregation in a position that can be identified as inward focused. The terminology is used for this work as the behavior of my church, and denomination, demonstrated behavior centered on intentional disregard for healthy community involvement to promote church growth. It opted instead to preserve control of the inner workings of the local congregation, impairing the formation of productive outreach opportunities and community relationships. Zion AME Church-Opelika, AL The presence of this structurally suburban styled church sitting within a landscape that is clearly rural is a telling statement as to the importance of geographic and social identity of the congregation. Zion is a congregation that is determined to maintain their location amid the challenges of demographic and economic changes in the community. Though the area has experienced obvious changes, shifting from a completely rural farming community to slightly more single home, working class community, the congregation has shown a commitment to remaining there though little has been done to adjust to its surroundings. This skewed vision, coupled with the lack of interest in serving the changing community, has further validated Mt. Moving forward the overall goal was to create a strategy to address the local churches areas of concern. This decline was not only evident within the span of the State of Alabama, where the Ninth District is headquartered, but also across the denomination. This study was distributed to Pastors, who then assigned a committee made up of members of their congregation, to look specifically at the following areas: Geographic, historical, and financial ministry patterns as it pertained to church growth, ministry offerings and community involvement. The results exposed areas of opportunity for evangelism, outreach, congregational merging and new church planting. Based upon the responses of each local church regarding the demographics, social and community needs, geographic growth statistics, along with specific data addressing congregational growth, finances, and ministry offerings, each congregation was provided with a unique assessment based upon the above for their review. The study brought to the forefront on the local level Mt. The study also exposed the church as a congregation that was not meeting the needs of the community as outlined by local social service agencies. According to the study, we were a church that was visible yet not inviting. Using the results of the Self-Assessment Mirroring Study for reference, we began the challenge of revisiting the perception of our church from both the internal and external viewpoints. We understood the key areas of perceived weakness were intentional internal focus on matters of finance and power, the lack of relationship with the surrounding community, and resistance to innovative ideas outside of our normal practices. These key areas substantiated the inward focused characteristics. Yet, the congregation had difficulty viewing themselves as such. Zion saw themselves as a successful congregation because they met their financial obligations, were self-sustaining, had a new sanctuary and had worship on a regular weekly basis unlike many in the surrounding semi-rural area; the Opelika community, when asked in casual conversation, saw them as a pretty church building with little going on that they felt welcomed to become a part of. Aside from occasional programs, the community saw no consistent effort by Mt. Zion to actively engage with them. Zion saw themselves as a successful congregation because they met their financial obligations, were self-sustaining, had a new sanctuary and had worship on a regular weekly basis unlike many in the surrounding semi-rural area. Being aware that it would be necessary for us to be in full partnership to recognize the limitations of the current state, refocus our time, talent, and treasure toward achieving balance with the community and re-structuring our ministry practices to facilitate

growth was critical. Success in walking through this process together could prove to be productive spiritually, numerically and financially. Otherwise, our congregation was destined to simply fade away without having fulfilled the mission of the church according to Luke 4: It would also be considered a personal and professional failure pastorally and to the denomination to allow this historic church to fail at the work of Kingdom building. With neither result being acceptable and after much prayer we journeyed toward producing a more excellent product for God by opening ourselves up to change our spiritual practices and self-perceptions. Stewards, Trustees, Auxiliary leaders -Loss of Identity as new members bring new ideas that upset balance or replace the skill sets of those already leading auxiliaries, -Inadequate biblical knowledge Denial of true condition of congregation- Tunnel vision by internal leadership. The administrative and financial needs are being met yet the mission of the church as a community partner goes lacking because the congregation is not in tune with what is going on outside of the doors of the church. Pastoral Leadership Style Mismatchâ€” 1st time pastor had theory but lacked experience. By transforming these key areas, we would enable ourselves to see how others saw us externally as well as how we saw ourselves internally. This change in scope would clear the way for growth, individually and collectively, while empowering us to maturely acknowledge ways to impact the surrounding community in the process. The process spoke to our situation with the community and in this instance, it required some refocusing to enjoy a positive result. Working from the understanding that change requires instruction, we employed a collaborative book study with other AME Churches, Tandem Bible study and Preaching Series within Mt. Zion and instituted focused small group prayer to strengthen Mt. All of us had issues with change, complacency and being welcoming to those outside of our congregations. Because this exercise was a group effort with two other churches, the presentation of the information did not seem accusatory to any one congregation while being revelatory to everyone. We discussed each chapter over an 8-week period with others sharing how their church identified with the signs of sickness, I saw recognition in my leaders. This opened later conversations and led to the desire to restructure the way we thought about how our church functioned. The subject and text are introduced on Wednesday allowing for questions and conversation. Each study was crafted to include the history, context and biographical information on the key persons in the text to lay a foundation. As the information unfolded and questions arose it became a time where the back stories of the text came alive and took root. The excitement in hearing the word taught in depth then fully preached expanded the congregations understanding of the text in both teaching and celebration. Using this method, reinforced the biblical concepts and they took root in a more effective way. The more exposure to the Word and the teaching points, the easier it was to see attitudes and mindsets change. As they each week saw the lessons build from the week prior, it gave new insight on how the text worked together to enhance their learning as well as their living. The atmosphere on the campus became more positive and less tense. I began to hear and see the learning concepts put into practice in other areas of the church because the application came to life transforming them without their notice. There was a new excitement centered around attending Bible study and there was a new confidence in asking questions to gain clarity each week. In the Opelika community, I was often contacted via email or stopped as I did business in the area by those who were attending bible study and visiting our services. Some of my colleagues have begun to employ this system as well with impressive results. Having the opportunity to hear and address their questions, re-frame their study habits, and correct misinformation was vital in our growth together as it gave me a more in depth view of how some of their mindsets had been created. Within the teaching setting, people became more open to how the Word of God gave instruction, correction, and guidance that could be used in their daily lives because they had the opportunity to question, wrestle, and consider it more broadly. Contemporary congregations call this the Small Group or Cell Groups. It is a method that had not been employed in this congregation for many years. Each group was given a calendar with their prayer focus. The calendar was distributed to those in the community surrounding the church as well making them feel welcomed to join in. With each group meeting on a different day and time, it allowed for those who could not participate during normal worship, Bible study or prayer services to do so. Small Groups assisted in allowing leaders to become more empowered to use their gifts while giving the community a glimpse of the kind of teaching that was going forth inside Mt. As these groups began to pray about subjects like commitment,

tithing, maturity, growth, and sharing the Gospel, a change in how they fellowshiped with one another and with visitors became apparent. These groups became a vital part of the transforming process as those who participated not only had the opportunity to observe the process but became an integral part of it by their participation. The Opelika community felt welcome to participate and the congregation embraced them in such a seamless way that they became one unified body without even realizing it. By calling the congregation back to the methods the church was founded upon, teaching, preaching, study and prayer, we retrained our thinking away from self-centered, inward behavior to a mindset that embraced God centered thinking. The implementation of intentional focus was the transforming factor for this congregation. These practices gave the congregation a new confidence in how impactful the Word of God could be in their lives. It also helped them understand their responsibility to share it with others to build the Kingdom. Because they began to attend Bible study and church focused on God as opposed to out of ritual, their true engagement in worship allowed God to become so real to them that sharing the experience with others became more natural. Experiencing the actual building of the intimate relationship with God allowed them to tear down the walls in their hearts and minds making it more appealing to share their experience with others. Lastly, every pastor must have the willingness to serve without the need to be served. DeVeaux Wishing to become a successful change agent, required I learn to be a differentiated leader. Friedman, assisted me in understanding how important the skills of the leader are in crafting change in a group who are resistant to change. This is a leader who can be separate, yet connected and maintain a modifying, non-anxious and challenging presence. This leadership style allows me to think less about displeasing one or two and more about the progress of the whole. A differentiated leader can manage their own capacity to react emotionally to take the risks that may be displeasing yet necessary for the group. Friedman, Failure of Nerve Looking at the practices of former pastors, uncovered a pattern of situation based preaching and teaching that helped nurture the ingrown behavior the congregation exhibited. This teaching capitalized on preaching in reaction to current issues within the congregation as opposed to a well-planned, proactive strategic preaching model that was encouraging and instructional. To be fair, this style may have come about as a means of avoiding resistance and conflict within the congregation. The Self-Assessment Mirroring Survey, coupled with my comparative analytical research, prompted me to retrain myself to facilitate change in the congregation after discovering I had fallen into the reactive pattern as well. As the research revealed the unique tensions Mt. Zion lived in, it became clear that I needed to view this context under a new lens. This lens allowed me to see Mt. Zion through the eyes of a pastor who by stepping outside the established pattern of teaching could journey with them to introduce new twists to the basic tenets of the church in a manner that transformed all of us in the process. Knowing that the ability to diminish my emotional reaction to the self-centered behavior assisted me in becoming more able to respond confidently and consistently without the concern of making everyone happy with my decisions. Coming to grips with the knowledge that the way the leader functions directly effects how the church functions, made the issues clearer to see. As I continued evolving, the congregation began to follow suit gradually transforming into a church that understood its obligation to be not just visible but vital in the lives of those they touched. The evolution from being self-directed to differentiated, required that I tap into not only the advice of Dr. Friedman but also the wisdom of my now retired ordaining Bishop, Rt. Using more structured practices to meet the needs of this congregational context, and overcome their obvious resistance to change, revolutionized my pastoral relationship with them. This revelation guided me to refocus myself away from pressure of performance to please higher leadership and toward loving the people in a manner that made them want to love others as well. No church chooses to be inward focused but rather adapts to the behavior to protect themselves from further disappointment, defeat, being overlooked or unrecognized, criticism or any combination of other soul hurts. In many cases, inward focused churches simply do not know how to begin to refocus and fear the failure of not accomplishing it will cause additional issues. Consequently, they remain stuck in behaviors that are comfortable, safe and continue seeking self-validation. This kind of tunnel vision impedes growth and sets an unhealthy model in place for stagnation to continue.

Chapter 6 : Learning About Self-Image and How We View Ourselves

If we present ourselves as strong in all areas of life we are deep trouble. If we only show weakness in all areas of life we are equally in trouble. For this is not reality.

Kay Green Over the past 15 years, the world as we know it has been taken by storm through the onset of social media. According to Comscore about 90 percent of U. Internet users visit a social media site each month. Because we live in such a largely global-society, creating and maintaining an online presence has become most relevant in promoting your brand and expanding your social network. As we know, perception is everything; especially in the world of social media. In terms of perception, we all have an ideal self. We all wish to maximize our careers, our profession, and aspire to be like those who we find most successful. As research suggests, your "real self" is what you are - your attributes, your characteristics, and your personality. Your "ideal self" is what you feel you should be; much of it due to societal and environmental influences. From a societal standpoint, many of us are driven by competition, achievement, and status; hence, the creation and portrayal of our ideal selves. Consider the fact that on social media sites, we consider our profiles to be presentations of who we are. Therefore, through interaction with the social medium, the real and ideal selves intersect; and the ideal self is at least partially actualized. In essence, our online selves represent our ideals and eliminate many of our other real components. The question we have to ask ourselves is: Are we really presenting who we are or are we presenting a hyper-idealistic version of ourselves? It has been argued that the social media effect creates a false sense of self and self-esteem through the use of likes, fans, comments, posts, etc. For many social media users, it is an esteem booster, which explains why so many people spend so much time on social media. It provides many individuals with a false sense of self and an inflated sense of who they really are. In considering these points, here are three important factors to consider while social networking: Stop comparing yourself to others. When you compare yourself to others, you are comparing yourself to the perception of what you think the person is. In reality, many people are presenting only their ideal selves online. Therefore, you are comparing yourself to an ideal figure, not a true representation. Stay true to your real self. Instead of creating an inflated, unrealistic version of yourself; examine who you are and your best attributes. Determine what makes you unique and focus your attention on enhancing yourself. Ask yourself this question, "Would you rather 1, carbon copies of replicas or one authentic version of yourself? Do not be afraid to show who you really are. Align your "Real" self with your "Ideal" self. If you are portraying yourself as an ideal figure or with an ideal career, why not work towards those goals to achieve your ideal status? As we know, everything in life worth doing takes time, effort, energy, and persistence. Everything about your online persona should be reflective of your offline persona i. Rather than focusing your attention and effort into creating an ideal online persona, use your time and effort to accomplish the goals that will align your real self with your ideal self. By doing so, you will ultimately become more fulfilled as you accomplish the goals that will lead to your path to self-actualization i.

Chapter 7 : How To See Yourself Through Others' Eyes

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Even the least narcissistic of us spend some time trying to work out how others view us: Do they find us attractive, intelligent, trustworthy, funny? The news may not always be good, but it still would be fascinating to know. Research shows that we normally try to work out how we are viewed by others by thinking about how we view ourselves, then extrapolating from that. Instead they see us filtered through their own perceptions. However, as a new study published in Psychological Science shows, this is not always an effective technique. Instead, based on some recently conducted experiments, Eyal and Epley recommend using abstract thinking to get a better view of the way others see you. In one crucial experiment, the researchers split their participants into two groups to compare their ability to view themselves from the outside. Participants were trying to judge how attractive they were to another person. In fact, there was no association between how they thought others would rate them and how they actually did rate them. But when participants thought about their future selves, a technique that encourages abstract thinking, their accuracy increased considerably. This experiment suggests that the fine-grained, low-level way we tend to think of ourselves hinders us from understanding how others view us. In some ways we are blinded by how much we know. We are much more likely to have an accurate view of the way our family sees us. Still, abstract thinking can be useful in many everyday situations, particularly embarrassing ones. We may imagine others will judge us clumsy and reckless but generally observers will take a broader perspective: The yawning gap between our experience of ourselves and the way others see us contributes to our trouble determining how others evaluate us. Thinking abstractly allows us to zoom out and bring the whole forest into focus. How to Seem Telepathic: Enabling Mind Reading by Matching Construal. Flickr photo by Sunny laid back L.

Chapter 8 : "To see ourselves as others see us." – Life Works

If only we could see ourselves as God sees us! I want to look with you at three thought patterns that can act as roadblocks to thinking – and living – the way God desires for us. These destructive thought patterns were identified by psychologist Albert Ellis ().

In the video, a small group of women are asked to describe their faces to a person whom they cannot see. The person is a forensic artist who is there to draw pictures of the women based on their verbal descriptions. A curtain separates the artist and the women, and they never see each other. Before all this, each woman is asked to socialize with a stranger, who later separately describes the woman to the forensic artist. Perhaps too many women are unhappy with their looks. However, what Dove is suggesting is not actually true. The evidence from psychological research suggests instead that we tend to think of our appearance in ways that are more flattering than are warranted. This seems to be part of a broader human tendency to see ourselves through rose colored glasses. The most direct evidence that the Dove commercial is misleading comes from the work of Nicholas Epley of the University of Chicago and Erin Whitchurch of the University of Virginia. In a series of studies, Epley and Whitchurch showed that we see ourselves as better looking than we actually are. The researchers took pictures of study participants and, using a computerized procedure, produced more attractive and less attractive versions of those pictures. Participants were told that they would be presented with a series of images including their original picture and images modified from that picture. They were then asked to identify the unmodified picture. They tended to select an attractively enhanced one. Epley and Whitchurch showed that people display this bias for themselves but not for strangers. The same morphing procedure was applied to a picture of a stranger, whom the study participant met three weeks earlier during an unrelated study. Participants tended to select the unmodified picture of the stranger. People tend to say that an attractively enhanced picture is their own, but Epley and Whitchurch wanted to be sure that people truly believe what they say. People recognize objects more quickly when those objects match their mental representations. Therefore, if people truly believe that an attractively enhanced picture is their own, they should recognize that picture more quickly, which is exactly what the researchers found. Most people believe that they are above average, a statistical impossibility. The above average effects, as they are called, are common. For example, 93 percent of drivers rate themselves as better than the median driver. Of college professors, 94 percent say that they do above-average work. People are unrealistically optimistic about their own health risks compared with those of other people. For example, people think that they are less susceptible to the flu than others. Stock pickers think the stocks they buy are more likely to end up winners than those of the average investor. If you think that self-enhancement biases exist in other people and they do not apply to you, you are not alone. Most people state that they are more likely than others to provide accurate self-assessments. Why do we have positively enhanced self-views? The adaptive nature of self-enhancement might be the answer. Conveying the information that one has desirable characteristics is beneficial in a social environment. People may try to deceive others about their characteristics, but deception has two main disadvantages. First, it is cognitively taxing because the deceiver has to hold two conflicting representations of reality in mind: The resulting cognitive load reduces performance in other cognitive functions. Second, people are good at detecting deception and they show strong negative emotional reactions toward deceivers. Since in self-enhancement people truly believe that they have desirable characteristics, they can promote themselves without having to lie. Self-enhancement also boosts confidence. Researchers have shown that confidence plays a role in determining whom people choose as leaders and romantic partners. Confident people are believed more and their advice is more likely to be followed. But thinking we are more beautiful than we really are may not be such a bad thing. Are you a scientist who specializes in neuroscience, cognitive science, or psychology? And have you read a recent peer-reviewed paper that you would like to write about? He can be reached at garethideas AT gmail. His research focuses on financial decision-making and the effects of deception on the deceiver and the target.

Chapter 9 : As We See Ourselves | Family friendly Black media from all area of the diaspora.

Self-image is the conceptualization we form in our minds about the kind of person we are. We all draw a mental picture of ourselves, and it's a picture that tends to remain relatively stable over time unless we take deliberate steps to modify it.

Only a born again believers can legitimately call themselves children of God because one of the things that happens when we become born again is that God actually adopts us as His own. This is why Ephesians 1: As heirs of God we have an inheritance that no one can take from us. Having freed us from the one who held us in slavery, He set His own seal of ownership on us. We are no longer slaves but sons and daughters of God. Having been bought at a price, the precious blood of Jesus, we belong to God now, and no one can ever change that. He has placed us under the care of His Son, as the owner of a flock of sheep would place them under the care of a shepherd. This is not something we accomplished through any personal effort of our own. Nothing in all of creation can change what they have done in us Romans 8: Blessed is the one whose sin the Lord does not count against them and in whose spirit is no deceit Psalm He said that when he sinned, it was no longer he himself who sinned, but the sin who lived within him. Before that happened he was not accountable and had eternal life. However, as soon as he was old enough to be accountable, the penalty for his sins was applied and he no longer had eternal life. Remember, Paul said little children have eternal life because their sins are not counted against them. Jesus said in order to enter the Kingdom we have to become like little children again. But He also said in order to enter the kingdom we have to be born again. Therefore, the way to become like little children so our sins are not counted against us is to be born again. The proof of this is when Paul was born again God no longer counted his sins against him, but attributed them to the sin that still lived within him. Therefore, God made known a righteousness from Him apart from the Law that comes through faith in Jesus Christ to all who believe, being justified freely by His grace. This is possible because when His Son, who was without sin, became sin for us, God was able to make us as righteous as He is 2 Cor. When Jesus went to the cross He forgave us all our sins Colossians 2: Those who had already died believing He would come to save them were in Paradise awaiting His atoning sacrifice. When Jesus died, their sins were forgiven retroactively. Other believers were alive at the time of His death and received the benefits of His sacrifice immediately. Still others would not be born for many years, meaning all their sins were in the distant future. Their sins would be forgiven as soon as they heard the gospel and believed it no matter how far in the future that happened. It also had to apply for the entire lifetime of each believer. But because it is true, God can now see us as if we always have been and always will be perfect. This is how He can guarantee our inheritance from the time we believed Ephes. Having already paid the penalty in full for all the sins of our life, He is able to regard us as being righteous, as if we never sinned in the first place. From His perspective we are innocent, like the little child Jesus said we have to become. Because of this, we can no longer be condemned for any reason. For God did not send His Son into the world to condemn the world, but to save the world through Him John 3: None of the above has required anything of you except to believe that when Jesus went to the cross, He went for you. Everything was settled for you the moment you believed that. But we know that when Christ appears, we shall be like him, for we shall see him as he is 1 John 3: At the moment of the rapture we will be instantaneously changed from mortal to immortal and what we are now by faith we will become in fact 1 Cor. All physical, mental, emotional, and spiritual imperfections will be gone forever. All desire to sin will be gone, as will the disappointment, shame, and guilt that accompanied it. As you can see, none of the above has come to us as a result of our behavior. And from reading prophecies that describe life on earth in the Millennium, we can see that once the Church is gone no other group of believers will ever enjoy such a lavish display of His love after us. The only explanation He gave was that through us He wanted to demonstrate the incomparable riches of His Grace in ages yet to come Ephes 2: But even though He placed no conditions on us other than to believe in the one He sent John 6: