



ISSN 2450-6486

<http://ehs.eeipsy.org>DOI: <https://doi.org/10.38014/ehs-ss.2022.1.04>

Iryna CHUDOVSKA

Self-esteem as a construct of social communication

Iryna CHUDOVSKA. **Self-esteem as a construct of social communication.** *This article presents an understanding of self-esteem as a complex entity characteristic of our consciousness. Self-esteem is considered as a basic value for the formation and existence of the personality: it is plastic and has cognitive, emotional, as well as behavioral components. Communicative processes based on the internal reflection of the subject are able to positively transform self-esteem. The article presents an analysis that allows you to look at the different stages of the formation of self-esteem and how the subject can independently use communication as a tool to restore his self-esteem.*

Keywords: *Self, self-esteem, communication.*

1. Introduction

We have different values, which in some groups may coincide and this already sounds like an axiom. Among a whole range of differences and, accordingly, different values, we have the opportunity to observe a value that is to varying degrees close to each person. The appearance



Отримано 04.05.2022
Рецензовано 04.12.2022
Допрацьовану версію отримано 04.14.2022
Прийнято до друку 04.18.2022

of interest in oneself as a person can be compared with the awakening of the personality. The value of the "self" as existential and universal – no matter how much one or the other person is aware of it. Self-esteem as an existential value – the value of myself – the value of my life, the value of the individual life of the subject. To one degree or another, the subject formulates internal questions that relate to his value. "You don't appreciate me," "they don't appreciate me," "You value yourself too highly," "I lack self-confidence." Such expressions refer specifically to "personal value" and its "self-esteem".

At the same time, we take such statements as a given and have a partial or complete understanding that each person is in some way stronger or weaker than another or a whole group. A person, for example, understands that he will not be able to sing an opera part immediately without preparation as a professional singer can perform it. This does not cause him a feeling of inferiority, and does not spoil his life, but success or defeat in competitions that were significant and a person participated can shake confidence and cause anxiety in relation to his self-esteem. In such a case, he simply does not compare himself with others. In one case, self-esteem does not "suffer", and in the other "suffers". At the same time, for two people, the perception of the same situation will be perceived differently.

We are able to understand that there are other people next to us who are superior to us in some ways, and in some ways we are superior to them. And yet, sometimes something happens when, next to another person or group, we begin to feel our own imperfection very acutely. Surprisingly, this can happen quite unexpectedly, which exacerbates the question of understanding one's own value or self-esteem. Our internal communication, as well as communication with others, creates a space in which the construction of an image of ourselves is constantly taking place: strengthening or weakening the value of ourselves, our self-esteem.

Entering into different relationships with other people, each of us becomes the object of different assessments. A person's idea of himself that he, for example, is kind, businesslike, sociable or vice versa evil, weak-willed, uncommunicative, reflects not only the attitude towards himself, but also the assessment of himself. The evaluation of the self is manifested in the conscious judgments of the individual, in which we try to formulate our value. Self-esteem tends to be subjective because the qualities we ascribe to ourselves don't always correspond to reality. Since the vital need of the individual is the need to be meaningful, self-

esteem is the mechanism that supports a positive image of the "I". For example, a person who has not achieved success in professional activities seeks to establish himself in another: in the family, in sex, in creativity, in sports ... This is especially intensified during periods of personal or social transformation. The numerous evaluations we receive from others in the process of communication and interaction form the basis for the formation of our own self-esteem. The relationship between grades and self-esteem is ambiguous.

Of course, it has our opinion of ourselves and of course the opinion of others about us. An amazing combination of these opinions eventually forms into something more stable, which we tend to view as self-esteem. It is also surprising that inadequate (underestimated or overestimated) estimates do not always contribute to the formation of appropriate, overstated or underestimated self-assessments. So how the word of others or ours will resonate in us or what our inner monologue will be is very questionable. "To evaluate oneself is to consider oneself within a hierarchical system. People vary greatly in their sense of self-worth, and many of these differences are found in everyday life. When a person refuses to do something that he believes is incompatible with his moral value, he is said to be proud. So how the word of others or ours will resonate in us or what our inner monologue will be is very questionable. "To evaluate oneself is to consider oneself within a hierarchical system. People vary greatly in their sense of self-worth, and many of these differences are found in everyday life. When a person refuses to do something that he believes is incompatible with his moral value, he is said to be proud.

In the socio-psychological discourse, the topic of self-esteem periodically became relevant. Especially interest in the topic increased in the 60s of the twentieth century. The influence of self-awareness on human behavior, self-esteem and its impact on various social processes. So one of the Polish researchers Irina Reshka conducted research on the relationship between self-esteem and the problem of unemployment. The very concept of self-esteem, despite the interest from scientists, still has different interpretations.

The "father " of American psychology is William James, and in his *Principles of Psychology*, originally published in 1890, we find the earliest attempt I know of define self – esteem:

With no attempt there can be no failure; with no failure no humiliation. So our self – feeling in this word dependent entirely on what we back ourselves to be and do.

It is determined by the ratio of our actualities to our supposed potentialities a fraction which our predictions are the denominator and the numerator our success thus.

Self-esteem = Success / pretensions Such a fraction may be increased as well by diminishing the denominator as by increasing the numerator. [Brander N. 1994]

Of course, even now, when considering self-esteem, the attention of researchers is attracted by the ratio of achieved success and expectations. Here, as a rule, not everything is so unambiguous, because we are dealing with success both social and individual. Individual success is not always the same as social success. He considered the possibilities and joys of different people's need for self-realization. Success itself and its understanding already causes different interpretations, in addition, success in the performance of some social roles is not always the same success in other social roles. With all the relativity of this definition, we still have the opportunity to have a reference point or basic albeit relative. Later, other researchers defined self-esteem in the context of the changes that occur with a particular subject.

«One of the best books written on self- esteem is Stanley Coopersmith's The Antecedents of Self- Esteem. His research on the contribution of parents remains invaluable. He writes:

Be self- esteem we refer to the evaluation that individual makes and customarily maintains with regards to himself: it express an attitude of approval or disapproval, and indicates the extent to which the individual believes to be capable, significant, successful and worthy. In short, self-esteem is a personal judgment of worthiness that is expressed in the attitudes the individual holds toward himself» [Brander N. Brander N. 1994] .

This approach allows us to view self-esteem as a dynamic education. Self-esteem as a pulsating process that allows the subject to maintain internal balance.

Parenthetically we define self – esteem as a subjective and enduring sense of realistic self- approval. It reflects how the individual views and values the self at the most fundamental levels of psychological experiencing. Fundamentally, then self-esteem is an enduring and affective sense of personal value based on accurate self- perception....

One of the most widely publicized definitions of self-esteem is given in Towards a State of Esteem: The Final Report of The California Task Force to Promote Self and Personal and Social Responsibility:

Self – esteem is definition as: Appreciating my own worth and importance and having the character to be accountable for myself and to act responsibly towards others [Brander 1994].

The basic characteristic in the definition of self-esteem in the above definition is “responsibility”, which in itself also requires clarification and understanding. We are talking about a qualitative characteristic of the personality, the appearance and presence of which in an adult also raises a number of questions. After all, even defining self-esteem as a state is not enough.

A definition of a psychological state is mean to tell us what a state is not how one gets there. Did the people who offered this definition want us to understand that if we don't act responsibly towards others we won't possess healthy self- esteem? If so, they are probably rights, but is that part of the definition – or is it different issue?

Finally, there are those in the self – esteem movement who announce that “self- esteem means” I am capable and lovable [Brander 1994].

These definitions allow you to look at some of the properties that can be seen by analyzing self-esteem. Self-esteem is an important personal education that is directly involved in the regulation of our behavior, our activities and, of course, our communication. Self-esteem is an autonomous characteristic of each of us, a central component that is formed with our active participation.

It largely reflects the peculiarity of our inner world. Therefore, self-esteem is always subjective, it is always author's. And in this regard, the idea of the self, which was proposed by representatives of symbolic interactionism, will be important for us. One of the classics, G.H. Mead, considered the formation of the personality through two key obstacles. How I think of myself as others think of me. In the proposed analysis, thoughts about oneself are described as internal communication – a monologue with oneself; and what others think of me as communication with others, where the other is meaningful helps me understand myself and shape my self-esteem, but I allow myself to be a “controller” in this process to regulate this image.

This approach allows you to look at self-esteem from the point of view of dynamic education.

2. Communication is internal – a monologue

The human self is a lifetime, multifaceted, ever-changing entity. In the self-consciousness of the individual, the set of “I” coexists

simultaneously. It is possible to distinguish the physical "I" ("I" as an organism), the social "I" ("I" as a social individual), the "I" – spiritual, or personal "I" as a person.

By time, it is possible to differentiate "I" – the past, "I" – the present, "I" – the future.; by modality, the real "I" (who I really am), the ideal "I" (as I would like to be), the idealized "I" (a selectively reconstructed, distorted view of myself); reflexive, or mirror "I" (as others perceive me). These "I" – images may not coincide with each other to enter into conflict with each other, being sources of various contradictions of the personality. In addition, a person's ideas about himself are greatly influenced by other people who are significant to him, who become internal "interlocutors". The central self-consciousness of self-consciousness is the "I" – a concept – a coherent, consistent system of a person's ideas about himself, the result of cognition and evaluation of himself through separate "I" – images in various situations. The process of self-awareness is carried out through the dynamics of various images of the "I", and the result is a formed, stable idea of oneself, thanks to which a person has a feeling of his constant certainty, self-identity. "I" – the concept determines not so much what an individual is, but what he thinks, how he looks at the possibilities of his development in the future. Being once developed, the "I" concept selectively allows new facts of life experience into its boundaries, that is, it creates an interpretive matrix for interpreting newly incoming data about oneself. Information that is consistent with the content and structure of the "I" – the concept, is accepted without difficulty, and the contradictory information is not accepted, as if filtered out. Not every person has ideas about himself formed into a stable system. "I" – the concept is the pinnacle of self-awareness. This is the most conscious, rational component of it. Self-awareness includes other components that are less conscious. One of these components of self-awareness is self-attitude – a system of emotional value attitudes towards one's own "I". A person's accepted values of himself form the core of his self-esteem.

In the structure of self-esteem, three components can be distinguished:

- cognitive (cognitive)
- emotional
- regulatory.

The cognitive component reflects the rational attitude of a person to himself as a result of which certain qualitative characteristics and manifestations are recorded.

A person tries to give them a justification in terms of their origin and value for him: "I am not punctual because I was brought up this way" or "I am a purposeful person, because the main thing for me is to achieve professional success." Each of us at this level tries to explain with the help of existing knowledge his attitude to himself.

Interpreting oneself with the help of available information is the very internal communication that forms key meanings for further behavior. These are the foundations on which self-esteem is built. Such statements are either quite convincing or weak. Their strength largely depends on the existing holistic or fragmentary picture of the world that we have.

The emotional component reflects the experienced attitude towards oneself. It is less conscious, so sometimes it conflicts with rational self-esteem. For example, justifying at a rational level the need for such a quality as cruelty to others it can be (falsely understood as demanding), a person may experience a state of anxiety, psychological discomfort. Such a mismatch between the rational and emotional components to a certain extent affects behavior, makes it inadequate to the situation, and relationships with people are less deep. Thus, the rational and the emotional in the structure of self-esteem closely interact and are realized directly in behavior. Self-esteem, like other components of self-awareness, is not permanent, it changes depending on the circumstances of life and can be an adequate, relatively objective assessment of oneself and inadequate, that is, overestimated or underestimated; can function both on a non-verbal-conscious and intuitive level. Developed self-esteem involves the ability of a person to justify it, to update the means used to provide it.

There are three points that are important for understanding self-esteem. First. A significant role in its formation is played by the comparison of the real "I" with the "I" – ideal. This is precisely the ratio of "expectations" with those real things that take place.

Second. Self-esteem of the personality is closely related to how it is evaluated by others, with the "I" – mirror. Third. Self-esteem depends on achieving success in the most significant for the personal sphere.

Thus, self-esteem is a complex formation, systemic in nature: it is holistic and multifaceted, has a hierarchical structure, is included in activities and communication.

Communication with ourselves or our internal monologues: how they can affect the formation of our self-esteem. It is "we include or do not turn on our consciousness" that forms certain questions. The process

of internal communication itself is closed on itself on those input data that the person already has.

A person's assessment of himself, his capabilities and abilities can be adequate and inadequate. The adequacy of self-esteem is understood as its compliance with the real characteristics of a person. Inadequate self-esteem can be overstated or underestimated. It is impossible to unequivocally answer which self-esteem is better: underestimated or overestimated – this is like under salting or over salting. Both are not entirely successful for our lives. Low self-esteem most often contributes to the formation of a sense of self-doubt, indecision, which can lead to the formation of an inferiority complex. Inflated self-esteem acts in the opposite direction: it creates "favorable" conditions for the development of such qualities as intolerance, arrogance, aggressiveness, suspicion, envy. A person, for example, looks for the causes of conflicts with people not in himself, but in others. Of course, a "healthy" self-esteem that corresponds to the real state may be the best option in understanding oneself, but here we come to the fact that we are dealing with a subject who forms it through the prism of his personal perception of the world. On the one hand, self-esteem affects the strategy of human behavior and his relationships, on the other hand, it is the result of the conditions of upbringing, the formed value orientations of past experience.

Self-awareness at the individual level has a complex structure that reflects the diverse interweaving of assessments and self-assessments of the individual. A person's self-perception is determined by various combinations and is an internal dialogue between the "I" and other people.

A less developed version of self-perception is characterized by the fact that the personality separates himself from another person, treating him with contempt and thereby maintaining high self-esteem, because, in her opinion, only people like him are worthy of respect. For example, a person with certain qualities considers them a benchmark in the evaluation of others. A contradictory stage in the development of the personality is characterized by a lack of respect for oneself (as a result of low self-esteem) combined with a negative attitude towards a person who is not like himself, and the expectation of a hostile one.

3. Self-esteem and communication with others

Communication with others occurs long before our birth and as recent research in the field of medicine shows: a child is able to

distinguish voices even before birth and in the future from birth, bodily communication, which is expressed in the acceptance of the child and vice versa in the non-acceptance of the child forms the future attitude to the world. Self-esteem and communication with others.

If already in the first years of his birth the child does not feel at the emotional level the joy of communication from significant adults, then the "world" becomes alien, the value of a particular subject in his eyes looks appropriate. On the contrary, when a child encounters care and guardianship immediately after birth, he perceives the world as open and loving him.

The formation of the interaction of the subject with the world and the perception of himself as a part of this world occurs in the process of communication, which can be diverse and from its dominant beginning: positive or negative is formed and the value of a new life. Accordingly, self-esteem, how much it will be positive or negative (high or low) or sufficient for the further formation of a positive image of oneself.

Mandatory institutions of socialization, in which the subject falls constantly and regularly influence self-esteem through communication, both verbal and non-verbal. The feeling of inner incompleteness that is present in a person, as well as lack of competence and non-possession of certain skills that are already present in others, eventually forms a distorted view of the capabilities of the individual.

This is especially pronounced in children at school age, when they can still openly talk about their doubts. With age, communication with significant Others becomes more closed and regulated, again giving way to "internal communication" that occurs in the form of a monologue. Even in primary school, you can observe how most children try to perform, and already in the average number of those who are ready to make efforts decreases. The invisible factor here is "self-esteem" from doubt and fear I will not succeed this turns into the repression of "I don't want to do this" because it is not interesting. In the formation of self-esteem, the presence of one's own success is of particular importance. Small successes create the way to great success. After all, we remember that even today self-esteem is considered as a ratio between expectations and success.

Especially, this becomes important during the school period, where fixed failure leads to depression and the formation of low self-esteem. Given that the school period lasts long enough, regular negative results lead to the formation of low self-esteem or to the formation of

protest behavior. The horizon of possibilities for the manifestation of the subject, as well as the communication of adults who do not “hang labels, but create conditions for “learning” by focusing on opportunities. Communication that encourages curiosity rather than stopping it. Communication as a horizon of possibilities and for the possibilities of the subject. It is communication with a therapeutic effect without pressure and coercion that allows you to try and explore both the world and yourself.

Such communication forms a healthy real, not inflated and not underestimated self-esteem. The period of growing up or already an adult subject, he also has similar fluctuations with his self-esteem, takes one or another position. This can apply to both managers and subordinates. At the same time, compensation for the lack of professionalism of the manager and his low self-esteem will have compensatory behavior in underestimating the achievements of subordinates.

Affirmation through humiliation. Persuasion acts like hypnosis in a situation where we are dealing with significant others. In this regard, our beliefs or the beliefs of significant others, and sometimes completely random people, can cause us not always a constructive reaction, as far as our nature is concerned. After all, sometimes the spoken word – random passers-by a hundred times stronger can store in the soul that it is difficult to “erase” it with anything at all, psychotherapy sessions can be useless. A word that hit the ground of consciousness or pierced consciousness, or a situation where we were as vulnerable as possible was so serious that alas, it increased the space of our insecurity. Therefore, it is important to have our own filters that relate to both knowledge and understanding how our consciousness responds to communicative messages from others and from significant others. Seeing the context of the situation and skillfully arranging and analyzing communication random or regular, so as not to “damage your own” self-esteem. Understanding communication as an open and incomplete process allows the subject to even independently form and correct those images that have been formulated or erroneously or cause painful sensations, as well as form a negative self-image and, accordingly, low self-esteem.

4. Conclusion

Self-esteem is a complex and at the same time dynamic formation, on the one hand, we have the core components that form the foundation of the personality, on the other hand, we have the opportunity to more

or less form certain of its characteristics by our own behavior. Self-esteem as a dynamic image is always a chance for an opportunity to improve it: it pulsates between the ideal and real image of our "I" of our representation of ourselves. A universal tool is internal communication, which allows you to correct those ideas about yourself that were formed by unsuccessful external communicative practices. Therapeutic practices as tools aimed specifically at correcting those images that cause painful sensations in the subject. At the same time, at the personal level, it is important to conduct personal diagnostics and analysis in order to reduce the harm from negative communicative messages that harm self-esteem and devalue the subject.

References:

1. Brander N. (1994). The six pillars of self-esteem. New York-Toronto-London-Sydney-Auckland. 342 p.
2. Padraig O' Morain (2018). Kinffulness. 245 p.
3. Nik & Eva Speakman (2021). Everyday confidence. Mental Health Media Limited. 320 p.
4. Richard H. (2008). Thaler Cass R. Sunstein. Nudge. Yale University Press. 294 p.

The Author

Iryna Chudovska
Doctor of Science (Sociology),
Professor, Faculty of Sociology,
Taras Shevchenko National University of Kyiv,
Kyiv, Ukraine
ORCID: <https://orcid.org/0000-0002-0324-644X>
E-mail: chud2004@ukr.net

Abstracts

ІРИНА ЧУДОВСЬКА. Формування самооцінки у процесі соціальної комунікації. Дана стаття – це спроба поглиблення розуміння, значення власної самооцінки для нашої свідомості та для соціальної поведінки. Почуття власної цінності розглядається як фундаментальне для формування і існування особистості: є пластичним і має елементи когнітивні, емоційні і регулюючі поведінкові. Процеси комунікації в межах яких відбувається формування самооцінки, а саме, рефлексія потенційно здатна сприяти

формуванню почуття цінності власної «самості» (self). У статті представлено аналіз різних етапів можливостей і ризиків у формуванні самооцінки завдяки комунікаційним процесам. Разом з тим вказано як суб'єкт може самостійно впливати на формування власної цінності себе і своєї самооцінки.

Ключові слова: ідентичність, спілкування, самооцінка.

ИРИНА ЧУДОВСКАЯ. Формирование самооценки в процессе социальной коммуникации. Данная статья – это попытка углубления понимания, значения собственной самооценки для нашего сознания и социального поведения. Чувство собственной ценности рассматривается как фундаментальное для формирования и существования личности: оно пластично и имеет элементы когнитивные, эмоциональные и регулятивно-поведенческие. Процессы коммуникации, внутри которых происходит формирование самооценки, а именно, рефлексия – потенциально способна способствовать формированию чувства ценности собственной «самости» (self). В статье представлен анализ разных этапов возможностей и рисков в формировании самооценки благодаря коммуникационным процессам. Вместе с тем указано, как субъект может самостоятельно влиять на формирование собственной ценности себя и своей самооценки.

Ключевые слова: идентичность, общение, самооценка.

IRYNA CHUDOVSKA. Poczucie własnej wartości jako konstrukt komunikacji społecznej. Artykuł przedstawia rozumienie poczucia własnej wartości jako złożonego bytu charakterystycznego dla naszej świadomości. Poczucie własnej wartości jest uważane za podstawową wartość dla kształtowania i istnienia osobowości: jest plastyczne i ma elementy poznawcze, emocjonalne, a także behawioralne. Procesy komunikacyjne oparte na wewnętrznej refleksji podmiotu są w stanie pozytywnie przekształcić poczucie własnej wartości. W artykule przedstawiono analizę, która pozwala przyjrzeć się różnym etapom kształtowania poczucia własnej wartości oraz temu, w jaki sposób podmiot może samodzielnie wykorzystać komunikację jako narzędzie do przywrócenia poczucia własnej wartości.

Słowa kluczowe: samość, komunikacja, poczucie własnej wartości.