

The power of psyche: self-berating as a form of self-restoration.

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Abstract

Background: Self-berating, often seen as a negative behavior, is paradoxically used by some individuals as a means of self-restoration. This phenomenon involves a range of behaviors where individuals inflict harm upon themselves, both mentally and physically, as a response to guilt, societal pressures, and a need for self-improvement. This study explores the underlying motivations, mechanisms, and outcomes of self-berating as a form of self-restoration, aiming to understand its role in personal growth and mental health.

Methods and Material: A comprehensive literature review was conducted, analyzing reports, studies, and articles related to self-harm, self-berating, and self-restoration. Data was collected from various psychological, sociological, and medical sources, focusing on both qualitative and quantitative analyses. Personal observations and interviews with individuals who engage in self-berating behaviors provided additional insights. The study also examined the role of societal and cultural influences on these behaviors.

Results: The findings indicate that self-berating is often driven by a complex interplay of guilt, societal expectations, and personal desire for improvement. Individuals who engage in self-berating report temporary relief from emotional distress and a sense of control over their lives. However, the long-term effects are typically negative, leading to decreased self-esteem, chronic mental health issues, and in severe cases, physical harm. The study also found significant cultural and religious influences that shape the perception and acceptance of self-berating behaviors.

Conclusion: While self-berating can provide temporary emotional relief and a perceived sense of control, it is ultimately a detrimental practice with long-lasting negative effects on mental health. Understanding the motivations behind self-berating and its impact is crucial for developing effective interventions. Future research should focus on alternative, healthier methods of self-restoration and coping mechanisms, and on the role of societal change in reducing the prevalence of self-harm behaviors.

Keywords: Self-berating, Self-restoration, Guilt, Societal expectations, Mental health.

Project Introduction and Definition

Punishment goes beyond the aspect of having done something wrong and being reprimanded for it. Sometimes, people anticipate misfortune when things are going a little too well. Having in mind that a bit of pain felt would make one feel at ease, whether it's emotionally or physically being inflicted by it (as, in a sense, they would be balancing out their emotions, hence keeping the universe from doing it for them), they give into the need to compensate and initiate self-harm. Briefing through the series of definitions of the terms this capstone project revolves around, the leading term- punishment, can be defined as a degree of pain equivalent to wrongdoing delivered onto a wrongdoer. At the same time, self-harm is punishment delivered to oneself. Self-reformation, on the other hand, refers to the restoration one undergoes to revert to their presumably better, former selves or to metamorphose into newer people entirely, somewhat like character development. The correlation between all three terms will be further elaborated along the way.

An elucidation in this text has been provided through categorization. Subdividing the analyzed mass according to specificity to properly delve into the minds of those that this write-up highlights. The heading makes mention of self-berating as a form of self-restoration, and such wording was specifically chosen on account of berating serving as an umbrella term, encompassing emotions possibly felt towards an experience one may be facing or may have faced and now feel the need to overcome. In such cases, criticism, self-hate, and all-around negativity budding from the strive to improve the situation are likely to be noted, or perhaps the need to belong in order to be understood, maybe even the need to hurt oneself, and or accept hurt from others so they come out feeling like they have been of use having voluntarily been on the receiving end of someone's rant or vent. Many other instances orbiting around the need to grow continue to present themselves, and the reason for how it may be beneficial is where self-reformation comes in. It is not unimaginable for subjects to be left confused on how to approach their situation, in turn being left to manage what they have registered as mixed feelings with uncertainty.

Nonetheless, if self-improvement is only implemented according to the subjects' conscience towards how they portray themselves to society and themselves, assuming that they were once the type of people to value themselves over stress but came to the realization that at least an ounce of stress and strain must be experienced to achieve a set goal, would you choose to mollify them, or allow them to put themselves in harm's way? One may believe that it depends on the approach, methodology, value of what the subject is putting before their comfort, and the bigger picture (who it would eventually benefit); albeit this ultimately defeats the point of the ubiquitous personal perspective". This project acts as a platform for deliberation on the usefulness of exposure to abuse oneself.

Project Setting

Assessment of numerous reports and studies uploaded across the web in journals, books, and articles has showcased sufficient data surrounding the chosen topic. Aside from

personal observation, graphed-out results accumulated and compared over the years to provide a prognosis on the result of guilt-faceted modes of self-betterment" were assessed.

Project Relevance and Rationale

Establishing the notion that societal beliefs bear flaws that have been inculcated into becoming customary, this project aims to highlight how firmly the majority of mankind considers repercussions as going hand in hand with any intent acted upon and why abuse and injury against oneself is the best solution for a resolution or rather, improvement. People's attitudes towards guilt, religion, the need to impress others and themselves, and ideologies on the practicability of overall growth whilst employing such strategies will also be considered.

Harm in intimacy

In the event of being intimate with another, some individuals prefer an included degree of pain to attain sexual stimulation. This preface introduces the notion that the degree of pain required defers according to pain tolerance and kink but that preferring said pain is perfectly fine. Hence, the ideology associating seemingly strange inclinations solely with abuse is improper. Rather, a spectrum has been presented to the masses for better understanding and handling of one's partners in regard to pain during moments of intimacy, namely- BDSM.

As denoted by its full name, the acronym can be understood as a role-based venereal somatosensory stimulation built upon compliance and consent. The roles of dominance (with the implied inclusion of submission), the act of bondage, and the masochistic and sadistic tendencies used by the characters are all parts of this range of sexual interests. Despite its allegedly vulgar outlook, certain etiquette guides the parties involved to engage in the act of BDSM by implementing these power dynamics with thorough preparedness and certainty through communication before, during, and after the role play. These are the essential constituents that differentiate it from abuse. When erotic playtime teeters on the line between odd but acceptable and illegal, the subject's involvement requires a looking into. Questions on the party's voluntary involvement, reasons for choosing to partake in such activity, how far this will be or has been taken, and for how long arise.

When relating the aforementioned worries to gratification, such adaptive mechanisms could have stemmed from previous assault, as a need to gain control, to express or punish oneself. These methodologies are more often developed than innate, like algolagnia- the physiological phenomenon stating that the stimulation of one's erogenous zone coupled with sadomasochism (fondness for pain) results in sexual satiation. Unsure of how to properly deal with past scars that they may bear or perhaps guilt that they carry, some people have been found using intimacy as a means of payment in a subconsciously established trade by batter system.

Whereby if they feel bad about something that they may have done or cannot bring themselves to face a situation, so they allow another to take advantage of them in a sexual manner. The subject the acts are being inflicted upon may feel bad and disgusted with being

reduced to such and believe that this pain they feel is worth as much as the pain they caused another. There are cases where some subjects do not want to have to decide what's been done to them but are still left feeling terrible and disgusted with themselves. While others may think that they are being helpful by allowing the other parties to do with them as they please, thus making them a better person. Inferiority complexes and people-pleasing mindsets are traits just like most others that people don't choose to have but need to work on, especially if it's leaving them in situations such as these.

Being the bigger person

Notably, a strange dichotomy resonates from the idea that if harming oneself would make another happy, ultimately, the party subjected to harm would, as a result, find happiness. Subconsciously setting up an ultimatum whereby one ignores antagonistic behavior to such an extent that it seems that said ultimatum was never set in the first place. This category cannot escape having ensued from immense psychological influence as the habitual sacrificing of one's happiness is considered a worthy trade for another's. A few of those influences could be inconsistencies in the availability of love and affection, having learned to put others first in one's childhood, and trauma brought on by experiences in past relationships that lacked proper communication and boundary setting. Whereas one situation could play out as the characters involved taking on the roles of bully and victim, another could be the hurt but oblivious friend, loved one, or stranger and the overcompensating highlight of this category.

In contrast to the latter being a victim of empathy and possibly their inferiority complex, the former remains unaware that their pain serves as an indirect source of perturbation. The latter cannot avert their helping hand from those in need, even when feeling overwhelmed. Taking on unwarranted responsibility as a personal choice or as requested, they end up as victims of others' superiority complex. Their satiation results from others' pleasure in seeing them fit into a mold they most prefer and from adhering to their changing moods whilst the subject mutes theirs. Rather than having others get used to the tropes that come with another person's personality, the subject adapts to the unnecessary discomfort to fit into their clique or to remain affiliated with them because of the fear of displeasing or disappointment.

For clarification on the personality-complex-based terms mentioned in the preceding paragraph and category, an inferiority complex is an insecurity about one's behavior, habits, and interests, causing one to shy away from expressing oneself. They seek validation by putting on a facade, imitating those they are surrounded by to please others, in fear of not wanting to be considered uninteresting or too different. In comparison, a superiority complex is a domineering behavior displayed, typically to mask an inferiority complex. They compare themselves to others and believe they are better, exhibiting overconfidence.

Supposed divine retribution

When viewing this subject matter from a religious standpoint, the term religion has to first be understood. It stands to be the belief in (an) omnipotent other-worldly being(s) superior to all other existing life forms. If one is convinced that their life lies in the hands of another, it would be unsurprising to have them worry about how they are viewed by their lord(s). Don't bite the hand that feeds you is a popular adage implying that one should be mindful not to show ungratefulness towards who they have received assistance. This can be noted in this instance, as religions have rules set by their lord(s) that are meant to be abided by for the supposed betterment of their followers. It goes without saying that a defiant follower is not a follower at all. Hence, worshipers desire to appease whom/ what they worship.

Buddhism and Hinduism will be brought to the forefront, as the general prevailing ideology believers in these religions have tallied with this write-up with a term known as "Karma". Karma translates to actions, either thought up or intended to be carried out. People who believe you reap what you sow, stay mindful of their conduct. But Homo sapiens have only evolved to such an extent that laws of nature remain a mystery, leaving coincidences as simply that. This makes it so that despite religious beliefs, no one can precisely state what bad or good acts they've performed have resulted in whatever punishment or reward they may be receiving. Life has it that individuals face misfortune despite seemingly not being at fault. To the extremely religious, such situations are occasionally thought to be supposed divine retribution. This mindset poses a coping mechanism for some as they ponder over what they could have possibly done to warrant their being subjected to such a situation. With the belief that they are either paying for previous misconduct or will be rewarded for facing trials and tribulations now in mind, they would reassess their situation and living conditions and attempt to improve their attitude and better themselves.

Various religions have their specific rulings, such as Christianity's requirement to praise Jesus, Islam's heeding against the consumption of pork and alcohol, and the doctrines in both Hinduism and Buddhism about karma. The more unspecific preachings are to be kind, treat others as you would like to be treated, abstain from theft, respect others, etc. There is somewhat of a tit-for-tat logic behind these beliefs. When facing the consequences of our actions, many believe that a being of higher power would properly enlighten you in ways man would not be able to, making it all the more frightful. So, what happens when one wants to prevent that? The subject acknowledges their wrongdoings, and in fear of prospective punishment, they take it upon themselves to induce the punishment, hoping to abate their lord's wrath as they would have already served their time. This may benefit the subject if deprivation of joy means deprivation of bad habits and the encouragement of meditation and self-searching. However, that is not always the case, as some then shy away from prayer, thinking that they are no longer worthy to be amongst the worshipers and go on with their misconduct, or in other cases, people use this as an excuse to not persevere, taking their failure at a task as a sort of gatekeeping method from the thing or being(s) they worship to

keep them from harm. In reality, the believer would instead miss out on possible opportunities and allow laziness to fester, instilling their potential.

Avoiding the balancing all together

Nothing changes if nothing is changed. Development buds from this resolve, albeit its exact benefits may be unknown. Some fear change as the stability they cling onto seems fulfilling enough compared to the unsettling uncertainty of plausible outcomes. After all, why change if you are doing just fine now?

To become happy, you need to pay a fair price. A snippet of a conversation between two main characters from the 17th episode of the anime XxxHolic has been referenced for further elaboration:

If you are going to have great happiness, it requires great effort in exchange, which is called compensation. For the good things in life, there are the bad. For the bad things in life, there are always the good. To be happy, you must be willing to accept a burden of an equal amount of unhappiness in exchange for your payment. That's why we instinctively fear misfortune when things are going well. So subconsciously, one thinks that the more they achieve, the greater the demands will be placed upon them. (Clamp. 2006.)

It is easier said than done, but fear should be pushed aside, as running from the unavoidable inevitability of the future simply attributes to probable potential wasting. Ironically enough, there is fear in knowing that you may amount to nothing because you are not exploiting your fullest potential. The same fear is present when chasing after a goal that utilizes one's ability and any opportunity they have been granted due to accompanying changes.

This fear, interlacing itself tightly with a pessimistic mind, is observed as nothing but self-mutilation. Living in a world of chance (as we do), how intimidating the odds scale in each presenting instance is enough for growth to be negated. The richer one becomes, the more chances they have of being robbed; the more popular one becomes, the more eyes are on them, and the more criticism they are expected to endure, the more children one has (a supposed blessing to the world as one would be raising a leader of tomorrow), the more expenses are required to be spent on them, and with a job promotion comes more responsibility to bear.

Contradictory as it may seem, I included this category to mention the repercussions of avoidance of possible reparations. A double-edged sword in which withholding oneself from procurable benefits for the sake of not having to face excessive responsibilities can only take one so far.

Motivation or self-degrading

An implacably unappeased attitude towards your actions due to the high standards you set for yourself may act as an unknown weight on your shoulders. Whether it's your physical appearance, mannerisms, way of speaking, fashion sense, or overall attitude, the way one is

perceived by the public (to an extent) has proven to be important, and holding oneself in extremely high regard makes it so that the subject themselves hardly ever overlooks these features. Depending on the subjects' social circle, this could promote their moral conduct as the community's perception would become said person's social compass, thus making them aim to be perceived as the best person they could be. However, the degree of scrutiny becomes troubling when one holds self-improvement over their head like a guillotine, nitpicking on even the tiniest detail when, in reality, it holds little to no significance in the eyes of others.

Responsibilities such as family or the desire to live a good life stand to be great influential factors for those in this category. Putting aside the psychological implications of chasing after the need to be one worthy of reverence (a superiority complex), hyperconsciousness of one's status as a model society member has indubitably given rise to self-derogatory thoughts holding the leading position as a technique for self-motivation. Ranging from the infamous yet redundant "boys don't cry" quote to abashing oneself after messing up, phrases such as "I'm so stupid" and "I'm a failure" followed by a string of curse words are commonly let out or thought up. To assess whether or not one is successful, one must note those they believe to be successful and grade themselves to see if they're on the same level. Making comparisons in defiance of the awareness that everyone follows a different path and pace. But what other ways are there?

Where the problem lies in a subdivision that the entirety of our species should fall under for the practical reason of advancement would be how competitive a society we are. Overly self-critical individuals perhaps overindulge in the belief that sacrifices must be made to maintain a top hierarchical spot among the people. The correlation between negativity and this category regarding this project would be that studies show that lingering on negativity is an innate human behavior termed as a negative effect or negativity bias. The results of an arbitrary happening being negative would be more cognitively impactful on the subject than if said results were positive; so, these experiences deeply root imprints on our minds in a way that's more readily absorbed. Ironically enough, this causes a boost that has us aiming to keep hold of what we have, as the desire to not lose something holds more power over us than the desire to attain another entirely new. However, the influential stimuli during depressive situations, and in overwhelming instances, share the effect of emotional derailing, thus impairing our productivity, as each respectively bears too little and too much of a stimulant.

In conclusion, the self-disparaging habits that we have constructed have become so prominent because it is human nature to fixate on negativity. Still, research indicates that it has been found to act as a triggering mechanism for progression.

Intake

Starvation, drug taking, medication skipping, and alcoholism can all be encapsulated under the same basket of self-abuse. "I would look better". "If I looked better, I would feel better, and therefore, I would be better". The uniqueness lies in the difference birthed with each

living being; albeit, these unique characteristics make room for trying times, as over time, they have become the bane of our existence. It is undeniable that differences lie all the way down to our genetic makeshift, but contradictory to this ideal, we bear more than enough similarities to share strong like-mindedness, and from this, trends are formed. This is exhibited through our constant feigning of falsities and picking up habits (some more harmful than others).

The irony of the evolution of man is that we grow for our benefit, but we only benefit so much. Technology has steadily advanced for better communication, safeguarding our abodes, convenient access to information, and easy entertainment, thus increasing our efficiency and productivity in our daily lives. Scientific hypotheses claim that the earth's demise is unavoidable; however, its seemingly hastened destruction is an indication of our mere existence. Precipitating in our need for amelioration, humanity has reached heights in science that they cannot climb down from. Anticipating and preparing to make discoveries, knowing fully well that their disparaging handling of their planet may be irreparable. Our extinction may very well be our salvation as if there were no people, there would very well be no problems. If we conceptualized differently, we would live differently, and the probable difference in results based on a changed mindset is the reason for my slight derailment; and is where the correlation between humanity's dehumanizing compulsions and our innately progressive but destructive change can be found.

When broaching the subject of various improper means of dealing with the overwhelmingness accompanying existence, we should note how comparisons are made for people to define themselves and determine their worth amongst those with whom they share an interpersonal relationship. This assessment rounding up to reveal unsatisfactory results may change the person's outlook on themselves. Other points that could lead the subject to establish unhealthy dependencies on improper aiding mediums believe that one cannot escape a rut, overindulgence in pessimism, or the occasional unanticipated unpleasant occurrence. The aftermath of inconveniences tends to accumulate if not dealt with. Despite the consequences of the chosen modes of handling them being at the subject's expense, perspective makes it so that one sticks to the idea that said mode of task tackling is the best route to take.

Children

A person is considered a child as long as they are within the age ranges of 1-7, as those past the age of seven should supposedly know: good from bad and right from wrong. Gauging the level of one's maturity according to their age would mean that until the beginning of their adolescent years (at the age of 13), one is a child. Noted behavioral traits of children prove that their characters do not necessarily correlate with the desire for self-improvement in their lives only recently begun living. Instead, their intentions lie along the lines of caution.

Our understanding of these younger versions of our species goes by their behavioral exhibitions. While those who have attained maturity through age are more likely to put on

facades or simply showcase less emotional output, children seem more obvious. Crying and laughing in moments of distress and glee, respectively. The line between distinction and confusion in terms of reading their emotions only blurs the stereotypically younger child. These distinctive behavioral patterns are what have led to a reduction in misconceptions about younglings. However, studies have not failed to notice that this behavioral observation goes both ways.

In the absence of pathology, age is believed to play a big role in one's manner of computing. That is not to say that cognitive thinking does not help children notice nuanced passive-aggressive attitudes, sour facial expressions, body language, and overall presence exhibited by the older crowd surrounding them. It implies that this assessment is not based on a significantly advanced mental algorithm.

In the event of misbehaving, some parents remain adamant about not disciplining the child with common punishment- having them be sent to their rooms because of the association established between their room and punishment, as their room would serve as a reminder of bad memories. Some parents would rather that their children have the entirety of their home be a safe space, neglecting the necessity for punishment or, better yet, an attitude adjustment. Key factors revolving around possible present and future situation assessment and handling. Suppose children believe that acting flippantly in moments of their guardian's negligence will get them attention. In that case, they best believe that a repetitive cycle with them demanding attention with occasional outbursts will be adopted. In short, a bad habit. Hence, proper communication and mindful reprimanding are important. The approach to breaking this bad habit is essential since, if improperly done, it could lead to childhood trauma.

Changing one's tendencies and behavior to prevent reprimanding could be highly beneficial as, on the one hand, the child masters the ability to read a room and act according to various incidences, thus allowing them to better socialize with the masses. On the other hand, the children experience continuous abstinence from freedom of expression, believing that the reward for the other party's emotional satisfaction is enough of an equivalence. The mental assault and strain, coupled with their loss of individuality, is a call for concern down the road as they would be nurturing a people-pleasing attitude and overshadowing their individuality to compensate for the slight deviations in others, further leading to them ultimately overlooking their potential and worth.

Older subjects encounter alternative tribulations and usually show more comprehension of their circumstance. The psychological objective concerning behavioral adaptation in our younger ones is based on how to clean a slate. Their minds are compared to those older in years and experience. Specifically those yet to reach their teenage years. They perceive and absorb, shaping their growth and philosophies off of what they have been acquainted with, and are more easily swayed to mold into the results of this.

To feel among and to be accepted into a society, to feel heard

Alone. Unable to properly communicate. Hurt. Facing a disparity that isn't understood by all. Affected by a situation that can either not be explained or that may seem too shameful to share. An acknowledged but concealed weight on perhaps the entirety of our population's shoulders. Undoubtedly, the abundance of topics that require coverage so as to understand the mindset of those facing distraught (specifically those engaging in self-harm) differs and has been sought to be more understood.

Our fundamental inclination to possess different perspectives on different matters makes issues come off as insignificant to some while greatly inconveniencing others. Many settings exist to provide closure on what an individual may find distressing. These settings may present themselves by coincidence or as scheduled open or closed therapy groups.

Upon planning

Numerous studies have been made indicating the efficacy of the various therapy sessions developed for the betterment of those admitting to struggling and striving in society. Percentage-wise, these studies have proven to share practically indistinguishable results; thus, the choice of therapy for each patient comes down to personal preference or what may be thought to be best for them- for the sake of aiming to minimize the opportunity for mismanagement of the patient or a possible relapsing of their incentive for therapy.

Setting up counseling entails licensed professionals planning out meet-ups with the aim of subduing the participant's urges, promoting openness with exposure, and providing closure for deep-rooted or developing triggerable difficulties. In the event that the therapy session is made for a certain group of people with a day elected as the expectancy of the resolution, the term referred to as "Closed Therapy" and "Open therapy" is just as frequently used counterpart. This particular procedure welcomes a changing audience and is designed to reduce the feeling of isolation, inhibit the inability of conveyance, and allow for a change of atmosphere.

People join therapy for reasons such as believing that they need it on behalf of their loved ones, as a result of having taken someone's advice or upon agreement to the will of an external party such as the government. The general idea behind each arranged session is to ameliorate the condition of the attendees in a healthy fashion. Following this intention, using either form of therapy, the patient's cooperation would mean that they would be able to form bonds with the other participants and better understand the distinctive qualities of others despite the homogeneity of their experiences. The initial shame the patient may have felt or the pain that would have arisen as they recalled the reason for their need for counseling would ultimately feel worth it. Thus, the self-berating factor highlighted in the title would, in this case, bring forth self-restoration.

By coincidence

Some may share their experiences with great contempt, upset at the idea of gaining potential judgment on their experience(s) or the methodology of their coping tactics. A positive outcome in the event of finding someone who relates would be for all involved parties to overcome their self-harming tendencies. Encouraging ephemeral brooding and discussing reparations of the affected parties and those in their lives ostensibly aids in ensuring long-term rectitude. However, psychological healing is only one of the developments in confiding in others on this matter.

Claiming that bodily harm is done for attention is certainly commentary often absent-mindedly made. Socially crafted ideals superimposed on others are frequently heard in the form of these comments: "Why can you not just be happy", "Stop being such an attention seeker! You are such a pick me" or "It's phantom sadness, just get out of your head". Individuals believe that they deserve to have the reason for their actions acknowledged before inevitable judgment befalls them, and that is not incorrect. Psychoanalysis explains the process of self-harm as emotional pressure building, leading to the arising of guilt, and as the subject experiences an overloading of emotions, they engage in self-harm, attaining temporary relief. Depending on the tactics relied on, and the victim's personality, a loop may be formed where distraught follows temporary relief and the process resumes by repeating itself.

Upon the occurrence of confrontation, whereas the subject would normally be tagged as a pariah, common ground is found, and a safe, non-judgmental space where freedom of expression is promoted is formed. The camaraderie conveyed here gives the involved parties a sense of comfort. This deters fear in others tackling related problems as they accept the presence of other members of society like them.

Harming oneself is a way to share a bond with a person but not go beyond a point subconsciously set to maintain the said bond, and harming oneself is a means of dealing with a problem because it's been presumed as the best way to address the situation, are two reasons amongst the multiple identified tactics as to why unprofessional confrontation of such matters may pose to be more dangerous.

The proselytizing of bad behavioral techniques can be seen as the romanticizing and advertising of self-harm after establishing an unconventional friendship, with all involved parties becoming purveyors of misdirected ideals. This is observed in online posts of cuts, where glamourizing the idea of a closeness that comes from sharing a bond made through blood or the lack of mental stability is expressed. According to popular belief, the troubled are always the most beautiful, dark-minded, and mysterious. So, to an extent, it remains unsurprising that main character syndrome, along with the rampant desire to match and surpass societal standards, has people devoted to unnecessary pain and suffering.

In cases where aesthetics are not being chased after, boldly showing off remnants of one's experiences as a sort of battle scar is also a possibility. Be it publicly or privately. Reasons for this approach have been identified as one associating the recovery of their self-infliction with their emotional scars, thus forming a placebo relating their physical healing with the psychological strain that burdens them. Not everyone is so noble as to share the goal of spreading awareness through their cause; some would rather simply be blanketed by the protection of society in a situation where they are looking desperately for ways to keep the company they finally acquired. Firming their resolve to keep hold of it would mean admittance of the goodness in a situation that is more often denied as being good in any way- denial of desirables and self-harm. The juxtaposition here may now be that despite the intentional warping of one's mindset, they are no longer lonely; hence, the victim believes they have found a semblance of a better life.

Psychology pertaining to shame

Stimulation resulting from a negative emotion is more easily neurologically interpreted, and information from this is better absorbed than if it had been positive. Thus, spending even the littlest amount of time consumed by negativity could worsen one's mood by a stupendous amount.

There have been mentions of a person's temperament also related to the harboring of negativity. This is understandable, as inclinations to higher stimulation by certain subjects depend on an individual's behavioral traits. Those deemed socialites have a different temperament from those who withdraw from society- the introverted. Each is different but without fault.

Reification is a term coined to describe the fillers formed by the human brain upon observing an empty space. Inadvertently replacing this empty space with shapes or going as far as corporealizing concepts and ideas.

What is the affiliation between our temperaments and reification? The basis of stimulation relies exclusively on one's perspective of the stimulant. Filling a void with what one believes best fits depends solely on the mind that imagines the initially unincorporated addition.

Our language's lack of proper interpretation concerning psychological terminologies led us to turn a blind eye to the idea of shame being a recurrent element in this field until a certain point in history. After all, defining a word that does not exist is impossible.

A construct had been established and broken whereby guilt (previously thought to be the predominating factor for self-construction) was discovered to be but a factor of reification that each person bears, along with its formerly overlooked partner- shame. The passing of time, coupled with "deeper delving" into the psychology behind guilt, brought about a series of theories revealing that subcategorizations have only been created because of shame. We ostracize and isolate those who are different due to inconsistencies in our inner security and an incessantly nurtured inferiority complex.

Repressing our emotions for so long has led us to not fully understand them. However, regardless of the outcome, if the catalyst of change is shame, it signifies that personal perception and personality building heavily depend on the negativity stemming from shame. How one truly views oneself is exposed, and as a result, one's interaction with others may be disrupted, and progress in bettering oneself could be nullified. Hence, a conscious effort to revitalize the mind is made so that it does not feel alienated in these moments. Adaptation allows us to embrace threatened dignity, the aforementioned shame, our deteriorated self-esteem, the bone-crushing insecurities, our crippling self-perception and perpetual self-doubt. To love and accept them all. But that's easier said than done.

The underlying complexes followed by shame still, in principle, have the same effect on us and are still revealed by natural physical exhibitions such as the down turning of lips, intensity of blushing (depending on complexion), etc. Guilt and shame are fundamentally alike, with no true differentiations between them besides psychoanalytic logistics in the case of interpretation. This doesn't mean that guilt does not exist. It's simply a word existing for the sake of better understanding the process we undergo when faced with shame.

Guidance by science for a proper depiction of the workings of the mind in parallel with an evaluation of self-worth has been in our favor up until this point. As through these, projects promoting self-affirmation and affection have knowingly spread. These projects abash internalized hatred as it leads to psychopathy. Additionally, the masses are constantly advised to deter them from being mercilessly contemptuous and to instead (once conscious of the problems they face) seek help when targeting them head-on.

Just to highlight the importance of guilt, an fMRI scan (functional magnetic resonance imaging scan) compared emotions and areas of the brain that resonated with how one assesses oneself when dealing with independent tasks responded, namely- the paracingulate dorsomedial prefrontal cortex. The emotion guilt was discovered to be associated with the sensory-motor cortex, dorso-lateral prefrontal cortex (dlPFC), and the posterior cingulate cortex, and share an abode in the hippocampus and midbrain with shame. However, the latter is associated with the ventro-lateral prefrontal cortex (vlPFC). This has made finding the distinctions between guilt and embarrassment difficult. Proof from an fMRI study that a link exists between neural responses related to guilt and memory due to the involvement of the hippocampus and the amygdala.

Car crashes and other external sources of harm

Human beings have the inherent ability to stay committed to diversification while simultaneously embracing homogeneity. This is the reason for the widespread presence of actions that are stated to be heading these projects.

Based on data accumulated by the World Health Organization (WHO), suicide and intentional self-harm rates have gone down by nearly half since its first recordings back in

1969, albeit it is still prevalent. The reasons for this have been and will continue to be mentioned in detail in this capstone project.

Results from studies revealed that the mortality rate of self-harm-related cases rounded up to a quarter of the participants. A quarter of the mass accounted for does not mean all cases were recorded. That is the very point of me having put together this study. To shed light on the already seemingly known matter. Half-heartedly dealing with subjects so closely tied to a person's life (most especially on a neurological level) would be no different from proclaiming that you are only half willing to keep them alive.

Causative factors include depressed or anxious moods, disturbed sleep, poor concentration, and bad impulse control, coupled with external influence from their living regions and societal instigations- all of which may impair cognitive and psychomotor function and thereby impair a person's drive. In this case, it is impairing their ability to drive. The desire to (like others) feel among and be accepted by society; to feel heard, but unsure how to express their situation. Thinking on behalf of others and believing that others would be best without them are more reasons for their line of action.

However, why highlight car crashes? By random selection. Although, one may automatically think of drugs and flesh cutting when the topic of self-harm is brought up, and rightly so, as it is most looked to. Studies show a lack of a difference in preferred modes of harm over the years, all harmful tactics steadily maintaining their rank, either decreasing or increasing in rate depending on the time of the year or the year itself. According to gender, repetition rates have increased in males but have decreased in females, and while fewer males look to self-harm, more females do.

Universality stands to be a term describing a stance one has in favor of something that the public supports. The majority hold a universality on the need for self-berating. Be it consciously or subconsciously. Ultimately, is there another way? Is it so ingrained in our way of thinking that the customary approach to the fear of being sentenced to unhappiness equivalent to the happiness felt is met by an onslaught of internalized and externalized abuse as some sort of universal equilibrium?

Unlike in previous categories, the aftermath of the actions taken by self-berating in this category is not beneficial to the subject. If one weighs the pros and cons of different acts of self-bearing, some will prove to be more helpful than others but still undeniably, subtly harmful. If the choice to endanger oneself is consciously made and higher efficacy noticeably comes with admonishing one's actions or decisions, where would they then draw the line? Is their life worth the risk? Are they just playing it safe and shying away from proper confrontation on the matter at hand? How far will they get with their chosen mindset? Are they not worth saving from assault? Is this really the best and or quickest approach?

A plethora of questions tend to go over the victims' heads, proving that advised expert consultation is to be sought to aid them in negating from relying on supposedly self-saving techniques with a lack of discretion.

Final Project Overview

1. To bring awareness to overlooked detrimental habits society buds in each passing generation.
2. To gauge the effect of the normalization of some forms of self-harm
3. To enlist the pros and cons of relying on self-harm for the sake of personal reparations.
4. To note reasons as to why they are looked to even with their disadvantages being starkly more than their potential advantages.
5. To provide coverage on methodologies that should be sought out if one cannot break these self-harming coded habits.

Research Summary

1. I thoroughly scanned through articles to attain vital information correlating with my selected topic of discussion.
2. Key points were narrowed down for optimal understanding.
3. I brought to light documented incidents and scouted through publicly stated convictions on why self-harm is sought out for the sake of self-betterment
4. I studied the topic's dichotomy, listing out supporting and countering points.
5. I concluded by highlighting the undeniable dangers revolving around these innate or acquired socially supported habits and provided a lifespan treatment approach

Project Implementation Summary

1. I ensured that the intensive research would allow for the results shown in my project to correspond with the narrative of my many hypotheses.
2. Opinions in the form of brief questionings on numerous people both living in my vicinity and online were personally acquired to solidify possible determining factors of self-harm and the individual importance of self-growth
3. I also compiled and assimilated data.
4. I outlined responsibilities that fall on the masses for bearing our shared ideologies.

Project Timetable

Week 1: Establish a topic worth discussing and note down the prospective topics' definition, scope, and rationale.

Week 2: Ascertain the topic and confirm its scope.

Week 3: Gather related information on the topic for proper elucidation.

Week 4: Sort through the complexities that form the topic.

Week 5-6: Make a rough draft.

Week 7: Compare the previously attained data with new recordings from previously cited sources.

Week 8: Proofread and finalize the project and ensure that necessary edits are made.

Project Analysis and Evaluation

The requirements for properly assessing the estimated rates of various methods of self-harm were met, measured, and compared.

Recommendations

At times, progress remains underappreciated due to not reaching one's desired goal. Expressing one's disappointment in oneself is then done through bodily harm as one interprets one's progress as a failure. In moments of subjective wrongdoing, the subject may also inflict quick punishment upon themselves. Believing it to be equivalent to the turning over of a new leaf (insinuating that one has paid for their wrong doings). Mind though, that temperaments should be highly considered when seeking the benefits of putting yourself in harm's way for the sake of success after allure is such a thing as masochism.

All aforementioned underlying ideologies of self-harm will not be mentioned to avoid redundant repetition but said etiologies should be referenced to finalize the satisfaction leading up to purposeful self-violation.

Treatment implementation works towards having the public cast aside the belief that one's rambunctious temperament is the sole cause of self-harm. Consideration for the victims after better insight could be achieved by relaying points this project discusses in detail as educational seminars or online segments. This method of treatment excludes neither the mass nor the victims in question. As for direct treatment, psychiatric referral as a prophylaxis against fatal outcomes is advisable.

Rather than taking an evaluative or judgmental stance, we can respond to those who self-injure with compassion, recognizing that they are trying to manage extreme emotional strain. We can open lines of communication about NSSI and question adolescents in our care on whether they have ever seen or experienced NSSI.

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If the subjects find their actions contradict their intentions, would their line of action change? As Blind sighted selfishness when acting as a sacrificial lamb on behalf of others, believing that conditions would turn out best with the subject's absence is a decision not often appreciated, with involved parties usually preferring to engage in proper communication or doubting the sustainability of one happiness due to the longevity of it. In short, worrying that shortcomings may be on their way because one may have been happy for too long.

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