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Self-programming as psychological response

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Abstract

The self-programming process is a complex one and it was analyzed by several approaches in psychology. Yet the forms the self-programming was analyzed are separated from one another and are dependant of the specific orientation: we can discuss about biological programming, in terms of heredity; we can discuss about unconscious programming in terms of psychoanalysis; we can choose the cognitive directions which leads us to another specific self-programming through cognitive distortions; we can analyze the personal life script in terms of transactional analysis. Yet we don't have a comprehensive approach analyzing all these aspects.

Keywords: personality; Self; self-programming; identity

1. Introduction

In this paper we approach the individual programming from two fundamental perspectives: *biological/hereditary programming* (individual bio-functional possibilities according to hereditary inheritance) and *self-programming* that involves the individual, based on his life experience (which includes information and cultural patterns grafted on personality structure, but also his life experience acquired in similar situations or internalized from others) imagine how he/she might react to a situation.

On the other hand we discuss also the notion of social programming understood as a result of joint individual programming inside a social group.

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One of the main objectives of the human being in ontogenesis (besides survival and adaptation), in terms of anthropological psychology, is the state of personal satisfaction resulting from the integration of physical self- image in a normal environment and following the success of the subject's activities carried out in social, professional, family (Adler , 1996). This state of satisfaction is directly related to the self fulfillment, understood as reaching a higher level of the potential of life.

Human tendency toward self-actualization and self-realization, continuous overcoming of his own needs (meta-motivation) and the development of the creative potential confers uniqueness to human being. On the other hand, if these tendencies are unfulfilled, they weaken the psychological force (emotional-volitional and motivational) of the individual and therefore the physical one, providing fertile ground for imbalances, pathogenic disorders and even serious diseases. All these worsen in old age because the regression of the biological terrain, as well as the rigidity of mental functions.

Abraham Maslow (1943) indicated that people who have achieved self-realization:
- accept the facts and realities of the world (including themselves) instead of rejecting them or avoid them;
- are spontaneous in their ideas and actions;
- are creative;
- are interested in solving problems, often including the problems of others;
- feel a closeness to other people, and generally appreciate life;
- have a total and internalized morality that is independent of any external authority;
- have discernment and are able to see all things in an objective manner.

Self fulfillment implies a state of general satisfaction of the individual, a sense of wholeness and social necessity (the individual feels that his family needs him, as well as the society, because of his rich experiences of a successful life). All these, both on psychological and physiological correlates, as well as on psycho-neuro-immuno-endocrine correlates lead to a state of optimal health, both at individual and social level.

In this context, both the success and in particular the failure (self-fulfillment and self-non-fulfillment) are related to the development of individual programming, performed often at an unconscious level, by internalising some behavioral patterns taken from the family and society. Some of the risk-taking actions (Chraif, Anitei, Alex, 2013) are strongly related to the self-programming. This self-programming is performed as an unconscious life scenario, involving success or failure and is composed implicitly of unconscious psychological defense mechanisms. The psychiatrist Eric Berne (2006), famous for founding "transactional analysis", suggested that everyone write their own script of life in childhood, influenced by parents and by the position adopted by adults in various life situations.

This "scenario" may contain unconscious patterns of success or failure which the individual choose often to apply in his life. The non-fulfillment of the self contains a model of failure often, while self-fulfillment follows a successful model of the individual own script.

We assume that a person applying a pattern of failure in his/her personal life will activate it on all identity structures, resulting a low self-esteem accompanied by an aggressive behavior towards oneself (latent or manifest).

2. Cultural identity and programming

Human personality and the Self vary not only individually, but also according to cultural criteria. This creates types of conduct related to self-efficacy in a particular cultural environment. The relationship between a specific personality profile and a certain specific culture is a fundamental one in cultural anthropology (Bock, 1999; Eysenck, 1995; Guja 1993 and 2000; Golu, 1993).

The classical anthropological conception of the relationship between culture and personality, as well as culture and self-realization is that of the causal circuit between the cultural matrix and the personality system (Hofstede, 1991). Moreover, self-realization, as seen in humanistic psychology, but the transpersonal orientation too, is closely related to individual cultural environment: there are cultures that place great emphasis on spiritual realization of the individual and personal insights (we refer here at the oriental cultures and ancient cultures of certain tribes in Africa or central America); there are cultures that emphasize the individual's relationship with the external world, on material procurement, career, social appearances etc., such as Western culture.