Self-Efficacy: I Believe I Can Fly (R. Kelly)



Self-Efficacy is our belief that we have what it takes, the power to meet life's challenges competently. We recognize are limits, can control varied situations in use of good choices.

History teaches us that Aristole's expression of beauty (Tenets of beauty) encompassed an objects ability to deflect beauty retains order, symmetry and an unquestionable stability rendering it harmonious and complete. It becomes an "Organic Whole" which must remain linked together. If one piece falters or is altered it loses functionality and 'beauty.' This would be exemplary of a 'complete person.' One without fear(s) of living, loving, or learning. One who evolves from childhood into adulthood as the normal sense of the 'greatest good.'

A porcelain doll is a solid piece until it gains a chip or breakage. It is not longer a permanent thing of beauty for oogling. A model who undergoes facial surgery from an accident or incident may lose his or her picturesque beauty and found no-longer to be a functional element in modeling. Yet, self-efficacy enables us to redirect our paths, in pure beauty of thought, toward alternative means to secure ones path as a body specific model or simply purchasing a replacement doll.

This is not to suggest that 'beauty' is a matter of looks, but much more a matter of person. The mind is the center of focus and survival inside self-efficacy and the psycho socio-pathic mean by which one becomes self-confident in recognition of one's limitations in lieu of expectations. A successful model substitutes facial recognition for biological trade-offs. As in task oriented life, we proceed using our affirmed talents, creative senses, and education for duties which befit our abilities.

In 1977 Albert Bandura proposed the notion of "Self-efficacy" as a means by which we as people learn to 'act' in ways necessary to reach specific goals. We believe that we have the ability, the 'what it takes' to succeed in situations or to accomplish tasks. This since has became a "social cognitive theory" which suggests that we observe and learn that which develops our personalities. We take in subconsciously ours and others actions against reactions as external matter and formulate our self- perception(s) through which becomes (ferment) our chosen personas. The deep-seeded ability to use situations (situational approach) to determine our personal feelings of encouragement or discouragement ferment our behavior and hence self-efficacy evolvement.

Have you ever heard someone make use of the phrase, "portrait of beauty" or state that someone is a woman of great "pulchritude?" To be present and denoted as such others take

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on the external exploration of him or her to discover what about their person would bring about such a deep-seeded almost emotional depiction of a seemingly 'simple' man or woman. We first must affirm whether this observation is grounded in philosophical knowledge that embodies the aesthetic, personal, and cultural fit for physical and emotional attractiveness as Aristole proposed.

Esthetics are the most common perception regarding beauty, however, in wisdom and aging is the uptake of inner beauty. A glow perceived through conversation, acts of kindness, knowledge and confidence. These attributes all come from assurance within a considerably complete person. It isn't arrogance, but an expressed ability to handle and adjust for those task which compliment learned spiritual, educational, or natural behaviors. Beauty is in the eyes of the beholder as they determine it is expressed through verbation and the actions of others daily, in varied states of opposition, loss, or even honor. It is their behavior, state of mind, social persuasion, power source, discernment, and determinant use that denote individual beauty. This then "beautiful being" is one which built high self-efficacy. As low self-efficacy renders a person unable and ill-equipped to handle difficult, threatening, and challenging situational tasks and a lot less attractive (beautiful).

Introspection along with the interpretation of how others preceive us formulates our interpretation of self. This is a learned self-concept and perspective in-road of self-efficacy. Though naturally unrealized, SE grants us the wisdom to grow and against all odds (opposition) move forward in life as our ability to apply this innate sense becomes a natural 'thing' to be mastered. It is our motivation, emotional control(s), rate of persistence, and our actions influencing outcomes that make us 'whole' as a person once stated for instance as a "Woman of great pulchiritude...," in a unisex sense.

It is most believable that freaks of nature, those whose social learning skills, emotional in-stability impair their human functionality, are full of self-doubt and incapable of full use of self -efficacy skill set. However, in an unfamous book "Nobody's Fool" we find the biographical sketch of historical entertainer Schlitzie, a freak of sort, work-life in review.

Schlitzie is a Bronx, NY native who was sold to a Mr Mills by his mother Mrs. Metz for a sideshow circus business under a five year contract. Assuming her top bunk, Schlitzie realized fate taken her from the comfort of home and onto life of a slickster with other "freaks" of nature. Their natural bodies each held some obstruction that render them abnormal and further marketable for sideshow acts. She was of little words and no real education as her comments surrounded doing dishes at the 'cookhouse', doing laundry for the 'ride boys' or that she was born 'wild' in the Australian outback.

Taught to play a tune on a small guitar and being a woman of few words left an open door to rude inferences such as freak, moron, or cretin freely blurted from the crowds. The text mentions once she was infantile in mind seemingly as excitement drawn from his mothers bringing her favorite dish to eat from to a show where she was caged for audience view. She

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was ashamed, had made an agreement for money and he was left with the comfort of new strangers as friends who understood his emotional state better than anyone.

None the less, Schlitzie traveled and worked for more than one road manager burdened with crowds and deceptive circus acts. He liked redhots and its suggested Lager for which it is said she'd done advertisements for Schlitz Beer. There are short film footage which documents his honest existence and simple acts. The she who was really a he, was said to have lived until age 70 as occupation "side show freak" under the care of Ted Metz and later George Surtees after his mothers death.

I am certain that most of you question the rationalization in use of the story about a "social freak" named Schlitzie who was a trained circus actor thoughout his life, but, lets first realize that he too was a person, employee and held the ability to, most importantly 'learn.' Though not sophisticated, people 'paid' to see him for humor and his sense of dumb. He was an abused, used, man obliged his captures without much fuss. He adapted most of his life for others, learned about likes and dislikes, and formed friendships. Even this sub-cultured person utilized the 'self-efficacy' skill to evolve and survive during his lifetime. He had to withstand force, complete tasks, learn new game for his artform confidently perservering. Thinking and responding each time, each day. His limitation did not limit his access to learn specific skills, travel, nor absorb some of the social interest of the 'normal' others the 'beauty' inferred despite the intentional harm as an outcast.

Schlitzie probably wasn't the first to exhibit SE characteristics though an original freak. In 2017, we were flung into fantasy romance with "The Shape of Water" during which a cleaning woman falls in love with a humanoid amphibian creature. Her perception of love leads her to believe she can rescue him from the captured state inside a secret government lab. It is her emotions overwhelming her realistic senses as love tends to do. Yet, she watches and attaches to the human spirited wrongs and lonely hearts latch onto. Learning his mind seemingly and substituting normal inferred emotions, food, and desire for freedom of caged animals just as she escaped from the dramatic, damper of the basement where she worked. This creature a stated 'intricate beautiful thing.'

SE gives her the determination and commitment against illusionary love to help him escape to a free safer territory. Her friends provide the extension of 'social persuasion' as encouragement and support for her success. And, she accepts the challenge of helping the beast escape using her lowly post inside of the task of planning, maneuvering and manipulating to accomplish this feat.

The question then arises as to your valuation of Bandura's Self-Efficacy theory as rationalized in active exemplary use throughout this article. It is a notable pattern of behavior we utilized without understanding in action of thought(s) how we come to conclusions, shift direction, or even evaluate our own abilities as varied tasks or difficulty present. As best said by Napoleon Bonaparte, **"Until you spread your wings, you'll have no idea how far you can fly."**

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