



MALLA REDDY COLLEGE OF ENGINEERING & TECHNOLOGY

(Autonomous Institution – UGC, Govt. of India)

Sponsored by CMR Educational Society

(Affiliated to JNTU, Hyderabad, Approved by AICTE - Accredited by NBA & NAAC – 'A' Grade - ISO 9001:2015 Certified)

Maisammaguda, Dhulapally (Post Via Hakimpet), Secunderabad – 500100, Telangana State, India.

Contact Number: 040-23792146/64634237, E-Mail ID: mrcet2004@gmail.com, website: www.mrcet.ac.in

MASTER OF TECHNOLOGY COMPUTER SCIENCE AND ENGINEERING

COURSE STRUCTURE AND SYLLABUS

(Batches admitted from the academic year 2022 - 2023)

Note: The regulations hereunder are subject to amendments as may be made by the Academic Council of the College from time to time. Any or all such amendments will be effective from such date and to such batches of candidates (including those already pursuing the program) as may be decided by the Academic Council.

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VISION

- ❖ To acknowledge quality education and instill high patterns of discipline making and the students technology superior and ethically strong which involves the improvement in the quality of life in human race Mission

MISSION

- ❖ To achieve and impart holistic technical education using the best infrastructure, outstanding technical and teaching expertise to establish the students into competent and confident engineers.
- ❖ Evolving the center of excellence through creative and innovative teaching learning practices for promoting academic achievement to produce internationally accepted competitive and world class professionals.

PROGRAM EDUCATIONAL OBJECTIVES (PEOs)

- PE01:** To provide an environment that gives hands on experience in Modeling, Designing, Implementing, and evaluating various software development concepts, processes and products.
- PE02:** To afford graduates with both fundamental and advanced knowledge which prepares them to possess integrated and ethical behavior as an individual, team member and a leader to handle diverse career paths.
- PE03:** To produce high quality graduates to design and implement solutions for rapidly changing computing and information system problems and to encourage lifelong learning to adapt innovation.

PROGRAM OUTCOMES (POs)

PO1: RESEARCH SKILLS

An ability to independently carry out research I investigation and development work to solve practical problems.

PO2: SOFT SKILLS

Ability to write and present a substantial technical report/ document.

PO3: SCHOLAR SHIP OF KNOWLEDGE

Students should be able to demonstrate a degree of mastery over the area as per the specialization of the program at a level higher than the relevant bachelor program.

PO4: PROBLEM SOLVING

Apply the knowledge of engineering principles to develop software systems,

products and processes thus to solve real world multifaceted problems.

POS5: COLLABORATIVE AND MULTIDISCIPLINARY WORK

Posses knowledge and understand group dynamics, collaborate and contribute in the design, development and conducting experiments, procedures and technical skills necessary for multidisciplinary engineering exploration to solve societal problems and environmental contexts for sustainable development."

PO6: ETHICAL PRACTICES AND SOCIAL RESPONSIBILITY

Acquire professional and intellectual integrity, professional code of conduct, ethics of research and scholarship, consideration of the impact of research outcomes on professional practices and to be responsible in contributing for the sustainable development of the society.

PROGRAM SPECIFIC OUTCOMES (PSOs)

PSO1: DEVELOPMENT AND ASSESSMENTSKILLS:

Ability to Design, Develop and Analyze software development tools, processes and systems using formal methods in applying problem solving skills and be employable in product or service oriented Industry.

PSO2: RESEARCH & DEVELOPMENT& INNOVATION SKILLS:

Ability to take up effectively the challenges in higher Studies, Research & Development, and Entrepreneurship in the modern high speed computing environment.

M.Tech – I Year – I Sem
(R20DHS01) Audit Course I - Value Education

UNIT I:

Values and self-development

Social values and individual attitudes, Work ethics, Indian vision of humanism, Moral and non- moral valuation. Standards and principles, Value judgments

UNIT II:

Importance of cultivation of values

Sense of duty, Devotion, Self-reliance, Confidence, Concentration, Truthfulness, Cleanliness, Honesty, Humanity. Power of faith, National Unity, Patriotism, Love for nature, Discipline

UNIT III:

Personality and Behavior Development

Soul and Scientific attitude, Positive Thinking, Integrity and discipline, Punctuality, Love and Kindness ,Avoid fault Thinking, Free from anger, Dignity of labour, Universal brotherhood and religious tolerance, True friendship, Happiness Vs suffering, love for truth, Aware of self-destructive habits, Association and Cooperation, Doing best for saving nature

UNIT IV:

Character and Competence

Holy books vs Blind faith, Self-management and Good health, Science of reincarnation, Equality, Nonviolence ,Humility, Role of Women, All religions and same message, Mind your Mind, Self-control, Honesty, Studying effectively

TEXT BOOKS:

1. Chakroborty, S.K. “Values and Ethics for organizations Theory and practice”, Oxford University Press, New Delhi

INDEX

UNIT NO	Name of the Topic	Page No
I	<u>Values and self-development</u>	1
	Social values and individual attitudes	1
	Work ethics	6
	Indian vision of humanism	9
	Moral and non- moral valuation.	13
	Standards and principles	14
	Value judgments	16
II	<u>Importance of cultivation of values</u>	21
	Sense of duty	21
	Self-reliance	22
	Confidence	27
	Concentration	28
	Truthfulness	32
	Cleanliness	32
	Honesty	33
	Humanity	35
	Power of faith	36
	National Unity	39
	Patriotism	40
	Love for nature	42
	Discipline	44
III	<u>Personality and Behavior Development</u>	47
	Soul and Scientific attitude	47
	Positive Thinking	50
	Integrity and discipline	51
	Punctuality	54
	Love and Kindness	56
	Avoid fault Thinking	59
	Free from anger	61
	Dignity of labour	65
	Universal brotherhood and religious tolerance	66
	True friendship	67
	Happiness Vs suffering	68
	love for truth	70
	Aware of self-destructive habits	77
	Association and Cooperation	78
	Doing best for saving nature	84
IV	<u>Character and Competence</u>	87
	Holy books vs Blind faith	87
	Self-management and Good health	90
	Science of reincarnation	94
	Equality	99
	Nonviolence	102
	Humility	104
	Role of Women	105

	All religions and same message	106
	Mind your Mind	119
	Self-control	124
	Honesty	126
	Studying effectively	128

UNIT-I

Values and self-development

Social values and individual attitudes

Social Value

The function of extension is to bring about desirable changes in the behaviour of people. The overt behaviour or what we call as action is based on attitude. Unlike action, attitude cannot be seen. They can only be inferred by way of tendency to act or react positively or negatively to some stimuli. These tendencies or attitudes in turn are based upon individual's values.

Socio-psychological determinants of values

People will be eager to change and many times they accept changes, when changes give prestige to them and/or increase their socio-economic changes. Though change is common every individual will not accept changes. Only some individuals accept the changes. An analysis of factors that influences the changes were studied by Reddy (1987). They are caste of the individual, age, possession of land and type of tenure, wealth and economic position, hard work and physical stamina, personal characteristics like truthfulness, honesty, reliability etc. These factors have obvious implications in the introduction of improved practices.

Type of Values

Value may be classified in different ways. Fraenkel (1976) classified as:

Moral Value	deciding particular alternative as better than other because of its just or more humane
Real value	deciding based on real worth in terms of legal, aesthetic, etc.
Market value	based on how much can be paid - value in terms of price
Personal value	based on ones likes and preferences over things of similar nature
Instrumental Value	based on some standards that help us to achieve or acquire other values

Spranger classified as

Theoretical value	expressed in the urge for discovery of truth
Economic value	based on the criterion of usefulness
Aesthetic value	based around form and harmony
Social value	referring to interest of people on others
Political value	central round power
Religious value	meaning thereby a mystic sense of utility

Major values prevailing

1. Importance of described status

Status of individual in a group is decided by the group to which he belongs. There is an established order of hierarchy of casts in Indian society.

2. Recognition of inequality

Still exists on caste basis

3. Patrilineal tendency

Eldest male member of the family has supreme power and tends to act automatically

4. Status of women

Though there is tendency to give greater respect they are still inferior to men.

5. Charity

There is religious significance and approval for giving of alms. A person with a charitable disposition is respected.

6. Tendency of non-violence

Killing of animals except for the purpose of food is considered to be immoral. It sometimes brings conflict.

7. Respect to old age and elders

They are generally given respect and recognition.

8. Religious attitude

People in rural areas are religious. Desired new values

Desired new values

1. Equal status to all.

2. Modification in marriage norms - (education on intercaste marriage)

3. Charitable disposition

a. Donation irrespective of the eligibility of vagrants to be avoided and channelised to the needy and welfare institutions.

4. Attitude to non-violence

5. Non violence is to be rationalized. Animal spoiling food crops should be prohibited.

6. Respect for the elders and old and due consideration for the younger generation.

7. Religion and technology

Along with faith in religion, people have to develop faith in science and technology.

Some of the values found out in farmers are:

1. Profitability and productivity preference were the highest ranked values for the adoption of improved practices.

2. Scienticism was the lowest ranked value for farming. Various studies suggested that Indian farmers are profit-minded. They aim for higher profit and greater productivity.

Role of Values of Agricultural Extension

We have already seen that culture of the people is changing and it is dynamic. The development workers or extension workers are the major strongest forces to bring changes in the culture of rural India. In fact community development programmes are the promotion of cultural changes among rural people towards desired goals. Accepted on that irrespective of the involvement of extension workers the changes happen. But the

desired changes in the direction deemed desirable by the government in the rural society only when extension workers are involved the change agents.

Scientific understanding of culture of people among whom extension work operate helps the effective functioning by these workers. This is particularly significant in countries like India. For instance, piggery is not introduced in Muslim areas, poultry farming in Brahmin areas, and the like. Thus, the study on caste structure would reveal certain types of improvements of change.

Religious festivals and other local functions form important part of village life. Extension workers can look upon these festivals and meals as potentially useful for technology transfer through exhibition, demonstration, etc.

It is generalised that greater success may be anticipated when a new improved practice is introduced in familiar terms something that is already present in the culture. Change is more likely to occur where there is lack of adjustment. For example when village fields are wiped out by flood or fire, that would be the right opportunity to introduce a technology. Several model villages and model settlements have been established with little resistance on the part of people under such conditions. The point is not such calamities are desirable, but when they happen the full advantage can be taken up for development. Some of the recent high yielding varieties of wheat and rice could not make head way due to the colour of the wheat which is not liked by the buyers, poor cooking quality etc. When the extension workers bring this to the researcher's knowledge the researcher would evolve new varieties which do not have these drawbacks. This is a good example of how the value factor can influence both the extension worker and researcher.

Attitude

Attitudes involve some knowledge of a situation. However, the essential aspect of the attitude is found in the fact that some characteristic feeling or emotion is experienced and, as we would accordingly expect, some definite tendency to action is associated. Subjectively, then, the important factor is the feeling or emotion. Objectively it is the response, or at least the tendency to respond. Attitudes are important determinants of behaviour. If we are to change them we must change the emotional components. All part has defined attitude as a mental and neutral state of readiness organized through experience, exerting a directive or dynamic influence upon the individual's response to all objects with which it is related.

A farmer may vote for a particular political party because he has been brought up to believe that it is "right" party. In the course of experience he may learn some thing about the policies of that party. In that case his attitude will probably change. As a result, he may be expected to vote in a different way. Knowledge, attitude and behaviour are then very closely linked.

Measuring attitudes

Attitude scales: It is meant for scientific studies. Scales have been developed for measuring a great number of attitudes. Each scale consists of a group of statements related to a particular attitude. Some scales ask the person to respond by indicating whether he agrees or disagrees with each statement. Other scales ask the person to specify the degree of his agreement with a statement. The degree of agreement will be given predetermined values.

Public opinion poll: A large number of people are asked only a question or two because they don't have much time to respond too many items.

There are two major problems in public opinion poll (i) wording of questions and (ii) sampling.

For the poll be accurate, the sample must be representative. For this we have to use stratified sampling. In stratified sampling, the polling agencies set quotas for certain categories of people based on Census data. The most common categories are age, sex, socioeconomic status, and geographical region, all of which are known to influence opinions. By seeing to it that the quotas in the sample are in proportion to the categories in the general population, the sample is made more representative.

Attitude change

Well established attitudes tend to be resistant to change, but others may be more amenable to change. Attitudes can be changed by a variety of ways. Some of the ways of attitude change are as follows.

1. By obtaining new information from other people and mass media, resulting in changes in cognitive component of a person's attitudes.
2. Attitudes may change through direct experience.
3. Attitudes may change through legislation.
4. Since person's attitudes are anchored in his membership group and reference groups,

one way to change the attitude is to modify one or the other.

5. Attitude change differs with reference to the situation also.

Factors influencing the development of attitudes

I. Maturation

The young child has only a very limited capacity for understanding the world about him and he is consequently incapable of forming attitudes about remote, or complex, or abstract things or problems.

At about a mental age of twelve years the child begins to understand abstract terms such as pity and justice, and his capacity for both inductive and deductive reasoning shows a marked and continuous increase during adolescence. As a result of this growth in capacity, he becomes able to understand and react to more abstract and more generalized propositions, ideas and ideals. At the age of four or five years, three characteristics especially deserve mention. These are curiosity, contra-suggestibility, and independence. The child at this age is likely to express his curiosity by asking an endless series of questions.

Adolescence is marked especially by the maturation of sex emotions and by the development of altruism and co-operativeness. These in large measure furnish the basis for the formation of attitudes that differentiate adults from children. Boys at the age of twelve years may have a distant interest in girls and they may even have crushes on particular girls, but their interest is quite different from what it will be some years later.

2. Physical factors Clinical psychologists have generally recognized that physical health and vitality are important factors in determining adjustment, and frequently it has been found that malnutrition or disease or accidents have interfered so seriously with normal development that serious behaviour disturbances have followed.

3. Home influences

It is generally accepted that attitudes are determined largely by social environmental and that home influences are especially important.

4. The Social Environment

The home environment is of primary importance in the formation of early attitudes, but friends, associates and the general social environment come to have an increasing influence as the child grows older has wider social contacts.

5. Government

The form of the government seems to be an important factor in determining attitudes both towards government itself and towards other things.

6. Movie pictures

Attendance at movie pictures constitutes another important possible influence in determination of attitudes. Thurston concluded that films definitely change social attitudes, although only about 10 per cent of the attitudes studied seemed to be affected by movie attendance.

7. The Teacher

Brown asked 300 graduate and undergraduate students in educational sociology to evaluate the various factors in their school experience that had been influential in the formation of personality and character traits. According to their judgement, the personalities of their teachers had been the most important single factor, 65.3 per cent thought this influence had been good, but 33.3 per cent thought it had been unfavourable. Only about 10 per cent did not consider, the teacher's influence is important.

8. The Curriculum

Thorndike asked 155 teachers to rate eleven subjects and activities on the basis of what they considered the value of these to be or the training of character. Teaching has the highest rank, but athletic sports come next. English literature and history have the best ranks for the regular school subjects; mathematics and foreign languages are ranked much lower. This indicates that, in the opinion of this group of teachers, literature and the social sciences have more influence than other subjects on the determination of attitudes. This seems a reasonable view and it suggests that the units of work and the readings in these areas should be selected with particular reference to their probable influence on the attitudes formed by the students.

9. Teaching Methods

One of the categories in Brown's study was "manner of presentation" of subject matter. This was judged to have a favourable effect by 8.0 per cent of the students and an unfavourable effect by 17.7 percent.

Development of Attitude

Attitudes are not mere accidents of individual experience. They result from day- today living in home, in school, and in the community. Whatever attitude children develop can be traced, in part atleast, to the effect upon them, of teacher precept and example. The challenge to teacher is that of helping the learner retain his identity, develop his individuality and absorb a background of democratic culture. Theoretically all education is aimed at helping learners develop to the full extent of their ability and those attitudes that fit them for living constructively in a democratic society.

Attitudes are formed without direction and also by direction as the result of careful planning by a person or persons who desire to encourage the development of certain attitudes in others. One function of school is that of stimulating young people towards acquisition of attitudes that are individually and socially desirable. It is through initiation, emotional experience and deliberate efforts on the part of the individual himself, teacher, and other and new attitudes arise.

Child is a great initiator and builds its most of attitudes in that way. Adolescent develops attitude by his enlarging adjustment problems with expanding groups. The environment to which he is exposed influences the attitude either desirable or undesirably. Radio, television, film and printed matter contribute to the attitude development. Thus, there are so many factors that influence the adults to develop attitudes.

Work Ethics

Types of Ethics

1. Professionalism: Professionalism isn't just a set of appearances-neatness, good grooming, "shop talk" and the like. Nor is it just technical skill; many technically skilled people are not really professional.

Professionalism defined by who you are(inner character), what you do (behavior exhibited) and how others perceive you (image projected) to be professional needs a strong work ethics.

2. Definition of Ethics: Work ethics are a set of standards and rules that are required by an individual by an individual for satisfactory work performance.

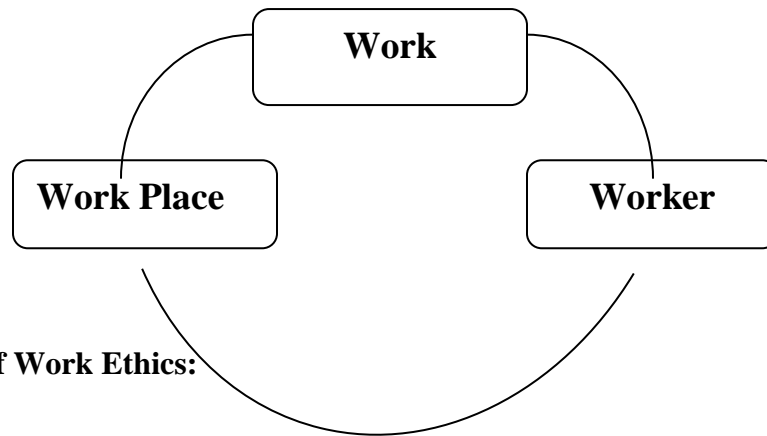
Work ethics have two types:

1. Personal(i.e. Sincerity, respect for the job, regularity, punctuality, serioiusness)
2. Specific to a work situation

Keeping certain information confidential

Maintaining cordial relation with clients and agencies

Being prepared to take up new tasks



3.Characteristics of Work Ethics:

- 1.Attendance
2. Character
3. Team Work
4. Appearance
5. Attitude
6. Productivity
7. Organizational Skills
8. Communication Skills
9. Coooperation
10. Respect

1. Attendance: Attendance often have a large impact on individual and team success.

Absenteeism can also profoundly impact job performance and retention.

How to Maintain Good Attendance

- Make work a high priority
- Know your Schedule
- Make use of an alarm clock
- Get enough sleep
- Arrange your transportation
- Inform your supervisor of an absence

2. Character:

- Loyalty
- Honesty
- Trustworthiness
- Dependability
- Reliability
- Initiative
- Self-discipline
- Self-responsibility

3.Team Work

- Respecting the rights of others
- Being a team worker
- Being cooperative
- Being assertive
- Displaying a customer service attitude
- Seeking opportunities for continuous learning
- Demonstrating mannerly behavior
- Respecting confidentiality

4. Appearance

“A person makes their first impression of someone in three seconds.”

- Dress Appropriately
- Personal hygiene
- Good manners

5. Attitude

- Demonstrating a positive attitude
- Appearing self confident
- Having realistic expectations for self

6. Productivity

- Following safety procedures
- Conserving materials
- Keeping the work area neat and clean
- Following directions properly

7. Organizational Skills

- Preparing for assignments at home
- Prioritize-whats most important?
- Set timetables-list what you have achieved and what is still pending
- Spend time wisely

8. Communication Skills

- Verbal or nonverbal must be clear
- To the point
- Empathetic
- We must always treat others as we would like others to treat us

9. Cooperation

- Developing good working relationships
- Following the chain of command
- Good at conflict management
- Being a good problem solver

10. Respect

- Work to the best of your ability
- Do what's asked the first time
- Accept and acknowledge an individual's talents and knowledge

Indian vision of humanism

Introduction :

Humanism considers man as the measure of all things and keeps man at the centre. It is a programme directed towards the realization of the inherent potentialities of man and is concerned with development welfare and happiness of man. Humanism is committed to the values of life and continues to be unrelenting quest for truth. In the East, unlike in the West, humanism has not been developed as a system but the traces of humanism could be discerned. Despite the differences from the western tradition, the trends of humanism such as human dignity, human development, human welfare, emphasis on man and his values could also be found in Indian thought. In Western tradition humanism has been distinguished from spiritualism and supernaturalism. We don't find such distinction in Indian Tradition.

Among Indian humanist thinkers one finds two types of humanism. While Jawaharlal Nehru and M.N. Roy etc. support naturalistic humanism, borrowed from the West, M.K. Gandhi and Radhakrishnan follow the Indian brand of humanism coming from the ancient Vedas, the Upaniṣads, and the Bhagavad Gītā. The later is represented by the traditionalist group of Indian philosophers. Therefore, it is their humanism which forms the essential element of Indian philosophy. Although not a part of the orthodox school, the Chāruvākā School of thought can be considered an important philosophical movement within humanism.

Philosophy of Lokāyatās: Lokāyata repudiated the old religion of custom and magic. Nothing needs to be accepted by the individual which is not supported by the evidence of reason. The Lokāyatās or the Chāruvākās who denounced the divine world had a faith on the materialistic world. They had stressed the importance of happiness for which the man is craving for. The Lokāyatās had underlined the need of materialism. Lokāyata means the philosophy of the people and it also implies the philosophy of this worldliness.¹ For them there is no God, no soul and life after death, denied all religions and moral values and cared only for the sensual pleasures. The literal meaning of chāruvākā in Sanskrit is sweet tongued. Cāru means 'sweet' and vak means 'word'. So chāruvākā might mean pleasant words.² Although it lacked a solid, scientific basis, it contained many brilliant ideas which blazed the trail of social advance. It rejected

supernaturalism and divine intervention in human affairs. It helped the people to break free of superstitions and taught them not to hope for happiness in a world

Teachings of Bhagavad Gita:

Bhagavad Gita depicts the world as a scene of an active struggle between good and evil. God is interested in the welfare of mankind. God upholds the dignity of man. Whenever by the abuse of freedom unrighteousness increases and the world get stuck in a rut, he creates himself to lift the world from out of its rut and set it on new tracks. Out of his love he is born again and again to renew the work of creation of a higher plane. Gita contains the actual living truths; it will be suitable to the mentality and helpful to the spiritual needs of our present-day humanity, man is a possessor of freedom and potential to realize good by his conscious effort. Lord Krishna says to Arjuna, “Advēshstā sarvabhūhānām Maithrah karuna eva chah! Nirmamō nirahamkārah samadukha sukha kssah mee!” (He who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain and forgiving is dear to me). Man has to lead a life in which his acts will not be rooted in desire. He has to render his duty in a spirit of desire less action – *niskama karma* – renunciation. The revival of the Gita teachings of Selfless action, surrender, dedicated service and fight against evil, ignorance and injustice has resulted in the release of a large fund of religious energy for social work in the present times.

Upanisads:

Upanisads started as a movement towards the liberation of the individual from the shackles of external authority and excessive conventionalism. According to Upanisads, Life on earth is the means to attain self-perfection. Life is a stage in experiencing spiritual perfection, a step in the passage to the infinite. It is the time for preparing the soul to enter into eternity.⁵ The central theme of the Upanisads is concerned with the humanistic philosophy which is the quest for certainty. The seers of the Upanisads lead the people to the central reality which is of infinite existence, (*sat*) absolute truth (*cit*) and pure delight (*ānanda*). We have to love our neighbor as ourselves because all are one in reality. The moral life is supported by understanding and reason and not of mere sense and instinct. There is need to recognize the ideal prescribed by reason and if the higher moral is not accepted, our life will be one of animal existence without any goal or aim where we are randomly busy, loving and hating, caressing and killing without purpose or reason. The presence of reason is indicative of something higher than nature and requires people to transform their natural existence into a human one with meaning and purpose. It is through reason that man is a part of cosmic reason.

Although in certain aspects Upanisads are steeped in idealism, a healthy recognition of the realities of the material world. The upanisadic thought has shown deep concern to the human life and an abiding faith in the potentialities of human activity. The thought strives towards a fullness of life in a more comprehensible and happier world. It reflects the urge of man towards wholeness, to become something more than mere ‘I’ by merging the transient individuality in the essence of collective humanity in the universe itself.

Buddhist path way of life:

The Buddhist philosophy is basis for humanism. It invoked the feeling of happiness through the *Astanga Marga* and four Noble truths called *ARYA Satyas*. The Buddhist Philosophy has clearly envisages that man can overcome from his problems by leaving behind the desires in hidden. Buddha raised his voice in protest against superstition and unreason. Buddhism resembles positively in its attempt to shift the centre from the worship of God to the

service of man. Buddha does not liberate men, but he teaches them how to liberate themselves as he was liberated himself. He endeavored to rid himself of all legitimate of speculation build from the raw material of experience and assist the spiritual growth of suffering humanity by an honest and unbiased expression of the results of his thought and experience. Buddha explores the possibilities for the conquest of human suffering and misery. He was convinced of the four noble truths, that there is suffering and it has a cause that it can be removed and that there is a way to accomplish this. The first noble truth is concerning the suffering. Buddha has made an appeal to the men who were longing for a way of escape, to resort to Nirvana. Never in this world does hatred cease by hatred – hatred ceases by love. Victory breeds hatred, for the conquered is Unhappy. One may conquer a thousand men in battle; but he who conquers himself is the greatest victor. Let man overcome anger by kindness, evil by good not by birth. Buddhism is humanistic in a sense that it is a religion of love and values. Buddhism represented a progressive world outlook and expressed in its won distorted manner the discontent of the oppressed people and their aspirations for social equality and a better life. It believes in the ability of the individual to achieve ethical goals in this world without non human aid. “Not to do any evil (papa), to cultivate the good (kusala), to purify one’s mind (citta); this the teaching of the Buddha’s.”

Humanistic approach of Jainism:

The ethics of Jainism is humanistic. Jainism held that it was possible for any human being to realize absolute knowledge and attain absolute bliss through the intense human effort. The faith in self-reliance for achieving perfection was an integral part of Jainism. The Jainism teaches claim that the teachings of the Jainas only can stand the scrutiny of reason.⁹The Jainas attached great importance to the five vows – nonviolence (ahimsa), truth (satya), non-stealing which implies not to take anything to which one was not entitled (asteye), celibacy or abstention from self-indulgence (brahmacharya) and non-possession or renunciation (aparigraha). Non-violence was accorded utmost importance among these principles. The three doctrines of Right faith, Right knowledge and Right conduct which were known as three jewels constituted the foundations of Jainism. Jainism believes that man is capable of controlling his own moral life. He can make ethical decisions and find ethical goals without non-human assistance of intervention. Jainism and Buddhism attached great importance to character but not to one’s birth. It believes in the inherent potentialities of all men and their abilities to realize them to become perfect.

The Bhakti Movement and Humanistic reforms:

The Bhakti Movement is remarkable of its kind for the religious unity and for the emancipation of poverty. They have advocated humanism, equality between men and women. They condemned the social evils like casteism and Sati. They have preached the oneness of God. This great humanistic movement of the middle Ages has not only helped the development of a composite Indian culture embracing different linguistic and religious communities but also paved the way for united struggle against feudal oppression.

Humanistic reforms of Ramananda, Kabir, Ravidasa, Tulasidas, Tukaram:

Ramananda made no distinction between Brahmins and members of the degraded castes. He wanted to promote the ideal of inter-dining. He took people as disciples from all the castes including the degraded castes.¹¹Ramananda started a religious renaissance: According to him all men and women are equal. He had Muslims and Hindus as his followers. He had Sudras – the outcaste or untouchables as his disciples. The chief aim of the teaching of Kabir was to find an acceptable means to reconcile the differences between diverse castes and religious communities. Kabir preaches for the harmony, love, understanding of Hindus and Muslims. His concept of

non-violent (ahimsa) society is indicative of a peaceful community living in virtue and goodness. He has set before the world an idea of love and universal brotherhood. Ravidasa criticizes teachings of religion which did not appeal to the human reason. He stands against those religious actions that are contrary to human nature. He opposed Continence, Yogic control, and fasting and termed them as unhumanistic tendencies. His hospitality and service to the poor and needy is worthy to be noted. Lord resides in everybody's hearts is not knowable through rites or performances. Highest expression of religion in life is the service of man. Ravidasa exhorts the people to rise above evils of pride, anger, greed, attachment, jealousy and lust.¹² Tulasidas writing, Ramacarita manasa relating to the life story of Rama stood as a great force in preventing disintegration of the Sanatana Dharma. Tulasidas says that man is responsible for his sorrows and joys in life. He attaches great importance to the man associating with the good and holy. Tukaram attaches utmost importance to character and values. In Tukaram's teachings we find emphasis on the point of no compromise for those who successively wish to follow the path of truth, "Blessed in the world are the compassionate. Their true home is Vaikuntha, but they have come here to serve mankind. They speak no false word, sweet is the speech on their lips, there is room within their hearts. Man has to treat others as ends in themselves but never as means to his own ends. To treat others as his means is to reduce the source of human value and dignity

Philosophy of Indian renaissance humanists Raja Ram Mohan Roy, Dayananda Saraswati, and Swami Vivekananda:

Raja Ram Mohan Roy has totally rejected the dogmas prevalent in Hindu society in regard to their numerous Gods, rituals, the doctrine of rebirth; avatars, their practice of idol worship, animal sacrifices and above all the evil practice of sati prevalent in those days which inhumanly forces widows to commit suicide by plunging into funeral pyres of their husbands. He continues to fight against this evil practice and could be successful in arousing the public opinion through the wide spread campaign. He stands for the granting of equal property rights to women and supported widow remarriage and against child marriages, advocates the women education. Through Brahma Samaj, he opposes the social discrimination and played a great role in quickening the forces of national humanistic regeneration towards progress and freedom. Dayananda Saraswati was one of the leaders of the Indian renaissance humanism. His attack on casteism is most noteworthy. The suffering women folk whose social position is similar to the untouchables also have drawn the attention of Dayananda. He stands for the equal and just treatment of women and his scheme envisages a free and compulsory education for all. Dayananda strives hard for the happiness of man, explores possible human ways for the radical removal of the human suffering. He wants people to live in harmony and co-exist peacefully. He upholds human values and emphasis the need for the regeneration of man and restoration of the cultural values. Swami Vivekananda is one of the greatest humanist thinkers of Indian Renaissance. He criticizes strongly the evil practice of untouchability, the feeling of caste superiority, priest craft and religious tyranny. He prefers to see the people as confirmed atheists rather than as superstitious fools, so it holds good if the mankind become atheist by relying on reason rather than blindly believing in two hundred millions of Gods. Emancipation of women and uplift of the masses are the two important items in Swami Vivekananda's programme of social regeneration of India. He promotes the common interests of people, which can bring justice, honesty, peace and goodness. "The basis of all systems social or political rests upon the goodness of man. No nation is great or good because Parliament enacts this or that, but because its men are great and good." Thus in Indian tradition from Vedas up to the renaissance, certain values directed towards the realization of the inherent potentialities of man and concerned with

development, welfare and happiness of man were cherished and propagated which are humanistic in content and spirit. Of course Indian humanism has not developed as a systematic philosophy with a sound Metaphysics and Epistemology as in the case of western tradition.

Society disseminates values, religion, culture, politics, and economy in an individual. People tend to pick up certain things from societal opinions and the dynamics of life from society. The community disseminates moral values. Moral values are habits and values that provide great importance in a person's life.

Moral and non- moral valuation

Moral values

Moral values hold great significance in an individual's life. The establishment and sustainability of good relationships in society are dependants on moral values. Lack of these values causes misunderstandings and misconceptions among people.

Moral Value Attributes

Moral values hold the same significance across cultures and centuries. However, moral values are center-specific to a particular age or society. With time, specific moral values change. For instance, the ancient times considered women who did not voice their opinions and stayed home as those with ethical-moral values; however, today, practices have evolved.

Society and culture determine moral values. Moral values remain without any change; however, in time, people leave behind their ethics and values. The modern-day generation sees no time in building their character through moral values. It is often forgotten that these values reflect a person's overall attitude and personality.

Role in society

A society holds multiple interactions for which Moral values are highly essential to build relationships. Moral values teach an individual the right and wrong in society. For instance, while talking with elders, one uses reverence, love, and compassion that molds good moral character.

Moral values play the role of peacemaker through conflict resolutions and prevention. It builds good relationships and helps to resolve conflicts. Through the establishment of relations, a society's economy is also established. It conducts smooth trade business transactions among the people of the nation. Thus, in a community blooming with peace sees the improved quality of life and productive development.

Challenges

Society is established through moral values. However, the growth and development of these values remain challenged by interactions and migration from diverse cultures and societies. These interactions dissolve morals leading to the assimilation of multiple or a hybrid culture.

Education and Poverty are the two main challenges to moral values. While school gives a child the option between good and wrong values, Poverty creates vices such as deceit, theft, struggles, and a strive for survival.

Moral values in a student's life

A student's life is a cycle of challenges and changes. As a child grows, he or she imbibes a lot of lessons and moral values. While some may get forgotten, some stick till the rest of life. Therefore, it is highly essential to inculcate moral values in students' lives as their hands lie in the future. Students with ethical values become responsible and accountable people, while those spoiled become a threat to the society or culture.

In short, moral values aid a person to make the right choices and decisions in life. It directs an individual's behavior and makes him or her make clear goals. A person embracing moral values such as loyalty, honesty, compassion, consistency, kindness, reliability, efficiency, courage, and determination, build a better character.

Non-moral value

non-moral standards are standards of etiquette by which we judge manners as good or bad, standards we call the law by which we judge something as legal or illegal, and standards of aesthetics by which we judge art as good or rubbish.

Nonmoral in ethics

1. "Non-moral" actions would be those actions where moral categories (such a right and wrong) cannot be applied (such as matters of fact in scientific descriptions). ... From this point of view, amoral actions would be without concern or intention as to moral consequences.

Non-moral value Judgment

What is the difference between moral and non-moral value judgments. moral value judgments involve moral reasoning whereas non-moral value judgments have nothing to do with morality. moral or non-moral value judgment: it is wrong to kick the cat. moral.

Standards and principles

Ethics refers to the concepts of right and wrong conduct. Furthermore, ethics is basically a branch of philosophy dealing with the issue of morality. Moreover, ethics consist of the rules of behavior. It certainly defines how a person should behave in specific situations. The origin of ethics is old and it started from the Stone Age. Most noteworthy, over the centuries many religions and philosophers have made contributions to ethics.



Branches of Ethics

First of all, comes the descriptive branch of ethics. Descriptive ethics involve what people actually believe to be right or wrong. On the basis of this, the law decides whether certain human actions are acceptable or not. Most noteworthy, the moral principles of society keep changing from time to time. Therefore, descriptive ethics are also known as comparative ethics. This is because; it compares the ethics of past and present as well as ethics of one society and another.

Normative ethics is another important branch of ethics. Moreover, Normative ethics deals with certain norms or set of considerations. Furthermore, these norms or set of considerations dictate how one should act. Therefore, normative ethics sets out the rightness or wrongness of actions or behaviours. Another name for normative ethics is prescriptive ethics. This is because; it has principles which determine whether an action is right or wrong.

Meta-ethics consists of the origin of the ethical concepts themselves. Meta-ethics is not concerned whether an action is good or evil. Rather, meta-ethics questions what morality itself is. Therefore, meta-ethics questions the very essence of goodness or rightness. Most noteworthy, it is a highly abstract way of analyzing ethics.

Applied ethics involves philosophical examination of certain private and public life issues. Furthermore, this examination of issues takes place from a moral standpoint. Moreover, this branch of ethics is very essential for professionals. Also, these professionals belong to different walks of life and include doctors, teachers, administrators, rulers.

Applications of Ethics

Bioethicists deal with the ethical questions that arise in the relationships among life sciences, biotechnology, medicine, politics, and philosophy. Furthermore, Bioethics refers to the study of controversial ethics brought about by advances in biology and medicine.

Ethics also have a significant application in business. Moreover, business ethics examines ethical principles in relation to a business environment.

Military ethics involve the questions regarding the application of ethos of the soldier. Furthermore, military ethics involves the laws of war. Moreover, it also includes the question of justification of initiating military force.

Public sector ethics deals with a set of principles that guide public officials in their service. Furthermore, the public sector involves the morality of decision making. Most noteworthy, it consists of the question of what best serves the public's interests.

Ethics is certainly one of the most important requirements of humanity. Furthermore, without ethics, the world would have been an evil and chaotic place. Also, the advancement of humanity is not possible without ethics. There must be widespread awareness of ethics among the youth of society.

Value judgments

For reasons that will become clear below, it is very important to understand what a value judgment is. Roughly speaking a value judgment is a claim about something's moral, practical, or aesthetic worth. Value judgments do not simply describe the world; they prescribe certain attitudes or behaviors toward the world. When you say things like:

- That's good.
- That's bad.
- That's wonderful.
- That's a bummer.
- That's not right.
- That's sick.
- That's not fair.
- That's obligatory.
- That's admirable.
- That's shameful.
- That's despicable.
- That shouldn't be.
- That's ok.
- That's just wrong.

you are usually making a certain kind of value judgment. We often say that value judgments are normative, which means they evaluate things with respect to certain standards or norms.

One way to get a quick handle on the nature of value judgments is to see that any statement of fact can easily be converted into a value judgment by introducing a value term. In the table below, the statements on the left are labeled descriptive. The corresponding value judgments on the right are labeled prescriptive.

Descriptive	Prescriptive
The U.S. invaded Iraq.	The U.S. shouldn't have invaded Iraq.
Jeremy is a student.	Jeremy is an excellent student.
Sally is frightened.	It's ok for Sally to be frightened.
The doctor accidentally killed the patient.	The doctor should not be blamed for accidentally killing the patient.
Our teacher takes forever to return homework.	It's not fair of our teacher to take forever to return the homework.
José is in so in love with Brittany .	It's wonderful that José is so in love with Brittany.
I am ashamed of myself.	You ought to be ashamed of yourself.
Picasso was a 20th century painter.	Picasso was one of of the greatest painters of the 20th century.
Those pants are tight on you.	Those pants are way too tight on you.
It's hard to find a job.	You haven't tried hard enough to find a job.

Ambiguous cases

Sometimes statements will seem like value judgments when they aren't, and vice versa. Here are some examples that can be confusing.

A. Statements that provoke value judgments but are not value judgments themselves

Some statements cause us to make value judgments even though they do not contain value terms and are not value judgments themselves. For example:

- The prisoner risked his life to save that little boy.
- Grandma was so happy that you remembered her birthday.
- Damien enjoys torturing helpless creatures.
- Lt. Craven ordered his unit to kill all the women and children in the village.

All of these sentences are purely descriptive, but they describe things that normal people regard as obviously good or bad. The important thing to see here is that a statement is a value judgment only if it expresses a value judgment, not if it simply provokes one.

B. Statements that use value terms but which do not express value judgment

Sometimes value terms are used to express statements that are more descriptive than prescriptive. That's because value terms are often used simply as a shorthand for more involved descriptive statements. Consider:

- It's hard to find a good husband.
- The patient suffered a bad blow to the head.
- Genetically modified plants are good for the environment.
- Tommy says lots of bad words.

Although statements like these can be used to express value judgments, they can also be just compact ways of saying the following:

- It's hard to find a husband who is faithful, loving and strong.
- The patient suffered a blow to the head that caused brain damage.
- Genetically modified plants require fewer environmental resources to grow.
- Tommy says lots of words like 'shit' and 'asshole'.

These statements do not express value judgments. There is no real method for determining when statements of these kind express value judgments and when they don't. You simply have to pay close attention to the context.

C. Statements that mention value terms, but do not use them.

In logic we distinguish between using a word to make a statement and just mentioning the word within the statement for other purposes. This is a distinction children learn pretty early. For example, if Bernie says to his mother:

- Mom, Sarah said "you little bastard!"

he does not expect to have his mouth washed out with soap because he only mentioned the offensive expression, he didn't actually use it. Sarah used it.

We often mention value terms when we attribute value laden beliefs and statements to other people. For example, we say things like

- Christians think atheists are evil.
- Obama said a change is needed in Washington.
- Some Catholics don't think Mother Theresa should have been beatified.
- Homer doesn't see anything wrong with using torture to extract information.

These statements mention value terms in order to describe people as making value judgments, but the statements do not make or express the value judgments themselves. In other words, someone who says "Christians think atheists are evil," isn't thereby expressing the value judgment that atheists are evil. She may think that but that is not what her statement communicates.

Statements that attribute value judgments to others can express value judgments, however. For example, the sentence:

- It's bad for you to constantly assume the worst about people.

expresses a value judgment (bad) about the tendency to make a certain kind of value judgments (that people are inherently bad.)

D. Commands and rhetorical questions

Reasons and conclusions are always statements. Neither commands nor questions literally express statements, but they are often properly interpreted as expressing value judgments. For example,

- Stop hitting your sister.

is literally a command, not a statement. But, depending on the context of utterance, it might also be interpreted as expressing the value judgment.

- You ought to stop hitting your sister.

Similarly, rhetorical questions like:

- Are you crazy?
- What the hell did you do that for?

may be interpreted as the value judgment:

- You shouldn't have done that.

Why it's important to be able to identify value judgments

The reason it's important to be able to identify value judgments is that normative language provokes contradictory intuitions about whether the reasoning involved is explanatory or argumentative in nature. To see this, consider the following example:

- It's wrong to eat meat because animals have just as much right to live as you do.

Is this an argument or an explanation? It seems like you can make a case for both. You could say that it explains why you shouldn't eat meat. Or you could say that it is arguing that you shouldn't eat meat. This ambiguity is typical of reasoning in support of value judgments. Consider another example.

- President Bush did his best to defend the country from terrorism, so I think he deserves more respect.

It seems like this could be read as an explanation why the President deserves more respect or an argument that he deserves more respect.

A convention for value judgments

In order to resolve this uncertainty in a straightforward way we will adopt the following convention:

- **If the conclusion of a rationale is a value judgment, then the rationale itself is an argument.**

This convention is not arbitrary. It can be understood as follows: Even though it is completely acceptable in ordinary English to ask questions like:

- Why should I do that?

this question does not express a request for an explanation, but an argument. For example, if you ask Sam why you should lend him money, that is because you are not convinced that you should lend Sam money. But now remember that it is arguments that have the purpose of convincing, not explanations. So even though the use of the term "why" makes it sound like you are asking for an explanation, in fact you are asking for an argument.

Another way to grasp the convention is this. Consider a value judgment together with its descriptive core:

- It is good that Bernice studied hard for her test.
- Bernice studied hard for her test.

We could be skeptical of either of these claims, so a request for an argument may be appropriate to both in either case. We might also completely agree with either of these claims, so you would think a request for an explanation should be appropriate in both cases as well.

But now notice this. While it makes perfect sense to ask what caused Bernice to study for the test, it does not really make sense to ask what caused the goodness of her studying for the test.

The goodness of her studying is something that we might accept as a fact, but it is not really the sort of fact that can enter into causal relations.

Philosophers sometimes say that value terms like 'good' and 'bad' express non natural properties. They disagree on what sort of status these properties have, but they typically do agree that non natural properties do not have causal relations. For us, this means that whenever you are reasoning in support of a value judgment, you are giving an argument. So, to repeat, our convention is:

If the conclusion of a rationale is a value judgment, then the rationale itself is an argument.

UNIT-II

Importance of cultivation of values

Sense of duty:

Everyone has come across the terms duty and responsibility. Duty is a moral commitment to something or someone.

According to Cicero, duties come from four sources. Duty is a result of human beings, one's particular place, one's character and one's own moral expectations. His philosophy of duty has been depicted in his famous work 'On duty'.

As duty refers to moral commitment, it denotes an active feeling for doing something. Once a person engages himself with some duty or if he has been entrusted with a duty, then that person fully commits himself to it. In the case of duty, the person will be involved in activity without any self-interest. As a citizen of a country, a person has many duties to perform. It is his duty to adhere to the constitution.

Duty is a word that has been derived from Old French Deu meaning 'which is owing'. Duty is a moral commitment to something or someone.

2. As duty refers to moral commitment, it denotes an active feeling for doing something.
3. In case of duty, the person will be involved in activity without any self-interest.
6. Once a person engages himself with some duty or if he has been entrusted with a duty, that person fully commits himself to it.

Devotion

Devotion means:

- An act of prayer or private worship.
- A time we spend with God.
- Devotional life centers you on God.

Importance of Devotional Life

We need God's word daily. "Man shall not live {and} be upheld {and} sustained by bread alone, but by every word that comes forth from the mouth of God."

Dependancy on God. "Learn on, trust in, and be confident in the Lord with all your heart and mind and do not rely on your own insight or understanding. In all your ways know, recognize, and acknowledge Him, and he will direct make straight and plain your paths."

To improve our relationships with God, ensuring we are inside His will every day. This is to know His will in our life.

To draw closer to God. God longs to hear our voices. Talk to Him like you would to a close friend. Treat Him as the most important persons in your life. Devotional life makes you grow in Shiva. It prevents us from being stagnant. There will be times that we don't want to pray or read. Regardless how it feels, we must have our devotion.

When we do devotional: We do devotionals first thing in the morning.

Primary way to invite God into our day. It is a way to make sure he is our top priority before family, work, or anything. God must be our first.

“But Seek (aim at and strive after) first of all His Kingdom and His righteousness (His way of doing and being right), and then all these things taken together will be given you besides.”

How do we do Devotionals:

- Start by prayer and worship
- Read from the old testament, new testament, a psalm and a proverb
- We look for what the Lord is speaking to us.

We write down 5 things that we get from scripture:

- Message (what is the Lord speaking to me)
- Promise (what is the Lord promising?)
- Command (what is the Lord telling me to do)
- Warning (what is the Lord cautioning me about)
- Application (how can I apply this word practically to my life)

We learn also by doing and sharing. What we have been given is usually not meant for us solely, it is a gift that keeps on giving as we, in turn, help others! A willing heart, a teachable spirit, the willingness and availability to share are essential for a disciple of our Lord! Freely we received, freely give! Others may benefit from what you have learned from the Lord

Benefits of Doing your Devotions:

- Your life will change.
- Your attitude will change.
- You will be pointed in the right direction.
- The Bhagwath gita/Bible/Quran will break through your self-will and deceptions, including sins, temptations, and rationalizations, because the Bhagwath gita/Bible/Quran is the voice of God.

Self-reliance

Self-Reliance by Ralph Waldo Emerson In his essay “Self-Reliance,” Emerson begins with a definition of genius, a quality which he says he recently encountered in a poem written by an eminent painter. Genius is to “believe your own thought, to believe that what is true for you in your private heart is true for all men.” Moses, Plato, and Milton had this quality of disregarding tradition and speaking their own thoughts, but most people dismiss these thoughts, only to recognize them later in works of acknowledged genius.

At some point, every individual realizes that “imitation is suicide.” One’s own powers of perception and creativity are the most important gifts, and one can only be happy by putting

one's heart into the work at hand. Great individuals have always accepted their position in the age in which they lived and trusted their own ability to make the best of it. Children, and even animals, also have this enviable power of certitude in their undivided minds.

Society requires conformity from its citizens, but to be a self-reliant individual is to be a nonconformist. "Nothing is at last sacred but the integrity of your own mind." Concepts such as good and evil, with which many people are accustomed to label their thoughts, are meaningless so long as people are true to themselves. Most people are swayed by irrelevant matters, such as how their conduct appears to others. The appearance of virtue is often a penance, which people perform because they think it makes them fit to live in the world, not because it expresses their true natures. It is easy to be independent when one is alone, but the great individual retains the independence of solitude even when surrounded by others.

If one conforms, it is impossible for others to know one's deeper self. One becomes like a lawyer speaking on someone else's behalf, and everything one says is predictable and inauthentic. Conformity is tempting, because nonconformity angers others, but also because people want to be consistent, which means sticking to former opinions rather than thinking independently. However, one should not be any more concerned with what one used to think than with what others think now. "A foolish consistency is the hobgoblin of little minds," as Emerson puts it. One should not fear being misunderstood, for this was the fate of many of the greatest individuals in history. "To be great is to be misunderstood." An individual should aim to be great on their own terms, rather than trying to gain the approval of others who have achieved greatness. However magnificent a building, book, or work of art may be, one should not be overwhelmed by it but consider it an object to be judged and appreciated. "The picture waits for my verdict: it is not to command me, but I am to settle its claims to praise." People have generally paid great respect to kings, such as Alexander the Great, but the best lesson to learn is not to venerate such people but to adopt their attitude to the world.

The source of the self on which one must rely is generally called Spontaneity, Instinct, or Intuition. It might also be described as the Soul. It is the means by which one may discern justice and wisdom and receive inspiration directly from God, without recourse to texts, teachings, and traditions, which only confuse matters and prevent one from perceiving the truth clearly. People generally do not have the courage of their convictions and prefer to quote some authority rather than saying what they think. Even plants are not so timid: roses are simply themselves, without making any references to former or better roses. To be happy and strong, people must live in the present, as roses do.

The authorities that people quote did not themselves rely on authority. Those like King David lived with God, as everyone else should. The highest truth and the greatest good cannot be learned from books or teachers, and when one encounters them, they will be unfamiliar. Such transcendent matters cannot be expressed in words, which is why the term "self-reliance" is itself inadequate. They cannot be encountered in a mob, either, but require solitude and contemplation. The quiet of a church before the service begins is of more value than the preaching.

Most people think that to reject society's standards is to reject all standards. However, one's own standards will be more exacting than popular ethics. There is something godlike in the

individual who can trust their own mind completely. The ethics society professes are primarily based on fear, and what it calls prayer is either a begging for favors or an expression of regret.

There is no substitute for self-reliance. Adherence to a creed is merely stultifying, the mindless idolization of classification over content. Educated Americans often think they can improve their minds through travel. However, the men who shaped the societies of Greece and Rome did not travel themselves. "The soul is no traveller; the wise man stays at home," as Emerson phrases it. Traveling is a sign of restlessness, and this is as true mentally as it is physically, when Americans seek to imitate European taste. Imitation is always fatal to genius, Emerson insists. "Every great man is unique... Shakespeare will never be made by the study of Shakespeare." Men often pride themselves on the advance of society, but this is an illusion. Society continually changes, but it recedes in one way as quickly as it advances in another and never truly improves. Civilized people have more possessions and learning than savages but less health and strength. The same is true in the moral sphere. The great thinkers of history were individuals and did not create moral progress for the masses, since morality is an individual matter and cannot be taught.

Emerson concludes by saying that most of the things people care about are ultimately unimportant, and relying on them merely demonstrates a failure of selfreliance:

A political victory, a rise of rents, the recovery of your sick, or the return of your absent friend, or some other favorable event, raises your spirits, and you think good days are preparing for you. Do not believe it. Nothing can bring you peace but yourself. No external events which are the result of good or bad fortune affect what is essential in the individual. What is vital is to remain true to oneself and follow one's own principles

Self-Reliance was first published in 1841 in his collection, *Essays: First Series*. However, scholars argue the underlying philosophy of his essay emerged in a sermon given in September 1830 - a month after his first marriage to Ellen (who died the following year of tuberculosis) - and in lectures on the philosophy of history given at Boston's Masonic Temple from 1836 to 1837.

The essay, for which Emerson is perhaps the most well-known, contains the most thorough statement of Emerson's emphasis on the need for individuals to avoid conformity and false consistency, and instead follow their own instincts and ideas. The essay illustrates Emerson's finesse for synthesizing and translating classical philosophy (e.g., self-rule in Stoicism, the *Bildung* of Goethe, and the revolution of Kant) into accessible language, and for demonstrating its relevance to everyday life.

While Emerson does not formally do so, scholars conventionally organize *Self-Reliance* into three sections: the value of and barriers to self-reliance (paragraph 1- 17), self-reliance and the individual (paragraph 18-32), and self-reliance and society (paragraph 33-50).

Emerson opens his essay with the assertion, "To believe in your own thought, to believe that what is true for you in your private heart is true for all men, - that is genius." His statement captures the essence of what he means by "selfreliance," namely the reliance upon one's own thoughts and ideas. He argues individuals, like Moses, Plato, and Milton, are held in the highest regard because they spoke what they thought. They did not rely on the words of others, books, or

tradition. Unfortunately, few people today do so; instead, "he dismisses without notice his thought, because it is his."

If we do not listen to our own mind, someone else will say what we think and feel, and "we shall be forced to take with shame our own opinion from another." Emerson thus famously counsels his reader to "Trust thyself." In other words, to accept one's destiny, "the place the divine providence has found for you, the society of your contemporaries, the connection of events." If such advice seems easier said than done, Emerson prompts his reader to recall the boldness of youth.

Their mind being whole, their eye is as yet unconquered, and when we look in their faces we are disconcerted. Infancy conforms to nobody; all conform to it; so that one babe commonly makes four or five out of the adults who prattle and play to it. So God has armed youth and puberty and manhood no less with its own piquancy and charm, and made it enviable and gracious and its claims not be put by, if it will stand by itself.

The difficulty of trusting our own mind lies in the conspiracy of society against the individual, for society valorizes conformity. As a youth, we act with independence and irresponsibility, and issue verdicts based on our genuine thought. We are unencumbered by thoughts about consequences or interests. However, as we grow older, society teaches us to curb our thoughts and actions, seek the approval of others, and concern ourselves with names, reputations, and customs. What some would call "maturity," Emerson would call "conformity."

To be a self-reliant individual then, one must return to the neutrality of youth, and be a nonconformist. For a nonconformist, "No law can be sacred to me but that of my nature. Good and bad are but names very readily transferable to that or this; the only right is what is after my constitution; the only wrong what is against it." Emerson does not advocate nonconformity for the sake of rebellion per se, but rather so the world may know you for who are, and so you may focus your time and efforts on reinforcing your character in your own terms.

However, the valorization of conformity by society is not the only barrier to self-reliance. According to Emerson, another barrier is the fear for our own consistency: "a reverence for our past act or word because the eyes of others have no other data for computing our orbit than our past acts, and we are loth to disappoint them." Rather than act with a false consistency to a past memory, we must always live in the present. We must become, rather than simply be. Emerson famously argues, "A foolish consistency is the hobgoblin of little minds, adored by little statesmen and philosophers and divines." While acting without regard to consistency may lead to us being misunderstood, the self-reliant individual would be in good company. "Pythagoras was misunderstood, and Socrates, and Jesus, and Luther, and Copernicus, and Galileo, and Newton, and every pure and wise spirit that ever took flesh. To be great is to be misunderstood."

Self-Reliance and the Individual In this section, Emerson expounds on how individuals can achieve selfreliance. As mentioned earlier, to live self-reliantly with genuine thought and action, one must "trust thyself." In other words, one must trust in the nature and power of our inherent capacity for independence, what Emerson calls, "Spontaneity" or "Instinct" - the "essence of genius, of virtue, and of life." This Spontaneity or Instinct is grounded in our Intuition, our inner knowledge, rather than "tuitions," the secondhand knowledge we learn from

others. In turn, Emerson believed our Intuition emerged from the relationship between our soul and the divine spirit (i.e., God). To trust thyself means to also trust in God.

To do so is more difficult than it sounds. It is far easier to follow the footprints of others, to live according to some known or accustomed way. A selfreliant life "shall be wholly strange and new. It shall exclude example and experience. You take the way from man, not to man." As such, one must live as courageously as a rose.

Man is timid and apologetic; he is no longer upright; he dares not say, "I think," "I am," but instead quotes some saint or sage. He is ashamed before the blade of grass or the blowing rose. These roses under my window make no reference to former roses or to better ones; they are for what they are; they exist with God today. There is no time to them. There is simply the rose; it is perfect in every moment of its existence... But man postpones or remembers; he does not live in the present, but with reverted eye laments the past, or, heedless of the riches that surround him, stands on tiptoe to foresee the future. He cannot be happy and strong until he too lives with nature in the present, above time.

To live in the present with nature and God, one must not worry about the past or future, compare oneself to others, or rely on words and thoughts not one's own.

In the concluding paragraphs of Self-Reliance, Emerson argues self-reliance must be applied to all aspects of life, and illustrates how such an application would benefit society. "It is easy to see that a greater self-reliance must work a revolution in all the offices and relations of men; in their religion; in their education; in their pursuits; their modes of living; their association; in their property; in their speculative views." In regard to religion, Emerson believes a lack of self-reliance has led prayers to become "a disease of the will" and creeds "a disease of the intellect." People pray to an external source for some foreign addition to their life, whereby prayer acts as a means to a private end, such as for a desired commodity. In this way, prayer has become a form of begging. However, prayer should be a way to contemplate life and unite with God (i.e., to trust thyself and also in God). Selfreliant individuals do not pray for something, but rather embody prayer (i.e., contemplation and unification with God) in all their actions. "The prayer of the farmer kneeling in his field to weed it, the prayer of the rower kneeling with the stroke of his oar, are true prayers heard throughout nature, though for cheap ends."

Emerson also believes true prayer involves an avoidance of regret and discontent, which indicate a personal "infirmity of will," as well as of sympathy for the suffering of others, which only prolongs their own infirmity, and instead should be handled with truth and health to return them to their reason. As for creeds, his critique focuses on how those who cling to creeds obey the beliefs of a powerful mind other than their own, rather than listen to how God speaks through their own minds. In this way, they disconnect with the universe, with God, because the creed becomes mistaken for the universe.

In regard to education, Emerson asserts the education system fosters a restless mind that causes people to travel away from themselves in hope of finding something greater than what they know or have. Educated Americans desire to travel to foreign places like Italy, England, and Egypt for amusement and culture. They build and decorate their houses with foreign taste, their minds to the Past and the Distant. Artists imitate the Doric or the Gothic model. Yet, Emerson reminds us, "They who made England, Italy, or Greece venerable in the imagination, did so by

sticking fast where they were, like an axis of the earth.” One should not yearn for or imitate that which is foreign to oneself, for “Your own gift you can present every moment with the cumulative force of a whole life’s cultivation; but of the adopted talent of another you have only an extemporaneous half possession... Every great man is unique.” (Emerson develops these ideas further in his essay, *The American Scholar*, which calls for the creation of a uniquely American cultural identity distinct from European traditions.)

Finally, Emerson addresses the “spirit of society.” According to Emerson, “society never advances.” Civilization has not led to the improvement of society because with the acquisition of new arts and technologies comes the loss of old instincts. For example, “The civilized man has built a coach, but has lost the use of his feet... He has a fine Geneva watch, but he fails of the skill to tell the hour by the sun.” Society merely changes and shifts like a wave. While a “wave moves onward... the water which it is composed does not.” As such, people are no greater than they ever were, and should not smugly rest on the laurels of past artistic and scientific achievements. They must instead actively work to achieve self-reliance, which entails a return to oneself, and liberation from the shackles of the religious, learned, and civil institutions that create a debilitating reliance on property (i.e., things external from the self). Emerson concludes, “Nothing can bring you peace but yourself. Nothing can bring you peace but the triumph of principles.”

Confidence

Confidence means **feeling sure of yourself and your abilities** — not in an arrogant way, but in a realistic, secure way. Confidence isn't about feeling superior to others. It's a quiet inner knowledge that you're capable. Confident people: ... know they can rely on their skills and strengths to handle whatever comes up.

5 Kinds of Confidence

Change is inevitable in life and happens a lot more than we usually like it too. However, we have to be confident that change will ultimately lead us to adapt.

- Self-Confidence. "Be who you are and say what you feel, because those who mind don't matter, and those who matter don't mind." ...
- Confidence in Others. ...
- Confidence That Things Happen For A Reason. ...
- Confidence That Change Can Be a Good Thing. ...
- Confidence to Know It's Going to Be OK.

Self-Confidence: Creating confidence in yourself is easily one of the most important life qualities to have. I am the biggest believer in confidence in yourself. You need to create the image that you are truly a beautiful and accomplished woman in whatever you do. You need to believe that you have something to bring to everyone and everything. You need to believe that your voice is worth hearing. If you can honestly believe in yourself, your life will take the best turn possible. You do not need to be perfect (nobody is!), but you do need to be proud of who you are.

Confidence in Others: You need to believe in others the way that you want others to believe in you. Having confidence in others has nothing to do with being dependent on them, but rather knowing they are always capable. Life cannot be accomplished alone so you need to create

quality relationships and have confidence in others. When believing in others it has a lot to do with trust. Just think, view and believe others the way you want to be viewed and believed by people. Compliment, reach out to and follow up with people and they will appreciate your kind words which will in return boost their confidence.

Confidence That Things Happen For A Reason:

Everything happens for a reason: You can plan life to your fifth future child's middle name or to your dream job, but you have to accept that life is out of your hands. You have to believe and grow confidence in the unknown. Life is a crazy thing and is a complete rollercoaster, but it has a greater purpose for you to grow as a person. You can try to manipulate life's plan however you want, but just being confident in your decisions and the path ahead is a lot easier.

Confidence That Change Can Be a Good Thing:

Everything happens for a reason: You can plan life to your fifth future child's middle name or to your dream job, but you have to accept that life is out of your hands. You have to believe and grow confidence in the unknown. Life is a crazy thing and is a complete rollercoaster, but it has a greater purpose for you to grow as a person. You can try to manipulate life's plan however you want, but just being confident in your decisions and the path ahead is a lot easier.

Confidence to Know It's Going to Be OK:

The confidence to know it's going to be OK. The confidence to continue living when something horrific occurs, this can be the hardest confidence to gain. Building confidence after something terrible happens is very difficult but also very necessary. As the Beatles would say, " Ob-la-di ob-la-da life goes on,"and life does go on, but not until you decide it does. You need to create the confidence to start living again. People can influence you to make this decision, but it is 100% up to you.

Concentration

Concentration Concentration has been defined as "the ability to direct one's thinking in whatever direction one would intend".

We all have the ability to concentrate some of the time. But at other times our thoughts are scattered, and our minds race from one thing to another. To deal with such times, we need to learn and practice concentration skills and strategies. To concentrate, we have to learn a skill, and as with any skill this means practice repeated day after day until we achieve enough improvement to feel that we can concentrate when we need to.

Our ability to concentrate depends on

- commitment
- enthusiasm for the task
- skill at doing the task
- our emotional and physical state
- our psychological state
- our environment

Commitment

We need to make a personal commitment to put in the effort needed to do the task in the way which we realistically plan to do it. If we just play at it in a half-hearted manner then it is much more difficult to take the task and ourselves seriously.

Enthusiasm

If we are interested in the task and enjoy doing it, then we find it easy to motivate ourselves to start. Once started, our feelings of involvement in the activity keep us going - we want to do it.

Skill

Knowing how to do something gives confidence that our efforts will be successful, so we don't have to deal with anxiety about will this work or not. Anxiety tends to impair concentration.

Our emotional & physical state

When we are in good physical condition - i.e. feeling rested, relaxed and comfortable - and our emotions are calm and benevolent, then we tend to be positive about things. This in turn raises self-esteem, which makes us more able to concentrate, if only because we don't have to worry about how awful we are or life is.

Our psychological state

For example, if we are in an obsessed or distracted state, our thoughts are pre-occupied, leaving little mental space to think about anything else. Environment It is much more difficult to concentrate if our surroundings keep intruding on our awareness, perhaps because it is noisy, too hot or too cold, the furniture is uncomfortable or the people around us are stressing out.

Expanding your concentration span

People sometimes refer to a concentration span: this is the time we can concentrate on a specific task before our thoughts wander. In learning concentration skills, we aim to extend our concentration span - bearing in mind that we will have a different span for different tasks. It cannot be expanded to infinity! Most people find their level for most tasks is about an hour; but for some people and some tasks, it will just be a few minutes, while for others it might be two or three hours.

The main barriers to concentrating are boredom, anxiety and day-dreaming. Thus in improving our concentration skills, we need to counteract these barriers. The following three skills are basic to concentration: if you want to improve your concentration, start by practicing them. They will be followed by further strategies which will allow you to build onto the basic skills.

1. STOP!!!

This sounds very simple, but it works. When you notice your thoughts wandering, say to yourself STOP and then gently bring your attention back to where you want it to be. Each time it wanders bring it back. To begin with, this could be several times a minute. But each time, say STOP and then re-focus. Don't waste energy trying to keep thoughts out of your mind (forbidden thoughts attract like a magnet!), just put the effort into STOP and re-focus. To begin with you will do this hundreds of times a week. But you will find that the period of time between your straying thoughts gets a little longer each day, so be patient and keep at it.

2. Attending

This is about maintaining concentration and not giving in to distractions. It could be described as a sort of tunnel-vision, or as being focused: you keep your concentration on what is in front of you. If you are distracted, use the STOP technique to regain concentration. You can practice attending in many situations: • e.g. in a lecture, if people move or cough, ignore them, don't look at them, actively exclude them from the link or tunnel formed between you and the lecturer. • e.g. in a social situation, keep your attention solely on one person - what they say, how they look etc. - and ignore what is going on round about.

3. Worry time

Set aside one or more specific periods in the day when you are allowed to worry. It can help to set them just before something that you know you will do, to ensure that you stop worrying on time - e.g. before a favorite TV program, or a meal-time. Whenever an anxiety or distracting thought enters your mind during the day, banish it until your next worry time, and re-focus on to what you are supposed to be doing. Some people find it helpful to write down the banished

thought: it is easier to banish a thought if you are sure you won't have forgotten it when you get to your worry time. It is important that you keep your worry time(s), and make yourself worry for the full time. If you find that you can't fill the time available, and then make a conscious decision to reduce it. You may notice, particularly if you keep a list, that certain things keep reappearing: this is a fairly clear indication that you need to do something about them.

4. Active Learning

Everyone has their own distinct learning style. Some learn by reading and then asking themselves questions, others learn by making condensed notes and memorizing them, others learn by the associations they make to the material, and yet others retain a pictorial image of the material. Once you know your learning style, organize the material to suit it; if you don't, learning will be more of a struggle than it needs to be, and your concentration will suffer. Having your own learning style involves having your own internal 'language'; briefly, this means the words you use to translate and understand the material so that it has meaning for you. If you don't know how you learn best, try to analyze your experience either with someone who knows how you work, or with someone with expertise in this area.

Other things that can help

- Once you know what your concentration span is for a specific activity, decide whether it is acceptable or whether you need to train yourself to expand it - e.g. a listening concentration span of 10 minutes and a lecture of 50 minutes is a mismatch! To expand your concentration span, just try to keep focused for a little longer each time by using STOP! and Attending. Practice with something that doesn't matter in terms of the task: you could expand your lecture concentration span by practicing listening to the news on the radio.

- In between periods of concentration, do things to change your physical and mental activity. You could move around to boost your circulation if you have been sitting, or you could think about something completely different - and fun - to give your brain a new focus.
- Give yourself incentives and rewards appropriate to the level of concentration you have had to maintain. Quite often they can be linked to the things that usually distract you. If you dream of sitting out in the sun when you are in a library trying to study, make your reward a period of sun-worship (with the appropriate sunscreen cream).

- Be 'active' in mental activity! Use a hierarchy of questions to help you focus when reading reference material or listening to a lecture, rather than passively reading through it or listening and hoping that something will stick - and then write brief notes about the answers to your questions. Ask yourself how you will use the material, where it fits into what you already know, what new questions it triggers.

- Ensure that your environment aids concentration - reduce distractions but don't be so comfortable that you nod off.
- Do tasks that need most concentration at times when you are mentally and physically fresh: concentration is harder to maintain when you are tired. This means you need to know the times of day when you work best; people vary as to when is their best time.

- Experiment and see whether working with another person helps you keep focused on the task. It can often refresh interest in the subject by sparking off new trains of thought which then re-involve you in the task.

- Check if you feel stuck whether the problem is one of poor concentration rather than lack of the necessary knowledge or understanding - and if it's the latter, do something about it.

- Don't look for an easy answer in stimulants such as caffeine. They only have a short-term effect of making you feel alert, and too much or too long an exposure can have serious effects on your physical and mental health.

Combating specific problems with concentration

1. When you have been concentrating well but your brain now feels saturated.

Take a short break and then recharge your mental batteries by reviewing what you have done so far, considering whether it might help to switch to a new topic now. If you feel too tired to restart after a short break, review what you have done and where it fits into the overall task, and define where you need to pick it up again. If necessary make a note of this. Then decide, before you stop, when you will restart the task.

2. How to concentrate on a topic which you hate or which bores you.

Actively search in the material for aspects of the subject that can be turned into useful information (and might even be interesting!): you could do this by focusing on finding five central, important ideas to think about. Use mind-maps or spider diagrams to record the search, and write test questions to summarize your learning after each study session. Focus on the personal rewards of completing the topic satisfactorily (even if it's only to be rid of the task) build in treats to reward yourself as you progress through the task. If all else fails, see it as a personal challenge - don't let it beat you.

3. Day-dreaming

Use the STOP! technique and Attending to counteract it. Perhaps, make being allowed to daydream a reward after a period of concentration.

4. Negative thinking

Loss of concentration can lead to negative thoughts about yourself. Deal with them as with other distractions, and banish them into your Worry Time, when you can check out their reality.

5. Being vague

If you are not quite sure what you are supposed to be doing or why you are doing it, it will be difficult to maintain concentration. You could try to define the task in terms of its content and purpose, and then to make a realistic estimate of how much time and effort will be required to do it.

6. Feeling overwhelmed

Sometimes what we have to do is just too much for us to get our heads around. When we think about it, it is too huge a task to contemplate and our feelings of inadequacy take over. Both contribute to losing concentration because it all feels impossible. In such circumstances, look for ways of breaking the task up into smaller discreet parts that feel manageable. Treat them as individual tasks, summoning up your concentration for each of them separately. It then doesn't need so much effort to fix them all together later on to make a complete whole.

7. Self-doubt

Intellectual activity takes place mainly in the brain and is thus not shared without making a special effort. If we don't discuss what we are doing with others, it is very easy to wonder whether what we are doing is OK. This can lead us to feel ineffective and fragile, which in turn can become self-doubt. You need to reduce or banish your doubts if they are not to interfere with concentration. If it isn't possible to discuss what you are doing with others, you could try using the four steps mentioned under Negative Thinking to check out the worth of what you are doing.

Truthfulness

Importance Of Truthfulness

Truthfulness is the greatest and most important of all human virtues. Truthfulness means to speak the truth habitually. A truthful man will never tell a lie. He always says what he means. He acts as he says. He does not tell a lie even in jest.

Truthfulness is important to build up the character of a man. A man whose character is not good is not loved by anybody. So we should always speak the truth. Our society cannot exist if we all be liars. A truthful man keeps his word. So, people depend upon what he says. They give him responsible work. A truthful man has strength of mind. He is not afraid of any body. He is never ready to suffer by speaking the truth. A truthful man attains success in business. He may be poor, but he lives a peaceful and happy life, because he knows that he is pure in mind and he is right. In fact, the word of a truthful man has great value. Sometimes his words carry more weight than documents. A truthful man, on the other hand, has a clear conscience and does not fear anybody. So his mind is free from the anxiety that constantly troubles a liar. Even his enemies respect him, and this respect is more important than any costly Jewel.

As truthfulness is a great virtue, truthfulness is a great voice. A liar is hated by all. Nobody believes him. He may gain success for a short time but in the long run he is bound to suffer. Nobody helps a liar. Nobody gives him any responsible work. He cannot shine in business. If a merchant or a shopkeeper tells a lie, people will not deal with him anymore. A liar does not lead a peaceful life. He is always afraid of being found out. He knows that he is not doing a good thing by telling a lie. We all know the story of the shepherd boy. He used to tell a lie. As a result he met his death for it.

Ancient Indians were noted for their truthfulness. We know the examples of Yudhishthira and Harishchandra. Harishchandra sacrificed everything for the sake of truth.

It is, therefore, the duty of every person to practice truthfulness from childhood.

Cleanliness

- Cleanliness is the task of keeping our body, mind, dress, house, surroundings and another work area clean and hygienic.
- Cleanliness of the body is very important for our physical and mental health.
- Cleanliness of the surrounding areas and environment is very essential for social and intellectual health.
- We should bring cleanliness in our habits and remove the dirt from everywhere forever because dirt is the mother who gives birth to various diseases.

- If he does not bathe daily, wears dirty clothes, keeps the house and surrounding environment dirty, etc.
- Dirty things in the vicinity of house cause germs, bacteria, viruses and fungus.
- People with dirty habits also cause the spread of dangerous and deadly (fatal) diseases. Infectious diseases spread over vast areas and cause people to become ill and sometimes death.
- Therefore, we should take care of our hygiene regularly. Whenever we eat something we should wash our hands thoroughly with soap.
- We always keep our face and whole body clean and hygienic by repeated bathing. We should take care of our clothes and wear clean washed clothes only for our good physical and mental health.
- Cleanliness improves confidence level and self-esteem as well as respect for others. It is a good habit that always keeps us happy.
- This makes us feel very proud in the society. Cleanliness is very important to maintain our healthy lifestyle and standard of living.
- It plays a great role in popularizing a person. Various programs and civil laws have been run and implemented by the Government of India to promote awareness about cleanliness among the general public across India.

Honesty

Honesty implies being truthful. Honesty means to develop a practice of speaking truth throughout life. A person who practices Honesty in his/her life, possess strong moral character. An Honest person shows good behavior, always follows rules and regulations, maintain discipline, speak the truth, and is punctual. An honest person is trustworthy as he always tends to speak the truth.

Honesty is the Best Policy

A major component for developing moral character is Honesty. Honesty helps in developing good attributes like kindness, discipline, truthfulness, moral integrity and more. Lying, cheating, lack of trust, steal, greed and other immoral attributes have no part in Honesty. Honest people are sincere, trustworthy and loyal, throughout their life. Honesty is valuable and it is the habit of utmost importance. There are famous quotes, said by a great personality like “Honesty is the first chapter in the book of wisdom”. It holds good due to its ability to build, shape and motivate integral values in one’s life.

Benefits of Honesty

Honesty is always admirable in the family, civil society, friends and across the globe. A person with honesty is respected by all. For one to build the character of Honesty entirely depends on his/her family values and ethics and his/her surrounding environment. Parents showing honest behavior and character in front of their children create an impact on the children and we say “Honesty lies in their genes”. Honesty can also be developed practically which requires proper guidance, encouragement, patience, and dedication.

An honest person is always known for his/her honesty just like a sun is known for its eternal light and unlimited energy. It is a quality which helps a person to succeed in life and get much respect. It gives identification to the moral character of a person. Dishonest people may easily get trust and respect from other people. However, they lose that forever whenever they get caught.

Being dishonest is a sin in all the religions, however, people practice it for their short time benefits and selfishness. They never become morally strong and their life becomes miserable. An honest person moves freely in society and spread his/her fragrance in all directions. Being honest is never mean to bear the bad habits of others or bear ill-treated activities. Everyone has rights to reveal and take action against what is going wrong with him.

Importance of Honesty in Life

Honesty plays an important role in everyone’s life and it is a character which is visible with open eyes like an open book. Having considered as an Honest person, by society is one of the best compliment one can dream of in his/her entire life. It is the real character a person earns in life by being sincere and dedicated towards it. Lack of honesty in society is doom. It is due to the lack of proper interpersonal relationship between parents-children and students-teachers. Honesty is a practice which is built slowly and patiently, firstly at home and then school. Hence home and school are the best places for a child to develop Honesty since his/her growing times.

Home and school are the places where a child learns moral ethics. Thus, the education system should ensure to include some essential habits and practices to keep a child close to morality. Children must be instructed right from the beginning and their childhood to practice honesty. Youths of any country are the future of that country so they should give better opportunities to develop moral character so that they can lead their country in a better way.

For all human problems, Honesty is the ultimate solution. Corruption and various problems are everywhere in society. It is because of the decreasing number of honest people. In today’s fast and competitive world, we have forgotten about moral and integral ethics. It is very important and necessary for us to rethink and remodel, that we bring the honesty back in society so that everything goes in a natural manner.

Moral ethics of a person is known through Honesty. In a society, if all the people seriously practice getting honest, then society will become an ideal society and free of all the corruptions and evils.

There will be huge changes in the day-to-day life of everyone. It can happen very easily if all the parents and teachers understand their responsibilities towards the nation and teach their children and students about moral ethics.

People should realize the value of honesty in order to manage social and economic balance. Honesty is an essential requirement in modern time. It is one of the best habits which encourages an individual and make capable enough to solve and handle any difficult situation in his/her life. Honesty acts as a catalyst in strengthening our will power to face and fight any odds in life.

Humanity

When we say humanity, we can look at it from a lot of different perspectives. One of the most common ways of understanding is that it is a value of kindness and compassion towards other beings. If you look back at history, you will find many acts of cruelty by humans but at the same time, there are also numerous acts of humanity. An essay on humanity will take us through its meaning and importance.



Importance of Humanity

As humans are progressing as a human race into the future, the true essence of humanity is being corrupted slowly. It is essential to remember that the acts of humanity must not have any kind of personal gain behind them like fame, money or power.

The world we live in today is divided by borders but the reach we can have is limitless. We are lucky enough to have the freedom to travel anywhere and experience anything we wish for. A lot of nations fight constantly to acquire land which results in the loss of many innocent lives.

Similarly, other humanitarian crisis like the ones in Yemen, Syria, Myanmar and more costs the lives of more than millions of people. The situation is not resolving anytime soon, thus we need humanity for this.

Most importantly, humanity does not just limit to humans but also caring for the environment and every living being. We must all come together to show true humanity and help out other humans, animals and our environment to heal and prosper.

The Great Humanitarians

There are many great humanitarians who live among us and also in history. To name a few, we had Mother Teresa, Mahatma Gandhi, Nelson Mandela, Princess Diana and more. These are just a few of the names which almost everyone knows.

Mother Teresa was a woman who devoted her entire life to serving the poor and needy from a nation. Rabindranath Tagore was an Indian poet who truly believed in humanity and considered it his true religion.

Similarly, Nelson Mandela was a great humanitarian who worked all his life for those in needs. He never discriminated against any person on the basis of colour, sex, creed or anything.

Further, Mahatma Gandhi serves as a great example of devoting his life to free his country and serve his fellow countrymen. He died serving the country and working for the betterment of his nation. Thus, we must all take inspiration from such great people.

The acts and ways of these great humanitarians serve as a great example for us now to do better in our life. We must all indulge in acts of giving back and coming to help those in need. All in all, humanity arises from selfless acts of compassion.

As technology and capitalism are evolving at a faster rate in this era, we must all spread humanity wherever possible. When we start practicing humanity, we can tackle many big problems like global warming, pollution, extinction of animals and more.

Power of faith

Faith and belief is a way of considering or believing in anyone. Mostly faith word is used for God or any unseen power or any spiritual person. Since its origin of this earth, human used to follow the faith system or God or any blind faith.

People have different faith in different power from time to time. Faith depends upon their belief and understanding. Faith always plays a crucial role in our day-to-day life.

What is Faith?

This word “faith” can be explained in many ways. The meaning of faith is different according to the uses of the word. In a simple concept, we know faith as confidence or belief, which can be on anyone or anything.

In most of the cases it faith refers to a religious system in the world. In old times and current time, belief and faith are common, and people have faith in God, and some do not have faith in God.

Types of Faith

Nowadays, there are various types of faith and belief in the world. Many religions and non-religious people also have faith and trust in someone. The trust and faith is an idea of believing to anyone without seeing that.

1. Blind Faith

The term of blind faith used when someone believes with no reason and evidence and any logic. There are some reasons on the side but not having any base of that. This is a traditional faith which people follow.

For example, if someone says that this doctor is right, then others will believe in their statement without checking and with no reason. Mostly in blind faith, it happens, and people follow blindly.

We observe this blind faith in the religious field. If any spiritual leader explains anything to their follower with no philosophy and reason, their followers will trust and trusts him blindly. If anybody raises the cross-question against him, they become an enemy of that person. So it is called that blind faith is perilous.

In Indian reference this is common. We usually see that a person killed someone or his kids as a sacrifice before the idol goddess on the advice of any priest. This is because he has faith in that person blindly. Here, they not used their mind and logic.

2. Religious Faith

We relate this faith and belief to any religion. In this faith, people of a particular religion have faith in their system of religion and its natural or supernatural power. This is a spiritual belief of this faith. There is a unique type of religion in the world. Followers of this religion follow their system and believe in God and its power.

In religious belief, people follow the rules because they have faith. For example, Christians wear the cross symbol mostly because of having faith in it. In Islam, also people use a cap or cover his head during the prayer and having a beard. Women used to wear a unique dress to cover the complete body as they believe in the ruling of a religious system.

The population of having faith in religion in the world is increasing fast. In this futuristic time, you'll find a vast number of people who follow Christianity and Islam in the world. In religious

faith and belief, people of that religion accept the spiritual and supernatural power. They believe in the holy books of those religions.

Benefits of faith

Faith, whether it is religious faith or blind faith, it has some common positive characteristics which provide the right thing and guidance to the followers.

1. Increase Unity

If some people or group of people having faith in anything, then their unity increases. They collect at a place on a particular time for any meeting, spiritual conference and teaching classes.

They discuss together and solve the issues related to their belief and their group or community. So we can see it that unity increases the unity between the people.

2. Increase Hope

Hope increases the hope is the key to faith. If faith has its existence, then the hope exists there. Without hope, faith is not valid and meaningless. Followers or believers accept the rules and religious cultures because they see the glimpse of hope it.

Hope is there in many faiths. In blind also people keep their promise. In religious, also people have great faith for their wishes and betterment of the world and humanity.

3. Provides Inner strength

Faith and trust provide a lot of moral support and inner satisfaction and power. The faith and trust provide the opportunity to be selfless and to be helpful for others. The faith offers to the people to see and search for life and the purpose of life.

Importance of faith

Faith is essential in life. Nobody can ignore faith. People have faith, and trust in any object, people, natural or supernatural powers, religion. Faith and belief are a natural and God gifted quality and requirement of the human.

Faith is essential for life. The human came in the world and living here for any definite purpose, and they have the faith they by doing this, they can go ahead. They always keep a hope of faith that this thing will help him or will support him.

Faith is essential for development. Faith is a pillar of growth. If people have faith in any system, they follow the policy of that object conscientiously to fulfill the purpose of that task. Suppose if anybody has the principle that by listening to any poem or verses of any teaching of any religion, then he will seriously with great hope.

National Unity

People of many religions, castes and languages live in India. Unity in diversity is the main feature of India. National unity means people of all religions, castes and languages living together in the country.

In order to maintain the unity of the country, the Constitution of India has conferred the right that any citizen of the country can adopt any religion of his choice. Everyone is at liberty to follow religion with their faith.

Meaning of national unity

National unity means the economic, social, political and ideological unity of a country. There can be differences in deeds, rituals, worship, food and living and costumes. There may be many of them but there is unity in political and ideological view.

Unity is an emotional word meaning the feeling of being one. The real meaning of unity is that the country is united in social, cultural, geographical and literary terms.

Need for national unity

National unity is an absolute necessity from the standpoint of internal strength and order and external security of the nation. Whenever we are unorganized, we have to pay for it financially and politically. Therefore, the unity of the nation is absolutely necessary for the independence of the country and the progress of the nation.

Obstacles in the path of national unity

The feeling of national unity does not just mean that we belong to one nation. A sense of brotherhood towards each other is essential for national unity. But communalism, regionalism, ethnicity, ignorance and linguistic pluralism have saved the entire country.

The following are the reasons which distinguish national unity: –

- **Communalism:** The biggest obstacle in the path of national unity is the feeling of communalism. Communalism is an evil that divides man and society.
- **Language dispute:** India is a multilingual nation. Different provinces have different dialects and languages. Everyone considers his language superior and considers his literature great. If a person disrespects and disregards another language due to the attachment of his mother tongue, he attacks national unity.
- **Provincialism:** The feeling of provincialism also obstructs the path of national unity. Sometimes residents of a particular region demand their separate existence. Making such a demand removes the idea of national unity and integrity.
- **Casteism:** Casteism badly affected Indian unity. Each caste considers itself superior to another caste. After independence, the policy of reservation for the Scheduled Castes and Scheduled Tribes at all levels was strongly opposed by the economically weaker upper castes. On this

dispute, people influenced national unity by spreading sabotage, arson, anarchy. Thus casteism is an obstacle in the path of national unity.

- **Corrupt politics:** For some years, the environment of our country is becoming toxic due to corrupt politics. The national sentiment is being affected by feelings of selfishness, regionalism and linguism. Political leaders are involved in corrupt conduct for their own benefits.

Measures to strengthen unity

To strengthen national unity, all laws and rules that create discrimination have to be abolished. There should be only one law in the whole country. Interracial marriage should be encouraged. There should be transfer of government jobs in more and more provinces so that the whole country can be shared by all.

Work that encourages people and national unity must be respected. Artists and litterateurs should write unitary literature. Newspapers, Doordarshan, films can do many things in this sacred work.

Patriotism

Patriotism refers to the passionate love one has for their country. This virtue pushes to citizens of a country to work for their country selflessly and make it better. A truly developed country is made up of true patriots. In other words, patriotism means keeping the country's interest first and then thinking about oneself. Patriotism can be specifically seen during times of war. Moreover, it helps in building the nation stronger. There are other significances of patriotism as well.



Significance of Patriotism

Usually, we refer to our country as our motherland. This further proves that we must have the same love for our country as we have for our mother. After all, our country is no less than a mother; it nurtures us and helps us grow. Everyone must possess the virtue of patriotism as it makes it better.

In addition, it also enhances the life quality of the citizens. It does that by making people work for the collective interest of the country. When everyone works for the betterment of the country, there would be no conflict of interest. Thus, a happier environment will prevail.

After that, peace and harmony will be maintained through patriotism. When the citizens have the spirit of brotherhood, they will support one another. Hence, it will make the country more harmonious.

In short, patriotism does have great importance in developing the country. It eliminates any selfish and harmful motives which in turn lessens corruption. Similarly, when the government becomes free of corruption, the country will develop faster.

Great Patriots of India

The history of India's freedom struggle shines through the immortal courage of the heroic personalities like Veer Damodar Savarkar, Mahatma Gandhi, Bal Gangadhar Tilak, Pandit Jawahar Lal Nehru, Bhagat Singh, Chandra Shekhar Azad, Sardar Vallabhbhai Patel, and many more who lived in the age of national upsurge and sacrificed their lives for the sake of their beloved country. Such great patriots fought for the country and against the atrocities that were being perpetrated on the countrymen.

Singing slogans of 'Vande Mataram', 'Bharat Mata ki Jai', 'Jay Hind', these patriots went to the cross for the country with a smile on their faces and pride in their hearts. A very inspiring quote by Swami Vivekanand, says, "Do you love the country? Then, come, let us struggle for higher and better things; look not back, no, not even if you see the dearest and nearest cry. Look no back, but forward!"

The gist of Swami Vivekanand's thought is that when you have started your journey on the path of the country's welfare, then there must not be any looking back. All you need is to create a list of the priority things that you want to do for your country. Once you accomplish one thing just move ahead with the next one. The slogans like Jai Hind or Bharat Mata ki Jai work as your motivation on the path of doing something for the country. So, are you prepared for doing something special for the nation?

What Patriotism Means to Different People

People express their patriotism in different ways and in different roles. Soldiers, scientists, doctors, politicians, and other citizens, express their patriotism through their hard work in their profession.

Indian soldiers are role models for the youth of India. Highly scrupulous, positively secular, completely apolitical, with an ethos of working hard, simple needs and frugal habits, a soldier is the epitome of courage and unflinching devotion to country.

Mangalyaan or Mars Orbiter Mission is one of the best examples of scientists' devotion toward the country. In the pandemic situation, the hardship of doctors and nurses proves their devotion towards their country.

Patriotism does not always mean that you have to sacrifice your life for your country; contributing good service towards the country and its people is also equivalent to your sacrifice.

Mathunny Mathews has set a great example of patriotism. Mathews was an Indian, a resident in Kuwait, and was one of the people credited with the safe airlift evacuation of about 1, 70,000 Indians from Kuwait during the 1990 invasion of Kuwait. Only celebrating the flag hoisting ceremony on 15th August and 26th January, posing for photos with the flag, and posting on social media doesn't imply that you are a true patriot. A real patriot is a person who has a true love for his country. He fights against the atrocities upon his countrymen by insiders or outsiders of the country.

Patriotism is the most important thing for the development of a country. As patriots think about the country, its growth, and countrymen's improvement, it positively impacts the development of the country. A sense of patriotism helps to reduce corruption and riots hence the country develops effectively.

Patriotism by Freedom Fighters

An essay on patriotism seems incomplete without the mention of freedom fighters. They are the hero of the times when we all wanted to get freedom. We all need freedom in economic, social, political, and cultural aspects. These were the people who did not give a second thought before offering complete sacrifice to stay in a free country.

While writing an essay on patriotism, we must remember that these freedom fighters gave us all the rights to roam outside our homes and enjoy happy moments. When every Indian was facing brutal behaviour of Britishers, these were the people who stepped out to head held high and gave us what we all wanted.

The need for revolution for Independence was felt all over India, and revolutionaries like Subhas Chandra Bose, Rani Laxmi Bai, Chander Shekhar Azad, and many more started their journey to get the country from the atrocities of Britishers. The stories of these heroes enlighten our path for patriotism.

Love for nature

Nature refers to the interaction between the physical surroundings around us and the life within it like atmosphere, climate, natural resources, ecosystem, flora, fauna, and humans. Nature is indeed God's precious gift to Earth. It is the primary source of all the basic necessities for the nourishment of all living beings on the Earth. Right from the food we eat, the clothes we wear, and the house we live in is provided by nature. Nature is called 'Mother Nature' because just like our mother, she is always nurturing us with all our needs.

Introduction

Whatever we see around us, right from the moment we step out of our house is part of nature. The trees, flowers, landscapes, insects, sunlight, breeze, everything that makes our environment

so beautiful and mesmerizing are part of Nature. In short, our environment is nature. Nature has been there even before the evolution of human beings.



Importance of Nature

If not for nature then we wouldn't be alive. The health benefits of nature for humans are incredible. The most important thing for survival given by nature is oxygen. The entire cycle of respiration is regulated by nature. The oxygen that we inhale is given by trees and the carbon dioxide we exhale is getting absorbed by trees.

The ecosystem of nature is a community in which producers (plants), consumers, and decomposers work together in their environment for survival. The natural fundamental processes like soil creation, photosynthesis, nutrient cycling, and water cycling, allows Earth to sustain life. We are dependent on these ecosystem services daily whether or not we are aware.

Nature provides us services round the clock: provisional services, regulating services, and non-material services. Provisional services include benefits extracted from nature such as food, water, natural fuels and fibers, and medicinal plants. Regulating services include regulation of natural processes that include decomposition, water purification, pollution, erosion and flood control, and also, climate regulation.

Non-material services are the non-material benefits that improve the cultural development of humans such as recreation, creative inspiration from interaction with nature like art, music, architecture, and the influence of ecosystems on local and global cultures.

The interaction between humans and animals, which are a part of nature alleviates stress, lessens pain and worries. Nature provides company and gives people a sense of purpose.

Studies and researches have shown that children especially have a natural affinity with nature. The regular interaction with nature has boosted health development in children. Nature supports their physical and mental health and instills abilities to access risks as they grow.

Save Our Nature

Earth's natural resources are not infinite and they cannot be replenished in a short span of time. The rapid increase in urbanization has used most of the resources like trees, minerals, fossil fuels, and water. Humans in their quest for a comfortable living have been using the resources of nature mindlessly. As a result, massive deforestation, resultant environmental pollution, wildlife destruction, and global warming are posing great threats to the survival of living beings.

Air that gives us oxygen to breathe is getting polluted by smoke, industrial emissions, automobile exhaust, burning of fossil fuels like coal, coke and furnace oil, and use of certain chemicals. The garbage and wastes thrown here and there cause pollution of air and land.

Sewage, organic wastage, industrial wastage, oil spillage, and chemicals pollute water. It is causing several water-borne diseases like cholera, jaundice and typhoid.

The use of pesticides and chemical fertilizers in agriculture adds to soil pollution. Due to the mindless cutting of trees and demolition of greeneries for industrialization and urbanization, the ecological balance is greatly hampered. Deforestation causes flood and soil erosion.

Earth has now become an ailing planet panting for care and nutrition for its rejuvenation. Unless mankind puts its best effort to save nature from these recurring situations, the Earth would turn into an unfit landmass for life and activity.

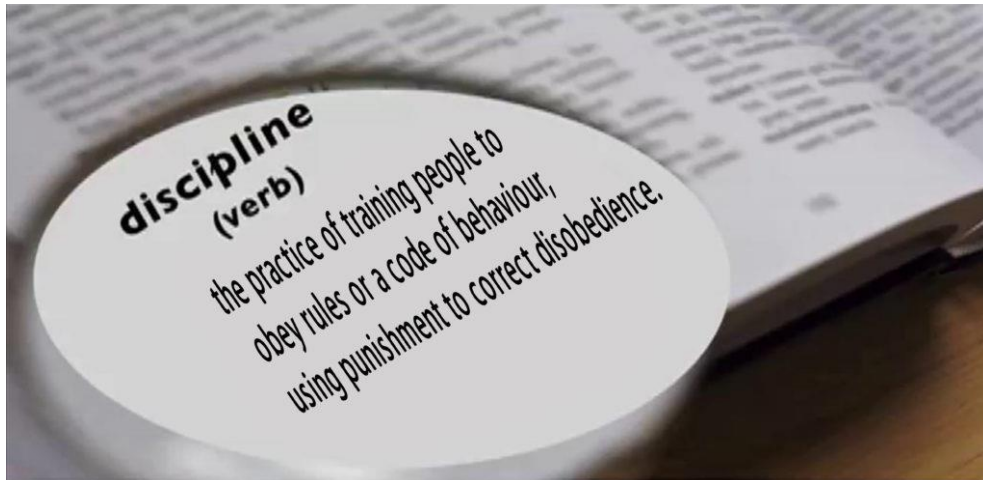
We should check deforestation and take up plantation of trees at a massive rate. It will not only save the animals from being extinct but also help create regular rainfall and preserve soil fertility. We should avoid over-dependence on fossil fuels like coal, petroleum products, and firewood which release harmful pollutants to the atmosphere. Non-conventional sources of energy like the sun, biogas and wind should be tapped to meet our growing need for energy. It will check and reduce global warming.

Every drop of water is vital for our survival. We should conserve water by its rational use, rainwater harvesting, checking the surface outflow, etc. industrial and domestic wastes should be properly treated before they are dumped into water bodies.

Every individual can do his or her bit of responsibility to help save the nature around us. In order to build a sustainable society, every human being should practice in heart and soul the three R's of Reduce, Reuse, and Recycle. In this way, we can save our nature.

Discipline

Discipline is something that keeps each person in control. It motivates a person to progress in life and achieve success. Everyone follow discipline in his/her life in a different form. Besides, everyone has his own prospect of discipline. Some people consider it a part of their life and some don't. It is the guide that availability directs a person on the right path.



Importance and types of discipline

Without discipline, the life of a person will become dull and inactive. Also, a disciplined person can control and handle the situation of living in a sophisticated way than those who do not.

Moreover, if you have a plan and you want to implement it in your life then you need discipline. It makes things easy for you to handle and ultimately bring success to your life.

If talk about the types of discipline, then they are generally of two types. First one is induced discipline and the second one is self-discipline.

Induced discipline is something that others taught us or we learn by seeing others. While self-discipline comes from within and we learn it on our own self. Self-discipline requires a lot of motivation and support from others.

Above all, following your daily schedule without any mistake is also part of being disciplined.

The Need for Discipline

We need discipline in almost everywhere in life. So, it is best to practice discipline from the early stages of our life. Self-discipline means different things to different people. For students, its meaning is different for an employee its meaning is different, and for children its meaning is different.

Moreover, the meaning of discipline changes with the stages of life and priority. Not everyone can be disciplined because it requires a lot of hard work and dedication. Also, it needs a positive mind and a healthy body. One has to be strict to discipline so that she/he can successfully complete the road of success.

Advantages of Discipline

The discipline is a staircase by which the person achieves success. It helps a person to focus on his/her goals in life. Also, it does not let him/her deviate from the goal. Besides, it brings perfection in a person's life by training and educating the mind and body of the person to respond to the rules and regulation, which will help him to be an ideal citizen of the society.

If we talk about professional life then, the disciplined person gets more opportunities than the person who is undisciplined. Also, it adds an exceptional dimension to the personality of the individual. Besides, the person leaves a positive impact on the mind of people wherever she/he goes.

UNIT-III

Personality and Behavior Development

Soul and Scientific attitude

Soul

soul, in religion and philosophy, the immaterial aspect or essence of a human being, that which confers individuality and humanity, often considered to be synonymous with the mind or the self. In theology, the soul is further defined as that part of the individual which partakes of divinity and often is considered to survive the death of the body.

Many cultures have recognized some incorporeal principle of human life or existence corresponding to the soul, and many have attributed souls to all living things. There is evidence even among prehistoric peoples of a belief in an aspect distinct from the body and residing in it. Despite widespread and longstanding belief in the existence of a soul, however, different religions and philosophers have developed a variety of theories as to its nature, its relationship to the body, and its origin and mortality.

Among ancient peoples, both the Egyptians and the Chinese conceived of a dual soul. The Egyptian ka (breath) survived death but remained near the body, while the spiritual ba proceeded to the region of the dead. The Chinese distinguished between a lower, sensitive soul, which disappears with death, and a rational principle, the hun, which survives the grave and is the object of ancestor worship.

The early Hebrews apparently had a concept of the soul but did not separate it from the body, although later Jewish writers developed the idea of the soul further. Biblical references to the soul are related to the concept of breath and establish no distinction between the ethereal soul and the corporeal body. Christian concepts of a body-soul dichotomy originated with the ancient Greeks and were introduced into Christian theology at an early date by St. Gregory of Nyssa and by St. Augustine.

Ancient Greek concepts of the soul varied considerably according to the particular era and philosophical school. The Epicureans considered the soul to be made up of atoms like the rest of the body. For the Platonists, the soul was an immaterial and incorporeal substance, akin to the gods yet part of the world of change and becoming. Aristotle's conception of the soul was obscure, though he did state that it was a form inseparable from the body.

In Christian theology St. Augustine spoke of the soul as a “rider” on the body, making clear the split between the material and the immaterial, with the soul representing the “true” person. However, although body and soul were separate, it was not possible to conceive of a soul without its body. In the Middle Ages, St. Thomas Aquinas returned to the Greek philosophers’ concept of the soul as a motivating principle of the body, independent but requiring the substance of the body to make an individual.

From the Middle Ages onward, the existence and nature of the soul and its relationship to the body continued to be disputed in Western philosophy. To René Descartes, man was a union of the body and the soul, each a distinct substance acting on the other; the soul was equivalent to the mind. To Benedict de Spinoza, body and soul formed two aspects of a single reality. Immanuel Kant concluded that the soul was not demonstrable through reason, although the mind inevitably must reach the conclusion that the soul exists because such a conclusion was necessary for the development of ethics and religion. To William James at the beginning of the 20th century, the soul as such did not exist at all but was merely a collection of psychic phenomena.

Just as there have been different concepts of the relation of the soul to the body, there have been numerous ideas about when the soul comes into existence and when and if it dies. Ancient Greek beliefs were varied and evolved over time. Pythagoras held that the soul was of divine origin and existed before and after death. Plato and Socrates also accepted the immortality of the soul, while Aristotle considered only part of the soul, the *noûs*, or intellect, to have that quality. Epicurus believed that both body and soul ended at death. The early Christian philosophers adopted the Greek concept of the soul's immortality and thought of the soul as being created by God and infused into the body at conception.

In Hinduism the *atman* ("breath," or "soul") is the universal, eternal self, of which each individual soul (*jiva* or *jiva-atman*) partakes. The *jiva-atman* is also eternal but is imprisoned in an earthly body at birth. At death the *jiva-atman* passes into a new existence determined by karma, or the cumulative consequences of actions. The cycle of death and rebirth (*samsara*) is eternal according to some Hindus, but others say it persists only until the soul has attained karmic perfection, thus merging with the Absolute (*brahman*). Buddhism negates the concept not only of the individual self but of the *atman* as well, asserting that any sense of having an individual eternal soul or of partaking in a persistent universal self is illusory.

The Muslim concept, like the Christian, holds that the soul comes into existence at the same time as the body; thereafter, it has a life of its own, its union with the body being a temporary condition.

Scientific attitude

The major aim of science education is to develop scientific attitude among the learners in proper way.

In such condition, no teacher or person can perform the function of imparting science to the students without understanding the proper meaning and true nature of scientific attitudes. Some experts are of the view that problem solving in all of its elements is closely linked with a group of attitudes or mind set-ups, which are important outcomes of science teaching.

To understand the concept of scientific attitudes, it is necessary to take into recognition some of the definitions put forwarded by some experts. In view of some experts, scientific attitudes can best be defined as open mindness or a desire for getting or gaining accurate kind of knowledge.

It also implies gaining confidence in procedures for seeking knowledge and the expectations that by making use of verified knowledge, solutions of all the problems will be found out. Likewise,

some experts are of the view that kind of attitudes which are free from all kinds of biases, prejudices and superstitions are known as scientific attitudes. Open- mindedness, intellectual honesty and critical mindness are considered to be some of the main features of such kind of attitudes.

Thus it can be said that a person who possess scientific attitudes have the natural tendency to look for the basic cause which led to development of the situation. Such person will not rely on other people's believes and knowledge. No consideration will be paid by such person to the superstitious views and to the thing like fate or luck.

Such person is curious concerning the things he observes. He does not get satisfied only by witnessing the happening, but tries to find out the reason for the happening. He will try to get answer of various questions get arising in his mind. Such a person has an open mind, because of which he will try to collect opinions of other persons and will attempt to relate their opinions with his own views. Such person must possess the view that truth never gets changed, however, as soon as he gains better understanding of that truth, his ideas of what is true will get changed.

A person with scientific attitudes does not remain stick on his views and ideas, but keep on revising them in accordance with the new findings. He gives proper consideration to the views and opinions of the other persons and does not accept any kind of conclusion as final till all findings are not done by him.

Before analysing the kind of information obtained, such person will make use of best method available to him and then will plan out a programme for finding out the way by which situation can be analysed. Such a person will seek to adopt various techniques and procedures with the help of which he can solve the existing problem in minimum possible time.

Such person does not rely on observations and informations gathered by other persons or through other sources, rather believes in analysing all the facts personally. Before drawing any kind of conclusion, such person infers whether the evidence he is relying on is sound and sensible in itself.

Person with scientific attitude keeps himself aware of the latest developments done in the field of science and on basis of such knowledge make use of most recent and authoritative method for gathering information relating to the problem. Conclusion is drawn out by such person after providing due consideration to the valid of and sound evidences and he does not base his decision on views and opinions of others.

He does not accept any such fact for which there are no convincing proofs. He makes use of various sources and bases his conclusion upon evidences obtained through such sources. Such a person tries to find out most satisfactory explanation for all the observed phenomenon.

After drawing conclusions, he remains stick to his belief and avoids all kinds of exaggeration. While drawing conclusions, such person does not allow his personal pride and biases to change the truth and he remains stick to the path of truth. Conclusions drawn by such persons are based on true and valid evidences, as a result of which they are valid and true in nature.

Positive Thinking

Positive thinking refers to a belief or mental attitude which makes us think that good things will happen eventually and our efforts will pay off sooner or later. It is the opposite of negative thinking which makes our mind full of stress and fear. Thus, an essay on positive thinking will show us how it reinforces thoughts like optimism and hope and works wonders.



Benefits of Positive Thinking

Let it be clear that positive thinking does not mean you do not notice the bad things in life. It means you try to find a solution in a productive way instead of whining about it. There are many benefits of positive thinking.

The first one is better health. Negative thinking gives rise to anxiety, stress, frustration and more. However, positive thinking helps you avoid all this and focus on staying healthy and doing better in life.

Further, it is essential for us to fight depression which positive thinking helps with. Similarly, it will also help us to relieve stress. Positive thinking overwhelms stress and it will allow you to get rid of stress.

As a result, positive thinking helps you live longer. It is because you will be free from diseases that form due to stress, anxiety and more. Moreover, it is also the key to success. Meaning to say, success becomes easier when you don't bash yourself up.

Similarly, it also gives us more confidence. It boosts our self-esteem and helps in becoming more confident and self-assured. Therefore, we must certainly adopt positive thinking to make the most of our lives.

How to Build a Positive Thinking

There are many ways through which we can build positive thinking. To begin with, we must inculcate the habit of reading motivational and inspiring stories of people who are successful.

All this will help in motivating and inspiring you and showing you the right path. Moreover, it is important to never let negative thoughts thrive in your mind and work towards putting end to this habit.

You can do so by replacing your negative thoughts with constructive and positive reviews. Start to pay attention to your ideas and don't pay heed to negative thoughts. Further, it is helpful to use affirmations.

These positive statements will truly sink into your subconscious mind and guide you to take better action. It will also help in visualizing your dreams and getting the right means to achieve them fast.

Finally, always stay guard and gate keep your mind to make important changes in life. In other words, do not be afraid to take actions. Keep yourself busy and do different things to avoid becoming cynical and remaining positive.

Integrity and discipline

There is a famous saying which perfectly describes integrity. "Honesty is telling the truth to other people, integrity is telling the truth to myself." The word 'integrity' itself has a Latin origin. It is derived from the word 'integer' and means to feel whole, i.e. a complete person. So it refers to the sense of completeness and togetherness one enjoys when they live their lives honestly and morally. So a person that has integrity will act and behave as per set values and believes they hold dear. Let us explore this concept more in this integrity essay.

Academic Integrity

Academic integrity refers to the ethical policies and moral code employed in the academic world by all members – the students and the teachers. So as we saw previously in this integrity essay, it

Academic integrity is important to lay down a good foundation for the student, so he can follow the same principles for the rest of his life. Integrity leads to trust-building among colleagues and friends. It is also the sign of a good future leader. It is a good habit to develop early in your life, it will hold you in good stead as you progress in your life.

A silhouette of a human head facing right, filled with a dense word cloud of positive personality traits. The words are in various sizes and colors, including shades of brown, orange, and red. A large white number '0' is superimposed over the lower right portion of the head. The traits include: brilliant, expressive, curious, honest, determined, open, worthy, appreciative, loyal, trustworthy, creative, playful, proud, innocent, adventurous, patient, strong, thoughtful, trusting, attentive, affectionate, capable, protective, sensitive, caring, intuitive, nurturing, secure, flexible, fun, funny, gentle, confident, and many others.

Professional Integrity

Next, we shall explore professional integrity in this integrity essay. As we know, integrity is one of the essential value an employer always seeks in his employees. So professional integrity is when a person adopts his values and integrity to his chosen profession and job.

Sound moral and ethical beliefs and basic honesty are highly valued characteristics in an employee. Such an employee behaves morally with his co-workers, his superiors and all other stakeholders of the organization. Acting with integrity and honesty is an actual advantage in the workplace. It builds trust and people are drawn towards such honest and dependable behavior. Integrity in a workplace also promotes a positive environment which encourages higher productivity.

Not only students and professionals, but integrity is also a value that everyone should strive for. Integrity is a trait that goes a long way in making people a better version of themselves, better human beings in general. And a person with true integrity does things because it is the right thing to do, and never for any praise or recognition. True integrity is never practiced for recognition or praise but to fulfill personal values.

On many occasions self discipline and integrity have been excluded as vices in society. Self discipline molds and creates a society with men and women of integrity. With years the vices of integrity and self discipline are been eroded in society. The modern society does not take integrity as a vice that needs seriousness which was different about a century ago. Promises and agreements are bound by law failure to which compensation is never an option. This begs the questions; does self discipline apply to individuals in the modern society? Does integrity have a chance to flourish in the modern society? However, the erosion of these two vices cannot be fully blamed on individuals but also to the fact that the world and society is changing. Some may argue that with such a tough society, one has to be tough to survive. The issue of self discipline should however be a vice adhered to by all individuals.

For the past two weeks I had promised myself that I would keep time in all my important appointments in my life. For example, I will never be late for school and I will never go back home at very late hours of the night, past ten in the evening. With this being my own decisions with no other party involved I was obligated by all means to keep the promises and uphold self discipline. At first the decisions were not of importance to me until I realized that that keeping these promises meant a lot than just mere rules and regulations. I needed to prove that I had self discipline and integrity. In the first week I had difficulties fulfilling these promises since I meant that I had to adjust from my past life which was characterized by lateness and insensitivity.

The conditions of adjustment were not favorable. However, with time and self discipline I finally started to adhere to the promises. It was at that instant that I realized how much life became easier when I was punctual to my schedules. In the second week adjustments I had made were more of a routine than promises that I had to fulfill. With the realization of these promises my vices of self discipline and integrity were fully tested and I realized that with the will to

achieve everything might be possible. At the moment I easily meet deadlines, I am punctual at school and I have greatly improved on my home coming hours up to seven in the evening.

With integrity and self discipline one can be able to achieve whatever behavior they want to change in their lives. Behavior change, self discipline and integrity go hand in hand. Additionally, the will to change also guides individuals towards the required behavior change or improvement. It is amazing to notice how two weeks can easily transform one's life for the better. If the whole society can honor their words for two weeks, we can experience a major transformation in behavior in our societies.

Punctuality

Punctuality refers to the habit of a human being completing their tasks on time. We can say that punctuality is a great habit which surely results in success. All the leaders have punctuality in common as the habit is such. In other words, when you are on time, you will maintain the discipline and order in your life. It will, in turn, help you achieve your goals faster within a set time period.



Moreover, it also makes you a man of habit. This creates a very good impression in front of others. Punctuality is an etiquette which encourages us to complete our work in a timely fashion. It also

makes us realize the importance of time. A person who is punctual will always know how to respect their time and others as well.

Importance of Punctuality

Punctuality is of great importance, it is truly underestimated and must be given utmost importance. When a person becomes punctual, everything else falls into place. You get discipline in life and also earn the respect of the others.

Subsequently, a punctual person works on time without any hindrance. The people who are employed in armies and navies are given rigorous training to become disciplined and punctual. They pay no heed to any circumstances be it rain or thunder, they care about their punctuality.

Furthermore, punctuality pushes the person to achieve success at faster rates than others. We must develop this quality in children from an early age which will make it easy for everyone to lead a better life. When a person is punctual, they get utmost respect and admiration by society and reach greater heights than an unpunctual person.

Key to Success

We can now safely say that punctuality is definitely the key to success. As we know everything else falls in order when we become punctual, likewise, success will too. When you become successful, you know that you can arrive at your destination easily.

This may only happen when a person works on time and achieve their time goals. In addition to punctuality, hard work is also important. If you ask all the successful people of the world, you will see that it is their secret to success as well.

Why so? Because a successful person knows very well how to make use of their time and act accordingly. Similarly, everyone must adopt this habit to reach great heights in life. It is correctly said that ‘time and tide wait for none’, thus we must remember it well.

We cannot stop time or turn it back, every second is precious. That is why it is important to be punctual in life at all times, so you never miss out on opportunities. Moreover, you will also become happier when you get punctual.

Therefore, we see how punctuality plays a major role in anyone’s life. If we are not punctual, we cannot be as successful as others. In addition, this competitive world demands punctuality so that all of us can be successful in life.

Love and Kindness

Love is the most significant thing in human's life. Each science and every single literature masterwork will tell you about it. Humans are also social animals. We lived for centuries with this way of life, we were depended on one another to tell us how our clothes fit us, how our body is whether healthy or emaciated. All these we get the honest opinions of those who love us, those who care for us and makes our happiness paramount.

What is Love?

Love is a set of emotions, behaviors, and beliefs with strong feelings of affection. So, for example, a person might say he or she loves his or her dog, loves freedom, or loves God. The concept of love may become an unimaginable thing and also it may happen to each person in a particular way.

Love has a variety of feelings, emotions, and attitude. For someone love is more than just being interested physically in another one, rather it is an emotional attachment. We can say love is more of a feeling that a person feels for another person. Therefore, the basic meaning of love is to feel more than liking towards someone.

Need of Love

We know that the desire to love and care for others is a hard-wired and deep-hearted because the fulfillment of this wish increases the happiness level. Expressing love for others benefits not just the recipient of affection, but also the person who delivers it. The need to be loved can be considered as one of our most basic and fundamental needs.

One of the forms that this need can take is contact comfort. It is the desire to be held and touched. So there are many experiments showing that babies who are not having contact comfort, especially during the first six months, grow up to be psychologically damaged.

Significance of Love

Love is as critical for the mind and body of a human being as oxygen. Therefore, the more connected you are, the healthier you will be physically as well as emotionally. It is also true that the less love you have, the level of depression will be more in your life. So, we can say that love is probably the best antidepressant.

It is also a fact that the most depressed people don't love themselves and they do not feel loved by others. They also become self-focused and hence making themselves less attractive to others.

Society and Love

It is a scientific fact that society functions better when there is a certain sense of community. Compassion and love are the glue for society. Hence without it, there is no feeling of togetherness for further evolution and progress. Love, compassion, trust and caring we can say that these are the building blocks of relationships and society.

Relationship and Love

A relationship is comprised of many things such as friendship, sexual attraction, intellectual compatibility, and finally love. Love is the binding element that keeps a relationship strong and solid. But how do you know if you are in love in true sense? Here are some symptoms that the emotion you are feeling is healthy, life-enhancing love.

Love is the Greatest Wealth in Life

Love is the greatest wealth in life because we buy things we love for our happiness. For example, we build our dream house and purchase a favorite car to attract love. Being loved in a remote environment is a better experience than been hated even in the most advanced environment.

Love or Money

Love should be given more importance than money as love is always everlasting. Money is important to live, but having a true companion you can always trust should come before that. If you love each other, you will both work hard to help each other live an amazing life together.

Kindness

The world we live in today has been through a lot of things from world wars to epidemics, but one thing which remained constant throughout was resilience and kindness. Moreover, it was the spirit to fight back and help out each other. Kindness must be an essential and universal quality to make the world a better place. Through an essay on kindness, we will go through it in detail.



Importance of Kindness

Kindness towards nature, animals and other people has the ability to transform the world and make it a beautiful place for living. But, it is also important to remember that kindness towards you is also essential for personal growth.

Kindness is basically being polite, compassionate and thoughtful. Every religion and faith teaches its followers to be kind. Most importantly, kindness must not limit to humans but also to every living creature.

Even nature has its own way of showing kindness. For instance, the trees grow fruits for us and provide us with shade. One must not see kindness as a core value but as a fundamental behavioural element. When you are kind to your loved ones, you create a stable base.

As people are becoming more self-centred today, we must learn kindness. We must try to integrate it into ourselves. You might not know how a small act of kindness can bring about a change in someone's life. So, be kind always.

Kindness Always Wins

There is no doubt that kindness always wins and it has been proven time and again by people. Sid is a greedy man who does not share his wealth with anyone, not even his family members.

He also does not pay his workers well. One day, he loses his bag of gold coins and loses his temper. Everyone helps him out to search for it but no one finds it. Finally, his worker's little son finds the bag.

Upon checking the bag, he sees all the coins are there. But, his greed makes him play a trick on the poor worker. He claims that there were more coins in the bag and the worker stole them.

The issue goes to the court and the judge confirms from Sid whether his bag had more coins to which he agrees. So, the judge rules out that as Sid's bag had more coins, the bag which the worker's son found is not his.

Therefore, the bag gets handed to the worker as no one else claims it. Consequently, you see how the worker's son act of kindness won and paid him well. On the other hand, how Sid's greediness resulted in his loss only.

Avoid fault Thinking

Negative thinking appears to be more prevalent than positive thinking. It seems that with most people, positive thinking requires some effort, whereas, negative thinking comes easily, and often uninvited.

This has much to do with education and the environment one has been living in.

If you have been brought up in a happy and positive environment, there is more probability that it will be easier for you to think positively. However, If you have been brought up under poor or difficult situations, you will more probably be inclined to negative thinking.

We view the world through our predominant mental attitude. If our thoughts are positive, that is fine, but if they are negative, our life and circumstances would probably mirror these negative thoughts.

If you believe that you are going to fail, you might unconsciously sabotage every opportunity to succeed.

If you are too shy of meeting new people, or avoid having close relationships, you will do everything to avoid people and relationships, and then complain that you are lonely and nobody loves you.

Instead of becoming more positive and overcoming your fears, you think how difficult it is to succeed or to connect with people, and you expect to be failure or stay lonely.

The Power of Negative Thinking in Action

- Do you often think about difficulties, failure and disasters?
- Do you keep thinking about the negative news you see and hear on TV or read about in the newspapers?
- Do you see yourself stuck and unable to improve your life or your health?
- Do you frequently think that you do not deserve happiness or money, or that it is too difficult to get them?

If you do, then you will close your mind, see no opportunities, and behave and react in such ways, as to repel people and opportunities.

Often, the mind does not judge or examine thoughts and opinions before accepting them. If what it hears, sees and reads is always negative, it accepts negativity as the standard mindset.

The media constantly bombards the mind with a lot of information about disasters, catastrophes, wars and other unhappy events. This information sinks into your subconscious mind, and then, manifests as your habitual manner of thinking. It is okay to watch and hear the news, because you need to know what is happening in the world. However, be careful not to overdo that. Be careful not to let what you hear and see on the news affect you too much.

If you occupy the mind with depressing and pessimistic thoughts you radiate negative energy into the surrounding world, and therefore, create and recreate more negativity, failure and disasters.

The mind is neutral energy. The way you think determines whether the results are positive and beneficial, or negative and harmful. It is the same energy acting in different ways.

The good news is that persistent inner work can change habits of thinking. You must be willing to put energy and time to pursue positive thinking, in order to change your mental attitude. The power of negative thinking is quite strong, but with some effort on your part you can overcome it.

Simple Tips to Overcome Negative Thinking

Here are a few tips to help you avoid negative thinking:

1. Every time you catch yourself thinking a negative thought, replace it with a positive one.
2. If you catch yourself visualizing failure, immediately visualize success instead.

3. If you hear yourself using negative words in your conversation, switch to positive words.
4. Instead of saying, "I cannot", say, "I can". Most of the time you can, but choose to say "cannot", due to fear, laziness or lack of self esteem.
5. Do you repeat negative words and phrases in your mind? Change them to positive ones. Yes, this requires you to be more alert, and to put forth some effort. You want to change negative thinking into positive thinking, don't you?
6. Allow more positive attitude into your life. Have more faith in yourself and expect positive results. Affirmations and visualization can take you a long way in this direction.
7. Decide that from today, from this very moment, you are leaving negative thinking behind you, and starting on the way toward positive thinking and behavior.

Negative thinking has a great affect on everyone's life. It leads to failure, unhappiness and lack of satisfaction, to worries and to fears. However, there is no reason to let it to affect your life. You can set yourself free from it by following the tips suggested here.

The power of negative thinking is a mighty power that affects everyone. You need to be aware of it and stop it whenever you find yourself let it infiltrates into your mind and into your thoughts.

It is a habit of the mind, and often it is a strong habit. However, you can get rid of it, through positive thinking and taking positive action.

Free from anger

We all know what anger is, and we've all felt it: whether as a fleeting annoyance or as full-fledged rage.

Anger is a completely normal, usually healthy, human emotion. But when it gets out of control and turns destructive, it can lead to problems—problems at work, in your personal relationships, and in the overall quality of your life. And it can make you feel as though you're at the mercy of an unpredictable and powerful emotion.

The Nature of Anger

Anger is "an emotional state that varies in intensity from mild irritation to intense fury and rage," according to Charles Spielberger, PhD, a psychologist who specializes in the study of anger. Like other emotions, it is accompanied by physiological and biological changes; when you get angry, your heart rate and blood pressure go up, as do the levels of your energy hormones, adrenaline, and noradrenaline.

Anger can be caused by both external and internal events. You could be angry at a specific person (such as a coworker or supervisor) or event (a traffic jam, a canceled flight), or your anger could be caused by worrying or brooding about your personal problems. Memories of traumatic or enraging events can also trigger angry feelings.

Expressing Anger

The instinctive, natural way to express anger is to respond aggressively. Anger is a natural, adaptive response to threats; it inspires powerful, often aggressive, feelings and behaviors, which

allow us to fight and to defend ourselves when we are attacked. A certain amount of anger, therefore, is necessary to our survival.

On the other hand, we can't physically lash out at every person or object that irritates or annoys us; laws, social norms, and common sense place limits on how far our anger can take us.

What is Anger

People use a variety of both conscious and unconscious processes to deal with their angry feelings. The three main approaches are expressing, suppressing, and calming. Expressing your angry feelings in an assertive—not aggressive—manner is the healthiest way to express anger. To do this, you have to learn how to make clear what your needs are, and how to get them met, without hurting others. Being assertive doesn't mean being pushy or demanding; it means being respectful of yourself and others.

Anger can be suppressed, and then converted or redirected. This happens when you hold in your anger, stop thinking about it, and focus on something positive. The aim is to inhibit or suppress your anger and convert it into more constructive behavior. The danger in this type of response is that if it isn't allowed outward expression, your anger can turn inward—on yourself. Anger turned inward may cause hypertension, high blood pressure, or depression.

Unexpressed anger can create other problems. It can lead to pathological expressions of anger, such as passive-aggressive behavior (getting back at people indirectly, without telling them why, rather than confronting them head-on) or a personality that seems perpetually cynical and hostile. People who are constantly putting others down, criticizing everything, and making cynical comments haven't learned how to constructively express their anger. Not surprisingly, they aren't likely to have many successful relationships.

Finally, you can calm down inside. This means not just controlling your outward behavior, but also controlling your internal responses, taking steps to lower your heart rate, calm yourself down, and let the feelings subside.

Anger Management

The goal of anger management is to reduce both your emotional feelings and the physiological arousal that anger causes. You can't get rid of, or avoid, the things or the people that enrage you, nor can you change them, but you can learn to control your reactions.

Are You Too Angry?

There are psychological tests that measure the intensity of angry feelings, how prone to anger you are, and how well you handle it. But chances are good that if you do have a problem with anger, you already know it. If you find yourself acting in ways that seem out of control and frightening, you might need help finding better ways to deal with this emotion.

Why Are Some People More Angry Than Others?

According to Jerry Deffenbacher, PhD, a psychologist who specializes in anger management, some people really are more "hotheaded" than others are; they get angry more easily and more intensely than the average person does. There are also those who don't show their anger in loud spectacular ways but are chronically irritable and grumpy. Easily angered people don't always curse and throw things; sometimes they withdraw socially, sulk, or get physically ill.

People who are easily angered generally have what some psychologists call a low tolerance for frustration, meaning simply that they feel that they should not have to be subjected to frustration, inconvenience, or annoyance. They can't take things in stride, and they're particularly infuriated if the situation seems somehow unjust: for example, being corrected for a minor mistake.

What makes these people this way? A number of things. One cause may be genetic or physiological: There is evidence that some children are born irritable, touchy, and easily angered, and that these signs are present from a very early age. Another may be sociocultural. Anger is often regarded as negative; we're taught that it's all right to express anxiety, depression, or other emotions but not to express anger. As a result, we don't learn how to handle it or channel it constructively.

Research has also found that family background plays a role. Typically, people who are easily angered come from families that are disruptive, chaotic, and not skilled at emotional communications.

Is It Good To "Let it All Hang Out?"

Psychologists now say that this is a dangerous myth. Some people use this theory as a license to hurt others. Research has found that "letting it rip" with anger actually escalates anger and aggression and does nothing to help you (or the person you're angry with) resolve the situation.

It's best to find out what it is that triggers your anger, and then to develop strategies to keep those triggers from tipping you over the edge.

Strategies to Keep Anger at Bay

Relaxation

Simple relaxation tools, such as deep breathing and relaxing imagery, can help calm down angry feelings. There are books and courses that can teach you relaxation techniques, and once you learn the techniques, you can call upon them in any situation. If you are involved in a relationship where both partners are hot-tempered, it might be a good idea for both of you to learn these techniques.

Some simple steps you can try:

- Breathe deeply, from your diaphragm; breathing from your chest won't relax you. Picture your breath coming up from your "gut."
 - Slowly repeat a calm word or phrase such as "relax," "take it easy." Repeat it to yourself while breathing deeply.
 - Use imagery; visualize a relaxing experience, from either your memory or your imagination.
 - Nonstrenuous, slow yoga-like exercises can relax your muscles and make you feel much calmer.
- Practice these techniques daily. Learn to use them automatically when you're in a tense situation.

Cognitive Restructuring

Simply put, this means changing the way you think. Angry people tend to curse, swear, or speak in highly colorful terms that reflect their inner thoughts. When you're angry, your thinking can get very exaggerated and overly dramatic. Try replacing these thoughts with more rational ones. For instance, instead of telling yourself, "oh, it's awful, it's terrible, everything's ruined," tell yourself, "it's frustrating, and it's understandable that I'm upset about it, but it's not the end of the world and getting angry is not going to fix it anyhow."

Be careful of words like "never" or "always" when talking about yourself or someone else. "This !&*% @ machine never works," or "you're always forgetting things" are not just inaccurate, they also serve to make you feel that your anger is justified and that there's no way to solve the problem. They also alienate and humiliate people who might otherwise be willing to work with you on a solution.

Remind yourself that getting angry is not going to fix anything, that it won't make you feel better (and may actually make you feel worse).

Logic defeats anger, because anger, even when it's justified, can quickly become irrational. So use cold hard logic on yourself. Remind yourself that the world is "not out to get you," you're just experiencing some of the rough spots of daily life. Do this each time you feel anger getting the best of you, and it'll help you get a more balanced perspective. Angry people tend to demand things: fairness, appreciation, agreement, willingness to do things their way. Everyone wants these things, and we are all hurt and disappointed when we don't get them, but angry people demand them, and when their demands aren't met, their disappointment becomes anger. As part of their cognitive restructuring, angry people need to become aware of their demanding nature and translate their expectations into desires. In other words, saying, "I would like" something is healthier than saying, "I demand" or "I must have" something. When you're unable to get what you want, you will experience the normal reactions—frustration, disappointment, hurt—but not anger. Some angry people use this anger as a way to avoid feeling hurt, but that doesn't mean the hurt goes away.

Problem Solving

Sometimes, our anger and frustration are caused by very real and inescapable problems in our lives. Not all anger is misplaced, and often it's a healthy, natural response to these difficulties. There is also a cultural belief that every problem has a solution, and it adds to our frustration to find out that this isn't always the case. The best attitude to bring to such a situation, then, is not to focus on finding the solution, but rather on how you handle and face the problem.

Make a plan, and check your progress along the way. Resolve to give it your best, but also not to punish yourself if an answer doesn't come right away. If you can approach it with your best intentions and efforts and make a serious attempt to face it head-on, you will be less likely to lose patience and fall into all-or-nothing thinking, even if the problem does not get solved right away.

Better Communication

Angry people tend to jump to—and act on—conclusions, and some of those conclusions can be very inaccurate. The first thing to do if you're in a heated discussion is slow down and think through your responses. Don't say the first thing that comes into your head, but slow down and think carefully about what you want to say. At the same time, listen carefully to what the other person is saying and take your time before answering.

Listen, too, to what is underlying the anger. For instance, you like a certain amount of freedom and personal space, and your "significant other" wants more connection and closeness. If he or she starts complaining about your activities, don't retaliate by painting your partner as a jailer, a warden, or an albatross around your neck.

It's natural to get defensive when you're criticized, but don't fight back. Instead, listen to what's underlying the words: the message that this person might feel neglected and unloved. It may take a lot of patient questioning on your part, and it may require some breathing space, but don't let your anger—or a partner's—let a discussion spin out of control. Keeping your cool can keep the situation from becoming a disastrous one.

Using Humor "Silly humor" can help defuse rage in a number of ways. For one thing, it can help you get a more balanced perspective. When you get angry and call someone a name or refer to them in some imaginative phrase, stop and picture what that word would literally look like. If you're at work and you think of a coworker as a "dirtbag" or a "single-cell life form," for example, picture a large bag full of dirt (or an amoeba) sitting at your colleague's desk, talking on the phone, going to meetings. Do this whenever a name comes into your head about another person. If you can, draw a picture of what the actual thing might look like. This will take a lot of the edge off your fury; and humor can always be relied on to help unknot a tense situation.

The underlying message of highly angry people, Dr. Deffenbacher says, is "things oughta go my way!" Angry people tend to feel that they are morally right, that any blocking or changing of their plans is an unbearable indignity and that they should NOT have to suffer this way. Maybe other people do, but not them!

When you feel that urge, he suggests, picture yourself as a god or goddess, a supreme ruler, who owns the streets and stores and office space, striding alone and having your way in all situations while others defer to you. The more detail you can get into your imaginary scenes, the more chances you have to realize that maybe you are being unreasonable; you'll also realize how unimportant the things you're angry about really are. There are two cautions in using humor. First, don't try to just "laugh off" your problems; rather, use humor to help yourself face them more constructively. Second, don't give in to harsh, sarcastic humor; that's just another form of unhealthy anger expression.

What these techniques have in common is a refusal to take yourself too seriously. Anger is a serious emotion, but it's often accompanied by ideas that, if examined, can make you laugh.

Changing Your Environment

Sometimes it's our immediate surroundings that give us cause for irritation and fury. Problems and responsibilities can weigh on you and make you feel angry at the "trap" you seem to have fallen into and all the people and things that form that trap.

Give yourself a break. Make sure you have some "personal time" scheduled for times of the day that you know are particularly stressful. One example is the working mother who has a standing rule that when she comes home from work, for the first 15 minutes "nobody talks to Mom unless the house is on fire." After this brief quiet time, she feels better prepared to handle demands from her kids without blowing up at them.

Dignity of labour

Introduction : Everything has its own dignity whatever it may be. It is dignified in accordance with its utilization and utility. It is the most valuable powerful element of success in life.

Kinds of labor: Labour is of two types-manual and intellectual. Each of them should have a dignity of its own. But unfortunately, most of our educated persons have a wrong idea of manual labour. Consequently, they look down upon the people engaged in manual work. In such a context we should keep in mind that manual labour has nothing debasing about it.'

Manual labor: Manual labor is at the root of our livelihood. The food, drink, clothes, and houses without which we cannot live are all the gifts of manual labor. It is manual labor that drives the plow and reaps the harvest. It grinds the corn and turns it into bread. It spins the thread and weaves our clothes. It lays brick upon brick and builds our houses. Manual-workers are thus the

backbone of a nation. In western countries, all house-hold works are done by the people themselves. They have to clean their own floors and wash their own bathrooms. There is no porter to carry their pieces of luggage. A passenger has to carry his own bag. A carpenter, a mason or an electrician has his own dignity.

Intellectual labor: Labour of this type is dignified to many. Working in the office, bank, insurance company etc is regarded as intellectual labor. It has a touch with manual labor. The country's development in the international field depends on it. Science, literature, culture, technology etc are intellectual labor. But unfortunately, many people in our country still think that manual labor is not dignified. It is ridiculous to think that a clerical job is more dignified than manual work in agriculture, horticulture, carpentry, pottery, tailoring, book-binding, spinning, weaving, dairy, poultry etc. This false notion should be changed. It is especially important in the context of the economic realities of the country. Indeed this dignity of labor may be a powerful means of combating the problem of unemployment which is becoming large in our country.

Importance: Dignity of labor has an important role in the country. No nation can develop unless her people undergo any labor. If we consider the developed countries, we find that the people of those countries did not hesitate but labored hard. Labour of any kind is dignified as it can give everything to society. The nation's development depends largely on labor. All the great men in the world labored hard and achieved dignity.

Difficult to provide employment: We cannot expect that every educated young man would be given a secured and comfortable job with a chair and a table and a fan in an office or in a bank. We must admit that no government can provide employment to all the unemployed youths.

Labour gives dignity: Hence self-reliance and dignity of labor may be the only reasonable way to solve the problem of unemployment. We should remember that God has given us not only the head but hands also. We should fully utilize these gifts to enrich our lives. Moreover, those who are engaged in intellectual jobs should do some manual works for keeping a balance between the two for a normal and healthy life.

Teaching dignity of labor: Thus we should have an ideal position of manual labor in our society. And for this, the dignity of labor should be taught from childhood. If every child is asked to do his or her own work as much as possible, it will be good for the future struggle of life. We should all bear in mind that work is worship and in this way, the dignity of labor should be recognized in its due importance.

Universal brotherhood and religious tolerance

Universal Brotherhood Day is observed on September 11 every year. It marks the commemoration of Swami Vivekananda's famous speech delivered on September 11 1893 in

Chicago to the delegates of the World Parliament of Religions. The speech is popularly remembered for its opening words – ‘Sisters and brothers of America.’

It was a short speech of five hundred words. But its impact was instantaneous. It is said that after hearing those opening words, the entire assembly gave him an extended standing ovation. That thundering applause must have been unexpected and very humbling for the young sanyasi who was speaking for the first time to a gathering of that scale and grandeur. In a way it was a divine act in the sense that he was the chosen medium to deliver the idea whose time had come. And that idea was ‘the idea of toleration’. During the speech he says, “These men from far-off nations may well claim the honor of bearing to different lands the idea of toleration.”

Toleration is the act of putting up with something that one disapproves of. Swami Vivekananda’s speech was a turning point of the Parliament, because it changed the idea of toleration, Swamiji added the dimension of acceptance to it and made it more comprehensive and real. ‘Tolerance’ is a state of mind that implies non-judgmental acceptance of different lifestyles or beliefs.

Swamiji further said in that speech, “I am proud to belong to a religion which has taught the world both tolerance and universal acceptance. We believe not only in universal toleration, but we accept all religions as true.” This idea of acceptance and inclusive had set him and his speech apart. During the course of his stay in the West, he further elaborated this idea. In one of his speeches in that parliament itself he said, “The seed is put in the ground, and earth and air and water are placed around it. Does the seed become the earth, or the air, or the water? No. It becomes a plant. It develops after the law of its own growth assimilates the air, the earth, and the water, converts them into plant substance, and grows into a plant....Similar is the case with religion. The Christian is not to become a Hindu or a Buddhist, nor a Hindu or a Buddhist to become a Christian. But each must assimilate the spirit of the others and yet preserve his individuality and grow according to his own law of growth.”

Essentially, he advocated the right to follow one’s unique nature and disapproved imposing changes on anyone. This he applied from macrocosm to microcosm, which is from nations to individuals. His idea of toleration is the solution to the discords between nations, religions and cultures on one hand, and discord in families and smaller groups on the other. The way forward to diplomatic and domestic peace is then to follow Swami Vivekananda’s idea of toleration - accept the other person in totality and make peace with all. This would be the ideal commemoration of Universal Brotherhood Day.

True friendship

Friendship is an essential part of everyone’s lives. One cannot do without friends, we must have some friends to make life easier. However, lucky are those who get true friendship in life. It is not the same as friendship. True friendship is when the person stays by you through thick and thin. Through true friendship essay, we will look at what it means and its importance.

Importance of True Friendship

Friendship has a significant value in our lives. It is responsible for teaching us a lot of unforgettable lessons. Some are even life-changing so we must cherish friendship. It is not common to find true friendship in life.

But when you do, make sure to hold on tightly to it. True friendship teaches us how to love others who are not our family. Ultimately, our friends also become our family. A true friendship makes life easy and gives us good times.

Thus, when the going gets tough, we depend on our friends for solace. Sometimes, it is not possible to share everything with family, that is where friends come in. We can share everything with them without the fear of being judged.

Moreover, true friendship also results in good memories. You spend time with friends and enjoy it to the fullest, later on, the same moments become beautiful memories. Only a true friendship will cheer on you and help you do better in life.

Through true friendship, we learn about loyalty and reliability. When you have a true friend by your side, nothing can stop you. Your confidence enhances and you become happier in life. Thus, it changes our life for the better and keeps us happy.

Maintaining True Friendship

While it is lucky to get true friendship in life, it is also important to maintain this friendship so that one does not lose out on it. A time comes when we separate from our true friends, but one shouldn't let distance act as a barrier.

It is essential to keep in touch with your friends so they know you are there for them. Most importantly, we must give our friends the love and respect they deserve. It is essential to treat them nicely so they never forget their worth.

Further, we must also remain honest with our friends. If you do not offer them all this, your friendship may begin to fade. Thus, make sure to pour equal shares of love, respect and honesty.

Happiness Vs suffering

Happiness

Happiness is something which we can't describe in words it can only be felt from someone's expression of a smile. Likewise, happiness is a signal or identification of good and prosperous life.

Happiness is very simple to feel and difficult to describe. Moreover, happiness comes from within and no one can steal your happiness.

Can Money Buy You Happiness?

Every day we see and meet people who look happy from the outside but deep down they are broken and are sad from the inside. For many people, money is the main cause of happiness or grief. But this is not right. Money can buy you food, luxurious house, healthy lifestyle servants, and many more facilities but money can't buy you happiness.

And if money can buy happiness then the rich would be the happiest person on the earth. But, we see a contrary image of the rich as they are sad, fearful, anxious, stressed, and suffering from various problems.

In addition, they have money still they lack in social life with their family especially their wives and this is the main cause of divorce among them.

Also, due to money, they feel insecurity that everyone is after their money so to safeguard their money and then they hire security. While the condition of the poor is just the opposite. They do not have money but they are happy with and stress-free from these problems.

In addition, they take care of their wife and children and their divorce rate is also very low.

Happiness Comes from Within

As we now know that we can't buy happiness with money and there is no other shortcut to happiness. It is something that you feel from within.

In addition, true happiness comes from within yourself. Happiness is basically a state of mind.

Moreover, it can only be achieved by being positive and avoiding any negative thought in mind. And if we look at the bright side of ourselves only then we can be happy.

Happiness in a Relationship

People nowadays are not satisfied with their relationship because of their differences and much other reason. But for being happy in a relationship we have to understand that there are some rules or mutual understanding that keeps a relationship healthy and happy.

Firstly, take care of yourself then your partner because if you yourself are not happy then how can you make your partner happy.

Secondly, for a happy and healthy relationship give your partner some time and space. In addition, try to understand their feeling and comfort level because if you don't understand these things then you won't be able to properly understand your partner.

Most importantly, take initiative and plan to go out with your partner and family. Besides, if they have plans then go with them.

Suffering

Humans can feel abundant amounts of emotions and sensations throughout a lifetime. Many emotions are considered to be real and occur because they are distinct and prevalent. There are positive emotions, like happiness and glee, but there are negative emotions, like pain and suffering. Pain and suffering are feelings that occur by multiple times in a person's life, but many people feel that pain and suffering are not real; they think we only feel pain and suffering because there is an absence of something else. I believe that, because pain and suffering are distinct sensations, they have to be real and not just the absence of other emotions like happiness. Through multiple real world situations that can occur in a person's lifetime, I will

Pain and suffering are strong, negative emotions that a person can feel at a time. Like happiness, pain and suffering can occur at any time. Pain and suffering are distinct feelings. A person can feel pain and suffering just like they can feel happiness or laughter. Pain and suffering are both emotions that are normal for human beings and should be felt during a person's lifetime. How can a person argue that pain and suffering are not distinct sensation? Is it possible that a person can not feel pain, or suffer? If a person were to think about his or her past, is it possible that any person in the world deny that pain and suffering is not distinct? Many people can state that pain or suffering is strong and prevalent, and people can remember how bad that pain had been. Whether it is a physical pain such as getting stabbed or whether it was an emotional pain like a death of a loved one, the pain is very much distinct. Suffering is especially evident after a death of a loved one. Some people who have dealt with a loss of a family member or friend suffer through the days after their loved one had.

Love for Truth

To love truth for its own sake means that at some point you give yourself over to the truth. This, however, is not a consequence, not a matter of cause and effect. It's not that you give yourself over to the truth and then the truth reveals itself. It's not even that you give yourself up to the truth because you love the truth. Loving the truth is giving oneself up to the truth. To love the truth for its own sake means that in the very instant of loving the truth, your self-centeredness has vanished. This is very profound, yet it can be very, very subtle. It means that in the moment I'm exploring, in the moment I'm investigating, I am in an attitude of giving. I am in a non-self-centered attitude. All of my consciousness, all of my attention, is sacrificed for the truth. Even "sacrificed" isn't correct—it's more like, "Whatever needs to happen, I am willing to do it." Frequently, that doesn't mean sacrificing anything. It's more that loving the truth for its own sake means an implicit readiness to let go, to give up the self. To give up the self means, "I am willing to not protect myself against the truth. I am willing to not defend or resist." Most of the

time, giving ourselves up to the truth means giving up our defenses, manipulations, positions, and strategies—all the things we use to shore ourselves up or to continue to preserve ourselves. And because loving the truth arises from a place where we are willing to be selfless, we cannot try to figure out how to be selfless. The self cannot figure out how to give itself up, because in the very act of thinking, the self keeps on preserving itself.

Finding the Place in Us that Loves to Know the Truth

There is a place in us that loves to know the truth, that wants, values, and appreciates the truth. Only inquiry inspired by this love can serve the functions of activation and transformation. If we inquire out of love to know the truth, our inquiry will naturally disclose the truth that we love to know. We all need to inquire into our own hearts to see if there is a place in us that really loves to know the truth, where we love it enough to do whatever we can to inquire, to investigate. This loving to know the truth is nothing but the response of our Being to its own dynamism. The dynamism is revealing something new, and it manifests initially as the Soul's interest in discovering the truth for its own sake.

If We Really Love the Truth for Its Own Sake We Will Want to Behold the Objective Truth

Our exploration is not only into the nature of our experience or state, but also into the totality of who we are, including the nature of the part of us that observes or explores. All of this must become an object of study and inquiry. This means that to be objective about a situation, we, as the inquirer, will need to become objective—free from subjective influence. For when we inquire into what prevents our understanding from being objective, we find that it is the fact that we bring our subjectivity to our experience. The truth arises as the truth, but we do not see it as it is because of our own unclarity, our own positions, prejudices, identifications, limitations, preferences, and goals—the totality of which we call subjectivity. However, if we really love the truth for its own sake, we will want to see it as it is, we will want to behold the objective truth. This will translate into the wish and passion to discern all our subjective positions that are preventing objective perception. So, for instance, I do not just realize, “I’m feeling angry,” but I also observe and discern how I feel in response to seeing my anger. Do I have a judgment about it? Do I believe that it’s okay to be angry or not okay to be angry? What are my opinions and prejudices about anger? I explore everything I bring into the experience of anger. In other words, we always need to be aware of our subjective reaction to our experience in order to see how we interfere with it.

If You Really Love the Truth, then You Will Automatically Want to See All of It

I say loving the truth instead of seeking it, because if you are seeking truth you might seek to avoid feeling pain. You might seek truth for another purpose, which will then make you not see the truth. But if you really love truth, then you will automatically want to see all of it, not for any particular reason but because you like seeing the truth. So loving the truth is not exactly seeking the truth, even though it might include seeking the truth sometimes. Loving the truth is the attitude of the heart. The heart falls in love. It falls in love with the truth, with an aspect of reality. The heart falling in love with the truth is one of the most important realizations, the most important change, that can happen in a human being. The heart really turning toward the truth is the most far-reaching realization because if you really love the truth, you’ll realize everything.

However, if you love one particular state, then you might realize that state and not others. The truth is not just one thing. The truth is all that there is, whether or not you know it. Loving the truth does not mean you love the truth because it is going to help you realize everything. That is an ulterior motive. That is not included in loving the truth. You don't care if it is going to lead you to this or that. You just like it. You can't help it.

In Some Very Deep Place in Us the Truth is the Beloved

Initially the truth might be a specific insight, some connection we make between various elements in our experience. But as the soul gives herself more to the truth, the truth becomes essential truth, and ultimately the absolute truth—the ultimate nature of everything in all its beauty, magnificence, and splendor. When we finally behold the absolute truth and see its beauty and magnificence, we understand. We recognize it as the source of love. We love it because it's lovable. We love it because we are loving our true self. We love it because it's natural to love the truth. Not because it's correct, ethical conduct, but because in some very deep place in us, the truth is the Beloved. But even in this place, the question of loving the truth for its own sake can get subtle and problematic. When we see the beauty and magnificence of our own Being, we love it—but how do we love it? When you truly love somebody, you want to do things for them. You're willing to go through discomfort in your life, you're willing to give your time, your attention, your energy, but not because you're going to get something from it. You want to give because the heart is overflowing out of love. That's what love means. It is the same thing with loving the truth. Loving truth for its own sake means that you want the truth to be as deep as possible, as complete as possible. That's implicit in loving truth. If you love truth for its own sake and you start seeing the truth, and that truth is not complete—there's still more that you don't see—the love you have will impel you to go further, to see deeper, to experience more fully.

Inquiry is an Affair of the Heart

No matter how you feel about it, at some point you must face the fact that the process of inquiry, of investigation, of understanding your experience, is a heart involvement. It is an affair of the heart that represents the spiritual dimension of your life. It is the lifeline of the soul. This means that regardless of what is happening in your life, there can be a thread of luminosity, sweetness, and intimacy running through it. You can love what is true and life can be a love affair that goes on regardless of what is happening

Love of Truth May be Hidden Behind Veils of Emotion, Instinct and Identification

One particular identification is especially challenged by the love of the truth: our identification with being small, deficient, inadequate, incapable, and not up to the task. This belief in our deficiency can prevent us from opening to the love of truth because this love will expand us in a way that we are afraid we won't know how to handle. It seems much easier to stay with the status quo and its cozy familiarity. If we allow the love of truth to become powerful, we will be confronted with this identification with inadequacy. The love of truth is a subtle and refined quality in our consciousness. It tends to be hidden behind many veils of emotion, instinct and identification. It may not be easy for you to contact this deep movement of the heart. Yet without the experience of loving truth for its own sake, regardless of the consequences – without the

willingness to completely open your heart to the fullness of your own truth – you will not have the energy or the motivation to go beyond your familiar reality.

Love of Truth Must Become Dominant

Truth is such that when you love it, it will tend to own your love. In other words, when you love truth for its own sake and allow that love to deepen and develop, you begin to see that loving anything else takes away from love for the truth. When you love something else besides the truth, there will come a time in the journey of inquiry when you are going to be faced with a choice. More precisely, the more you experience the love for truth, the more you will recognize that this love must become the dominant overwhelming love in your life. It can't be just one of the loves.

Loving the Truth for Its Own Sake, We Truly Love

If we inquire into the energy of the optimizing force, we find that it is love. Love is a creative energy that disposes the dynamism to move in an optimizing way. This makes love the fuel of inquiry – and points to a very clear relationship between love and the revelation of truth: when we love the truth for its own sake, we truly love. When our love is selfless and genuine, it is the love of what is real. This shows more specifically why it is the energy for the optimizing, energizing, evolutionary force. Love, by its very nature, is a matter of revelation, of unfoldment. It is a manifestation of Being whose very nature is a matter of opening up and unfolding, like the unfolding of a rose.

Loving the Truth Instead of Seeking It

As you see, we need to investigate even our love of truth. We need to apply the love of truth to our love of truth and find out what it means to us. We need to find out what love is and what truth is. In the beginning you probably do not know what truth or love is. Who said love and truth are good? You need to find out for yourself. Truth is one of the elements of reality that, like a thread, goes all the way through all of the levels of reality because truth is what is actuality, what is present. If you really want to find out the truth, you can find out everything. So truth becomes the guide. Truth becomes a light that can guide you everywhere. I say loving the truth instead of seeking it, because if you are seeking truth you might seek to avoid feeling pain. You might seek truth for another purpose, which will then make you not see the truth. But if you really love truth, then you will automatically want to see all of it, not for any particular reason but because you like seeing the truth. So loving the truth is not exactly seeking the truth, even though it might include seeking the truth sometimes. Loving the truth is the attitude of the heart. The heart falls in love. It falls in love with the truth, with an aspect of reality. The heart falling in love with the truth is one of the most important realizations, the most important change, that can happen in a human being. The heart really turning toward the truth is the most far-reaching realization because if you really love the truth, you'll realize everything.

Loving the Truth That is Happening Every Second is the Natural State

If you love truth for its own sake, the truth will free you. But if you hope the truth will free you, you cannot be free. You must love the truth for its own sake, without hope. Then there is no question of freedom/no freedom, no question of Essence/no Essence, no question of

enlightenment/no enlightenment. It's just love of truth, and that's it. Nothing else is there. Anything else will bring discord. Accepting what is, understanding what is there, loving the truth that is happening at every second is the natural state, the state without personality, the state of no mind, is the state of no division.

Opening of the Heart Has to do with the Quickening of the Soul

We can also say that loving truth for its own sake in the process of inquiry and understanding is the way that the heart and mind are united, becoming one – which is the revelation. This is the way to quicken the soul. In inquiry there is interest, excitement, and initiative. It's as though a light in the heart had been turned on. Thus, the opening of the heart has to do with quickening of the soul.

Preferring to be Sincere with Yourself

So we're not courageous to earn the approval of the superego—our own or anybody else's. That won't affect our real sense of value. We're courageous because we know the value of knowing and living according to the truth. Acting courageously often is scary and painful. But by allowing that fear, that pain, something happens in us. There is a transformation that makes us feel satisfied, even though we might have had a difficult time. As you can see, this satisfaction is personal. It's not something between you and other people; it's between you and you. Between you and your own integrity. Between you and your own sense of truth. Loving the truth for its own sake means preferring to be sincere with yourself, preferring to be honest with yourself. Loving the truth means not lying to yourself, not being hypocritical. It means having the courage to penetrate your experience. It means having the courage to see your deficiencies and fears, your lies and delusions. The love of truth for its own sake can be expressed even with mundane issues. Every minute, we interact. Every minute, we conduct ourselves in some way. And we can notice whether the love of truth is present in these moments. Now, it's also true that we are ignorant. We often don't know what's happening or what's driving us or how to find out the truth. The teaching provides the means for paying attention and seeing what's real. But we're the ones who need to do it. We're the ones who need to practice, to grapple with our life.

Soul's Allegiance to the World and Loyalty to Its View

The love of truth, which the soul has learned in the course of her inner journey and through which she has invited the assistance of the diamond guidance, comes up against this basic human orientation. The soul recognizes that to continue to love truth selflessly requires a huge shift in her view of life and her orientation in living it. She sees that truth must come before pleasure, and that she must look inward for what she needs. Most human beings are not willing to make this shift, and are not even convinced of its truth or necessity. The conventionally conditioned soul is not only wedded to the orientation of seeking pleasure externally, but this orientation is part of a larger one, which is her allegiance to the world and loyalty to its view. This orientation has its roots in the soul's very early experience of receiving pleasurable gratification from her mother. This early gratification creates an amazingly deep bond, such that the soul grows up deeply loyal to the mother who satisfied her needs and desires. Every soul with normal ego development grows up deeply, though often unconsciously, loyal to her mothering person, the first love object and object of gratification.

The Animal Soul Doesn't Love the Truth

At some point, we recognize the libidinal soul as one of the main barriers to the love of truth. Love of truth is a subtle thing; it is the illumination, the radiance, and the melting sweetness of the heart. The animal soul, however, doesn't love the truth. Not only that, it doesn't even recognize love. This soul is dominated by cravings, by animal desires... We need to deal with this level of our soul if we are to liberate our heart, for our heart can truly love only when it is free. The heart exists at the level of the human soul rather than at the level of the animal soul. And unless the instinctual drives in the animal soul are confronted, they will confine – and ultimately control – the human soul and heart.

The Heart's Love of Truth is Not a Thought or an Idea

We want something for its own sake when we truly love it. There's no other way to want something for its own sake. Conversely, when we appreciate something for its own sake, we call that love. So loving truth for its own sake brings the heart to a devotional attitude, an attitude of selfless affection and dedication. It is the heart's openness, the heartfelt appreciation and longing, the gravitational pull that makes us want to see the truth, to be closer to the truth, to be intimate with it. The heart's love of the truth is not a thought or an idea. It is not a matter of trying to live according to an ideal. It's not a motive that comes from the mind. It is an impulse from the depth of the soul, a deeply felt motive from the heart. It is not that we think and deliberate and decide that truth is good for us, so we end up wanting it. Love of the truth is not utilitarian. The truth often ends up being utilitarian, but that is not what inspires the right attitude for the journey. The correct attitude is that of a lover who wants to be close to the beloved.

The Love for Truth Leads Directly to the Truth of Experience

The love for truth, which reverses the attitude of defense, leads directly to the truth of experience, the truth that was defended against. And, as we already know, it is this truth that is the nutrient for the development of the Personal Essence. This indicates that when the heart loves truth it is approaching the specific nutrition needed for the essential person. So we can say, although it is only a conceptualization, that the heart loves the Personal Essence and its development.

The Marriage of Heart and Mind is a Must on this Spiritual Journey

As we look into the nature of how love functions on the different paths to realization, we see that in the more devotional types of spiritual practice, at some point the heart explicitly becomes an ecstatic expression of the union with God, or the Beloved. This ecstasy becomes erotic at times, as in the case of some Christian and Hindu mystics. The spiritual paths of mind and knowledge do not tend to bring in this type of erotic and juicy feel; knowledge and its precision open our experience to new realms, but the love is implicit more than explicit. Similarly, when love is present in a devotional and respectful form, it rarely expresses itself as erotic love. In the way we usually work, we use the mind's discriminating capacity, the heart's loving nature, and the body's precious vehicle of life to go beyond all of these without leaving any of them behind. We do not emphasize one over the other, nor does deeper refinement through our work mean that we transcend these centers of our being; we simply see the natural potential hidden within them all. In the course of our spiritual maturation, each becomes more capable and more fully realized,

not less. Thus we use the mind to go beyond the mind's limitations; we use the capacity of discrimination to reveal subtler levels of mind. But here, the heart's innate love for beauty and truth is a guiding principle: The marriage of heart and mind is a must on this spiritual journey, for it is the segmentation of our experience that keeps them limited and restricted to conventional reality. The love of truth allows the mind to open to new possibilities that mental logic alone cannot reveal or consider entering. And the heart can be clarified of its historical and emotional content through the mind's clarity and precision, making available the energy liberated from the trapped structures of our personal history, so it can nurture and enliven our evolving spiritual development. This is the hidden tantra within the work of this path.

To Love the Truth for Its Own Sake Means Also to Live According to the Truth

Sincerity is an attitude or a capacity of the heart that orients us toward recognizing the truth and loving the truth for its own sake. But loving the truth for its own sake does not simply mean feeling love for the truth. Although that is part of it, feeling love for the truth will not actualize a real life. To love the truth for its own sake means also to live according to the truth. If we really love the truth, we gladly live according to the truth regardless of how difficult the situation might get. We actively choose truth as our priority, not in terms of what we experience but in terms of what we do. Our love of the truth determines how we interact with people, how we run our life, how we conduct ourselves, how we maintain our living environment. So doing the work is a serious matter. It's not for tourists who want small tastes of everything, who want to learn a little something here, a little something there, and then go off and get married and have kids and forget about the work. If that's what you want, the work will make your life miserable. If you come to the work because you're looking for a wife, you're in the wrong place. If you come to the work because you want a better job, you're in for trouble. The work is not contrary to those things, but it will make our life satisfying only if we value the truth above those things, only if we value the principles of the work.

We Need to Apply Our Love of Truth to Our Love of Truth and Find Out What it Means to Us

On deeper levels of realization, as on the boundless levels of Being, where everything is a manifestation of true nature, loving the truth becomes even more subtle. Here we feel we love everything, but that doesn't mean that we love crimes and diseases and so on. We are aware of the reality that pervades everything and that reality is what we love. At the level of the boundless dimensions, we do not love an individual form but rather the immaculate nature of the wholeness. As we go deeper into our journey of discovering truth, we will see the meaning of truth change. At the beginning, truth is finding out about relative phenomena and space-time events: our emotions, our feelings, the world, conflicts, and relationships. But that is only one kind of truth, where the love is not of these elements but of the process of revelation of the truth, for this revelation is the essential truth penetrating our ordinary experience. In the next stage, essence becomes the truth. The various essential states are truth, various manifestations of truth. Here, we love both the process and what we discover. However, it is tricky to love the essence itself, because this can lead to the reification of essence and to the attachment to experiencing it, which is antithetical to loving the truth for its own sake. In the following stage, we go beyond essential aspects to something that is beyond essence and personality, the truth that is the essential ground, transcendent true nature. As you see, we need to investigate even our love of

truth. We need to apply the love of truth to our love of truth and find out what it means to us. We need to find out what love is and what truth is. In the beginning you probably do not know what truth or love is. Who said love and truth are good? You need to find out for yourself. Truth is one of the elements of reality that, like a thread, goes all the way through all of the levels of reality because truth is what is actuality, what is present. If you really want to find out the truth, you can find out everything. So truth becomes the guide. Truth becomes a light that can guide you everywhere.

Aware of self-destructive habits

Self-destructive or dysregulated behaviors provide relief or even pleasure in the short-term, but ultimately get in the way of living a life that feels satisfying and fulfilling. These behaviors can include alcohol/drug abuse, binge eating, compulsive computer gaming, self-injury, smoking, chronic avoidance, or a host of other behaviors that feel helpful in the moment but harmful over time.

People who struggle with dysregulated behaviors can differ dramatically, but tend to share some common traits. The following description is oversimplified; it might not fully apply to you, but it provides a general idea:

If you struggle with dysregulated behaviors, you probably were born with a tendency to feel emotions a little more strongly than other people do. This is not a negative trait. In fact, you are likely to be more creative and/or empathic.

Unfortunately, you also may have grown up in an adverse or invalidating environment. Adverse environments may include:

- Extreme experiences such as physical abuse, neglect, or continuous criticism.
- Routine experiences with family members who discourage expression of emotions or use dysregulated behaviors to cope with their own emotions.
- Experiences outside the home, such as bullying at school, abuse by another caretaker, routinely being excluded by other children, etc.

If you were born with the tendency to feel strong emotion, and you were routinely put in situations that would be emotionally painful for anyone, then the pain probably started to feel unbearable at times. Chances are high that you eventually tried to “turn off” the pain. At first you may have told yourself: “I’m just going to try not to feel” or “I’m just not going to think about it.” But over time, you probably felt like you needed additional help with turning off painful emotions. And so you resorted to one or more dysregulated behaviors.

These behaviors can seem so effective in the short term that you might have never learned adaptive ways to handle negative emotions. In addition, using a dysregulated behavior to turn off uncomfortable emotions is like putting an air-tight lid on a pot of boiling water:

- The emotions are still there, just like the boiling water and steam.

- The behavior provides relief for a short time, but the emotions keep building – just like the steam and pressure keep building in the covered pot. Eventually you may feel as though you are almost always under pressure.
- If the emotions are never experienced or processed (if none of the steam is released from the pot), the pressure will keep building until the pot eventually explodes.
- The emotions, in other words, will feel especially unbearable.
- As a result, you may try even harder not to feel the emotions – possibly by engaging in the dysregulated behavior (putting the lid back on the pot).
- If so, you will feel relief for a short time, but the pressure will almost always start building again.
- ... and the cycle will likely repeat, and repeat.

One woman said she knew her drinking led her to feel worse in the long run, so she vowed never to drink again. The next evening, she felt bored and a little anxious, and she realized she had strong cravings for alcohol. She tried her hardest to get through the night without drinking, but she eventually felt like it was impossible to resist the cravings. So she drank, despite knowing she'd regret it later.

That feeling of lack of control can seem depressing, scary, and hopeless. It may also lead you to decide that something about you is inherently *wrong*.

However, if you only know one primary method of reliably stopping pain or discomfort, it makes sense that you will have strong urges to engage in that behavior when experiencing pain or discomfort (or cravings, which can feel painful and uncomfortable). It also makes sense that you will have extreme difficulty stopping the behavior.

Upcoming posts will provide further research-consistent explanations about why you may find certain behaviors to seem impossible to resist, and discuss methods that can help you overcome these behaviors and move toward a life that feels more fulfilling. None of these methods are quick-fixes. Moving past dysregulated behaviors is often extremely difficult and painful. However, methods exist that can improve the odds.

Until then, please remember that struggling with self-destructive or dysregulated behavior does *not* mean you are weak or selfish, or that something about you is inherently wrong.

Association and Cooperation

We use the words association and institution very commonly in our daily talks.

Sometimes, these words are used interchangeably to mean one and the same. But these words are used in a specific way in sociology. Hence it is necessary for us to know the meaning and nature of and difference between these two terms.

Association as a Means of Pursuing Ends:

Men have diverse needs, desires and interests and ends which demand their satisfaction. They have three ways of fulfilling their ends. Firstly, they may act independently, each in his own way without bothering about others. This is unsocial and has its own limitations. Secondly, men may seek their ends through conflicts with one another.

One may clash with another or others to snatch things or objects which one wants from others. Finally, men may try to fulfill their ends through co-operation and mutual assistance. On the basis of this co-operative effort each individual will be contributing to the ends of his fellow-men.

This co-operative pursuit has a reference to association. When a group or collection of individuals organises itself expressly for the purpose of pursuing certain of its interests together on a co-operative pursuit, an association is said to be born.

Definition:

(1) An association is “an organisation deliberately formed for the collective pursuit of some interest, or a set of interests, which its members share”.

(2) An association is “a group of social beings related to one another by the fact that they possess or have instituted in common an organisation with a view to securing a specific end or specific ends”.

(3) An association is a group of people organised for the achievement of a particular interest or interests.

(4) An association is “a group organised for the pursuit of an interest or group to interests in common”.

Men have several interests. Hence they establish different associations to fulfill them. They have a number of associations of different kinds. Some examples may be cited here.

Examples:

(1) Political Associations. The Bharatiya Janata Party, The Congress Party, The Communist Party, The Bharatiya Janata Yuva Morcha, etc.

(2) Religious Associations'. The Vishwa Hindu Parishad, The Ramakrishan Mission, The Arya Samaj, The Society of Jesus, etc.

(3) Students' Associations : The Akhil Bharatiya Vidyarthi Parishad, Delhi University Students' Association, The National Students Union of India, Chhatra Yuva-Sangharsh Vahini, etc.

(4) Labourers' Associations: Bharatiya Mazdoor Sangha, The Hind Mazdoor Panchayat, Indian National Trade Union Congress, All India Trade Union Congress, etc.

(5) Professional Associations: Karnataka State College Teachers' Association, Indian Medical Association, The Indian Bar Council.

(6) Economic Associations or Business Organisations'. Business Corporations, Hotels Owners' Association, Chamber of Commerce. The Consumers' Co-operative Society, etc.

(7) International Associations: The Rotary Club. The Lions' Club. The Y.M.C.A., Y.W.C.A., The Amnesty International, Friends of India Society.

The Associations may be found in different fields. No single association can satisfy all the interests of the individual or individuals. Since man has a bundle of interests, he organises various associations for the purpose of fulfilling his varied interests.

It follows then that a man may belong to more than one association. He may be member of a political association, religious association, a professional association, a cultural association, an entertainment club, a sports club, a rotary club,. And so on.

Main Characteristics of Association:

The main characteristics of association are as follows:

(i) Association-a Human Group:

An association is formed or created by people. It is basically a social group. Without people there can be no association. However, all groups are not associations, because, an association is basically an organised group. An unorganised group like crowd or mob cannot be an association.

(ii) Common Interest or Interests: An association is not merely a collection of individuals. It consists of those individuals who have more or less the same interests. Accordingly, those who have political interests may join political associations, and those who have religious interests may join religious associations, and so on.

(iii) Co-operative Spirit:

An association is based on the co-operative spirit of its members. People work together to achieve some definite purposes. For example, a political party has to work together as a united group on the basis of co-operation in order to fulfill its objective of coming to power.

(iv) Organisation:

Association denotes some kind of organisation. An association is known essentially as an organised group. Organisation gives stability and proper shape to an association. Organisation refers to the way in which the statuses and roles are distributed among the members.

(v) Regulation of Relations:

Every association has its own ways and means of regulating the relations of its members. Organisation depends on this element of regulation. They may assume written or unwritten forms.

(vi) Association as Agencies:

Associations are means or agencies through which their members seek to realise their similar or shared interests. Such social organisations necessarily act not merely through leaders, but through officials or representatives, as agencies. Associations normally act through agents who are responsible for and to the association. This fact gives association a distinctive character and its peculiar legal status. Further, association may have its own methods of operation peculiar to it as an association.

(vii) Durability of Association:

An association may be permanent or temporary. There are some long-standing associations like the state, family, religious associations etc. Some associations may be purely temporary in nature. Ex. Associations that are established to felicitate some great writers, scientists, and religious leaders and associations created for performing some social, religious or other ceremony or fair on a grand scale.

It is clear from the above, that an association is not merely a group, it is something more than that. It is a group expressly organised around a particular interest. The qualification “expressly organised”, helps us to distinguish between associations and other social groups. Social groups like class, crowd, mob, public, etc., in this way, are not associations.

In modern society, the number of associations is on the increase. Not only their numbers is increasing, but their varieties are also increasing. In almost all the fields of our social life we have associations. The rapid changes that are taking place in different fields of our social life have necessitated the birth of a large number of associations.

In modern democratic countries associations have a distinct role to play. Their role in strengthening the democratic set-up can hardly be exaggerated. The modern age today, is really an age of organisations or associations. Man’s life is, today, to a very great extent, lived and controlled by the larger association (The state).

Co-operation is one of the most fundamental and associative process of social life. No society can exist without this. It is the root of human life. The term cooperation is the product of two Latin words i.e. ‘C o’ meaning ‘together’ and ‘operari’ meaning ‘To work’ Hence co-operation means ‘joint work’ of working together . In other words, co-operation literary means working together for the achievement of common goal or goals.

“Co-operation” says A.W. Green is the continuous and common endeavor of two or more persons to perform of a task or to reach a goal that is commonly cherished”. Fair Child writes, “Co-operation is the process by which individuals or groups combine their effort, in a more or less organised way for the attainment of common objective”. Herrill and Eldredge says, ” co-operation is a form of social interaction wherein two or more persons work together to gain a common end”.

Thus, co-operation is a process of social interaction which takes place between two or more individuals or groups for the achievement of common cherished goal or goals. Co- operation involves reciprocity, common goal, awareness about the consequences of co-operation, the spirit of working together, sharing the result and the required efficiency and skill. C.H Cooley also

enlisted some elements of co-operation. They are common goal, rationality, self control and the capacity to organise etc. Thus, the main characteristics of co-operation are as follows:

1. It is an associative process of social interaction, is a conscious process.
3. It is a personal process in which the parties personally meet and work together.
4. It is a continuous process.
5. It is a universal process.
6. It has mainly two elements i.e. common end and organised efforts.

Types of Co-operation:

Different sociologists have classified co-operation into various types MacIver has classified in to two types i.e. direct and indirect co-operation. A.W.Gren has classified in into three types: They are (I) Primary; (ii) Secondary and (iii) Tertiary co-operation. Some other sociologist classified co-operation by taking into account the nature and size of the cooperating groups, forms of relationship involved in the co-operation and the system of regulating behaviors etc. Thus taking into account the above considerations, co-operation can be classified into the following types:

Direct Co-operation: It is just opposite of direct co-operation. Here, the people do different work towards a common goal. In other words, the objective is common but every individual performs a specialised and differentiated function to achieve the end. This type of co-operation is prominent in modern city and industrial society, more particularly in large organisations where there is lack of personal tie or intimacy. This sort of co-operation is also seen in the organisation where the behaviors of the individuals are regulated by customs, tradition, and moored folk-ways or by law.

2. Indirect Co-operation:

It is that type of co-operation in which people directly co-operate with each other by doing a similar cavity to achieve common goal or goals. This type of co-operation is either due to the intimacy or closeness or due to small group tie because the face to face situation is itself a stimulus to the performance of the work. The contribution of the family members towards bringing up and rearing of children, house building, playing together, worshipping together, tilling the field together etc. are the examples of direct co-operation.

3. Primary Co-operation:

It is that type of co-operation in which there is no selfish interest and there is an identity of ends between those who co-operate. Blood relation, mutual obligation are the bases of primary co-operation. This type of co-operation is generally found in primary and small groups like the family, neighborhood and small communities. In the family and within the kin groups sharing each other's happiness and sorrows.

4. Secondary Co-Operation:

It is that type of co-operation in which individuals co-operate with each other for the achievement of their selfish interest. That is why this type of co-operation. Is very much present in secondary groups. It is also found among the members of large economic, political and religious organisations. In these organisations although the people are not fully known to each other still they co-operate each other. This type of co-operation is seen in trade Union, in industry and in government.

5. Tertiary co-operation: This type of co-operation is intended to meet a particular situation in spite of mutual disliking. In other words, such co-operation is the result of certain compelling circumstances. In such type of co-operation the attitudes of the co-operating parties are purely opportunistic and selfish. Political parties of different ideologies may work together or co-operate each other to defeat their rival, a third party, is an example of tertiary co-operation.

6. Directed Co-operation:

This type of co-operation is found in such organisations where the co-operation is demanded and the individual has to co-operate under the framework of written or oral laws. The modern bureaucratic co-operation is the best example of directed co-operation.

7. Un-directed Co-operation:

This type of Co-operation is automatic, spontaneous unplanned or un directive by nature rather the manifestation of human nature. Various types of help we render in our day-to-day-life, helping a blind to cross the road, helping the driver by pushing a motor car out of the mud etc. are the examples of un-directed co-operation.

ROLE OF CO-OPERATION

As an associative social process, co-operation plays significant role in the social life. Kropotkin termed co-operation as mutual aid and viewed that human life is difficult to survive without co-operation.

History has witnessed the value of co-operation. Egyptian's pyramids the Great Wall of China, the Taj Mahal and other such site signifies the end result of co-operation. In modern society, progress in the field of science and technology, art and literature, agriculture and industry, transportation and communication, trade and commerce etc. would not have been possible in the absence of co-operation.

Human being cannot able to lead a happy and comfortable life without co-operation. What to speak of human being, co-operation is exhibited by some animals like ant, monkeys, tiger, elephants etc. Hence co-operation is the foundation to the living animals and so also to human society. Society exists because of co-operation. It is both a psychological and social necessity for human beings; they cannot lead a solitary life.

Social unity and integration depends upon co-operation. It is the co-operation which mitigates the mutual differences, mental conflicts and inspires people to render possible help to maintain solidarity.

In the family co-operation is indispensable. Without co-operation between husband and wife, happy conjugal life will be a dream. Procreation, up-bringing, protection to newly born child will be impossible. This signifies the role of co-operation to family life.

In the field of production & distribution of goods and services, everybody realises the value of co-operation. In modern times, even to produce the smallest article like (pin) we require the co-operation of a series of workers.

Co-operation is needed to the human being for the satisfaction of his innumerable wants both existed and derived. Further, co-operation is the urgent need of the modern world. Its utility is felt both by the small groups and communities. It has contributed a lot to sort out the ways and means to settle international problems and disputes. Without it the world might not existed at least peacefully. Hence, co-operation is essential in every sphere of individual and social life.

Doing best for saving nature

Nature has provided us numerous gifts such as air, water, land, sunlight, minerals, plants, and animals. All these gifts of nature make our earth a place worth living. Existence on Earth would not be possible without any of these. Now, while these natural resources are present on Earth in plenty. Unfortunately, the necessity of most of these has increased extremely over the centuries due to growth in the human population.



What is Conservation of Nature?

Conservation of nature means the preservation of forests, land, water bodies, and minerals, fuels, natural gases, etc. And to make sure that all these continue to be available in abundance. Thus all these natural resources make life worth living on Earth. Life would not be imaginable without air, water, sunlight as well as other natural resources present on the earth.

Thus, it is essential to conserve these resources in order to retain the environment integral. Here is a look at the types of natural resources existing on Earth and the ways to conserve these:

Types of Natural Resources:

- Renewable Resources: These are resources such as air, water, and sunlight that refill naturally.
- Non-Renewable Resources: These are resources like fossil fuels and minerals that do not restock reform very slowly.
- Biotic: These originate from living beings and organic material like plants and animals.
- Abiotic: These come from non-living things and non-organic material. These comprise air, water, and land as well as metals like iron, copper, and silver.

Natural resources are also categories such as actual resources, reserve resources, stock resources and potential resources based on their development stage.

How to Conserve Nature and Its Resources?

Many of the natural resources are being used at a faster rate as compared to their speed of production. There is so a necessity for conservation of nature and the natural resources it offers. Here are some of the ways in which these resources can be conserved:

Reduce Water Consumption

Water is available in abundance on Earth. This is one of the reasons people do not consider much before using it. However, if we keep using it at this speed. In the future, we may not be left with as much of it. Therefore, simple things such as turn off the tap while brushing or reuse the leftover water to water the plants can help in this direction.

Reduce Usage of Electricity

Use only as much energy as you require. It is thus advised to limit the usage of electricity. Simple habits such as turning off the lights before parting your room, turn off the electric appliances after use. Switching to energy-saving fluorescent or LED bulbs can make a change.

Restrict Usage of Paper

Paper manufacturing depends only on trees. Increasing the use of paper means encouraging deforestation. This is one of the key reasons for concern is in today's time Always ensure you use only as much paper as necessary. Stop taking print outs and use e-copies instead to do your bit.

Use Newer Agricultural Methods

The government must aware the methods such as mixed cropping, crop rotation. Also, the government should teach the minimum use of pesticides, insecticides. Appropriate use of manures, bio-fertilizers, and organic fertilizers to the farmers.

Spread Awareness

Spreading awareness about the conservation of nature is always a necessary step. It can be achieved only when more and more people understand its importance and the ways in which they can help. Besides this, it is essential to plant more and more trees. It is necessary to contribute towards lowering air pollution. We must use shared

Nature comprises of everything that surrounds us. The trees, forests, rivers, rivulets, soil, air all are the part of nature. Keeping nature and its resources integral. So, it is very important for the continuation of life on earth. It would be difficult to imagine life on earth, which has a spoiled natural environment.

Therefore, taking appropriate steps to conserve nature in its untouched form. It must be a priority for the human race. Only human beings with their power and ability can save nature in its purest forms.

UNIT-IV

Character and Competence

Holy books vs. Blind faith

Holy Books

Religion refers to a belief in a divine entity or deity. Moreover, religion is about the presence of God who is controlling the entire world. Different people have different beliefs. And due to this belief, many different cultures exist.

Further, there are a series of rituals performed by each religion. This is done to please Gods of their particular religion. Religion creates an emotional factor in our country. The Constitution of our country is secular. This means that we have the freedom of following any religion. As our country is the most diverse in religions, religion has two main sub broad categories:

Monotheistic Religion

Monotheistic religions believe in the existence of one God. Some of the monotheistic religions are:

Islam: The people who follow are Muslims. Moreover, Islam means to ‘surrender’ and the people who follow this religion surrender themselves to ‘Allah’.

Furthermore, the holy book of Islam is ‘QURAN’, Muslims believe that Allah revealed this book to Muhammad. Muhammad was the last prophet. Above all, Islam has the second most popular religion in the entire world. The most important festivals in this religion are Eid al-Fitr and Eid al-Adha.

Christianity: Christian also believes in the existence of only one God. Moreover, the Christians believe that God sent his only Jesus Christ for our Salvation. The Holy book of Christians is the Bible.

Furthermore, the bible is subdivided into the Old Testament and the New Testament. Most Importantly, Jesus Christ died on the cross to free us from our sins. The people celebrate Easter on the third day. Because Jesus Christ resurrected on the third day of his death.

However, the celebration of Christmas signifies the birth of our Lord Jesus Christ. Above all Christianity has the most following in the entire world.

Judaism: Judaism also believes in the existence of one God. Who revealed himself to Abraham, Moses and the Hebrew prophets. Furthermore, Abraham is the father of the Jewish Faith. Most Noteworthy the holy book of the Jewish people is Torah.

Above all, some of the festivals that Jewish celebrate are Passover, Rosh Hashanah – Jewish New Year, Yom Kippur – the Day of Atonement, Hanukkah, etc.

Polytheistic Religion

Polytheistic religions are those that believe in the worship of many gods. One of the most believed polytheistic religion is:

Hinduism: Hinduism has the most popularity in India and South-east Asian sub-continent. Moreover, Hindus believe that our rewards in the present life are the result of our deeds in previous lives. This signifies their belief in Karma. Above all the holy book of Hindus is ‘Geeta’. Also, Hindus celebrate many festivals. Some of the important ones are Holi-The festival of colors and Diwali- the festival of lights.

Last, there is one religion that is neither monotheistic nor polytheistic.

Buddhism: Buddhism religion followers do not believe in the existence of God. However, that does not mean that they are an atheist. Moreover, Buddhism believes that God is not at all the one who controls the masses. Also, Buddhism is much different from many other religions. Above all, Gautam Buddha founded Buddhism.

Blind faith

Faith and belief is a way of considering or believing in anyone. Mostly faith word is used for God or any unseen power or any spiritual person. Since its origin of this earth, human used to follow the faith system or God or any blind faith.

People have different faith in different power from time to time. Faith depends upon their belief and understanding. Faith always plays a crucial role in our day-to-day life.

What is Faith?

This word “faith” can be explained in many ways. The meaning of faith is different according to the uses of the word. In a simple concept, we know faith as confidence or belief, which can be on anyone or anything.

In most of the cases it faith refers to a religious system in the world. In old times and current time, belief and faith are common, and people have faith in God, and some do not have faith in God.

Types of Faith

Nowadays, there are various types of faith and belief in the world. Many religions and non-religious people also have faith and trust in someone. The trust and faith is an idea of believing to anyone without seeing that.

1. Blind Faith

The term of blind faith used when someone believes with no reason and evidence and any logic. There are some reasons on the side but not having any base of that. This is a traditional faith which people follow.

For example, if someone says that this doctor is right, then others will believe in their statement without checking and with no reason. Mostly in blind faith, it happens, and people follow blindly.

We observe this blind faith in the religious field. If any spiritual leader explains anything to their follower with no philosophy and reason, their followers will trust and trusts him blindly. If anybody raises the cross-question against him, they become an enemy of that person. So it is called that blind faith is perilous.

In Indian reference this is common. We usually see that a person killed someone or his kids as a sacrifice before the idol goddess on the advice of any priest. This is because he has faith in that person blindly. Here, they not used their mind and logic.

2. Religious Faith

We relate this faith and belief to any religion. In this faith, people of a particular religion have faith in their system of religion and its natural or supernatural power. This is a spiritual belief of this faith. There is a unique type of religion in the world. Followers of this religion follow their system and believe in God and its power.

In religious belief, people follow the rules because they have faith. For example, Christians wear the cross symbol mostly because of having faith in it. In Islam, also people use a cap or cover his head during the prayer and having a beard. Women used to wear a unique dress to cover the complete body as they believe in the ruling of a religious system.

The population of having faith in religion in the world is increasing fast. In this futuristic time, you'll find a vast number of people who follow Christianity and Islam in the world. In religious faith and belief, people of that religion accept the spiritual and supernatural power. They believe in the holy books of those religions.

Benefits of faith

Faith, whether it is religious faith or blind faith, it has some common positive characteristics which provide the right thing and guidance to the followers.

1. Increase Unity

If some people or group of people having faith in anything, then their unity increases. They collect at a place on a particular time for any meeting, spiritual conference and teaching classes.

They discuss together and solve the issues related to their belief and their group or community. So we can see it that unity increases the unity between the people.

2. Increase Hope

Hope increases the hope is the key to faith. If faith has its existence, then the hope exists there. Without hope, faith is not valid and meaningless. Followers or believers accept the rules and religious cultures because they see the glimpse of hope it.

Hope is there in many faiths. In blind also people keep their promise. In religious, also people have great faith for their wishes and betterment of the world and humanity.

3. Provides Inner strength

Faith and trust provide a lot of moral support and inner satisfaction and power. The faith and trust provide the opportunity to be selfless and to be helpful for others. The faith offers to the people to see and search for life and the purpose of life.

Importance of faith

Faith is essential in life. Nobody can ignore faith. People have faith, and trust in any object, people, natural or supernatural powers, religion. Faith and belief are a natural and God gifted quality and requirement of the human.

Faith is essential for life. The human came in the world and living here for any definite purpose, and they have the faith they by doing this, they can go ahead. They always keep a hope of faith that this thing will help him or will support him.

Faith is essential for development. Faith is a pillar of growth. If people have faith in any system, they follow the policy of that object conscientiously to fulfill the purpose of that task. Suppose if anybody has the principle that by listening to any poem or verses of any teaching of any religion, then he will seriously with great hope.

People in religious faith follow the rules of their religion because of faith. But some people or group of people change the system and rule in the manner as per their wish. Faith is always giving hope and confidence, whether it is blind faith or religious faith.

Self-management and Good health

Self-management skills boost your productivity and performance at work, which helps in achieving professional goals. It is a soft skill that increases your employability and gives you more control over your career path. These skills are essential to showcase that you will be a reliable employee.

Self-management skills allow people to control and regulate their emotions, thoughts and behaviour effectively in different situations. Employees with strong self-management skills can set independent goals and do everything possible to achieve them. Such employees know the importance of controlling emotions and behaviour at the workplace.

Employers prefer candidates with strong self-management skills because when someone finds it difficult to control their thoughts and emotions, they might end up snapping at a customer or saying hurtful things to their colleagues. People with self-management skills are better at managing their behaviour, which leads to smarter workplace actions.

Self-Management Skills

Developing these skills not only helps you speed up your career graph, but they are helpful throughout your life. Here are a few reasons why you should master these skills:

- Make you more organised
- Boost confidence as you know things are in your control
- Increase accountability and responsibility
- Prepare you to face any situation in the workplace
- Help you set goals and prioritise things to achieve the best possible results at the workplace

Here are 6 examples of self-management skills you should master for achieving success at the workplace:

1. Stress management

Stress not only shows in your physical appearance but adversely affects the way you function at your workplace. With stress hampering logical thinking and rational decision-making, it is essential to manage workplace stress proactively. Often, employees under stress are incapable of achieving their goals because they constantly worry about things. This reduces productivity and affects mental health. Coping up with stress helps you self-manage your emotions. For de-stressing, follow these simple tactics:

- Surround yourself with high-spirited people
- Practice meditation
- Maintain a healthy diet
- Take power naps in your lunch break

2. Time management

Everyone has the same 24-hours. The way you manage your day-to-day activities decides your ability to meet deadlines. With strong time management skills, you prioritise tasks, maintain focus, work in an organised manner and avoid potential distractions. Always remember that your time belongs to you; make the best use of it. For effective time management, follow these simple tactics:

Create and implement a time management plan

Set time limits for every task

Create daily work routines and stick to them

Prioritise tasks

Delegate responsibilities

Reduce the use of your phone and social media at the workplace

Use time management tools

3. Organisational skills

Organisational skills help create a structure, boost productivity and help prioritise tasks requiring immediate completion against those you can postpone. Maintaining organisational skills at the workplace ensures you do not develop poor work habits like clutter, inefficiency and miscommunication. From planning a project to keeping your workstation free from piles of documents, organisational skills help you achieve workplace responsibilities. For exceptional organisational skills, follow these simple tactics:

- Create a to-do-list
- Set up calendar reminders for deadlines
- Set a routine and stick to it
- Ensure your computer and workstation are free from clutter
- Plan your time

4. Self-motivation

Self-motivation is the ability to encourage yourself to achieve a goal, even when it feels challenging. Once you achieve the goal, it gives a sense of satisfaction and pride. It helps to develop the determination to complete various tasks and achieve goals in the workplace. External factors do not affect self-motivated employees as they are driven by their desire to excel. Self-motivation at the workplace results in promotions, builds trusting relationships with colleagues and increases chances of working on projects of your choice. To self-motivate yourself, follow these simple tactics:

- Set goals and build a plan
- Develop a reward system for yourself
- Challenge yourself to learn new things
- Think positively
- Surround yourself with motivated and high-spirited people
- Come out of your comfort zone

5. Accountability

Accountability is about employees taking ownership of their thoughts, actions and behaviour. Mastering this skill ensures you do not blame others for mistakes you commit in your work. It empowers you to trust yourself. Accountability in the workplace is about building trust and staying committed to doing the right things to achieve a common business goal. Employees with this skill set are more committed to their work, are high on morale and deliver exceptional results.

6. Adaptability

Adaptability means learning new skills, policies, procedures and behaviours in response to changing work environments. The more you can adapt to changing circumstances, the better employee you will be. Adaptability also drives productivity and showcases your ability to be resourceful. Adaptable employees are flexible and effectively respond to their work conditions even when things do not go as planned. Moreover, adaptability is a critical leadership skill and mastering it would make you better equipped to face challenges.

Good health

Health was earlier said to be the ability of the body functioning well. However, as time evolved, the definition of health also evolved. It cannot be stressed enough that health is the primary thing after which everything else follows. When you maintain good health, everything else falls into place.

Similarly, maintaining good health is dependent on a lot of factors. It ranges from the air you breathe to the type of people you choose to spend your time with. Health has a lot of components that carry equal importance. If even one of them is missing, a person cannot be completely healthy.

Constituents of Good Health

First, we have our physical health. This means being fit physically and in the absence of any kind of disease or illness. When you have good physical health, you will have a longer life span. One may maintain their physical health by having a balanced diet. Do not miss out on the essential nutrients; take each of them in appropriate quantities.

Secondly, you must exercise daily. It may be for ten minutes only but never miss it. It will help your body maintain physical fitness. Moreover, do not consume junk food all the time. Do not smoke or drink as it has serious harmful consequences. Lastly, try to take adequate sleep regularly instead of using your phone.

Next, we talk about our mental health. Mental health refers to the psychological and emotional well-being of a person. The mental health of a person impacts their feelings and way of handling situations. We must maintain our mental health by being positive and meditating.

Subsequently, social health and cognitive health are equally important for the overall well-being of a person. A person can maintain their social health when they effectively communicate well with others. Moreover, when a person is friendly and attends social gatherings, he will definitely have good social health. Similarly, our cognitive health refers to performing mental processes effectively. To do that well, one must always eat healthily and play brain games like Chess, puzzles and more to sharpen the brain.

Physical Health Alone is Not Everything

There is this stigma that surrounds mental health. People do not take mental illnesses seriously. To be completely fit, one must also be mentally fit. When people completely discredit mental illnesses, it creates a negative impact. For instance, you never tell a person with cancer to get over it and that it's all in their head in comparison to someone dealing with depression. Similarly, we should treat mental health the same as physical health.

Parents always take care of their children's physical needs. They feed them with nutritious foods and always dress up their wounds immediately. However, they fail to notice the deteriorating mental health of their child. Mostly so, because they do not give it that much importance. It is due to a lack of awareness amongst people. Even amongst adults, you never know what a person is going through mentally.

Thus, we need to be able to recognize the signs of mental illnesses. A laughing person does not equal a happy person. We must not consider mental illnesses as a taboo and give it the attention it deserves to save people's lives.

Science of reincarnation

One of the mysteries puzzling human mind since the origin of mankind is the concept of "reincarnation." It is derived from Latin and literally means "to take on the flesh again," in other words, "to take on the fleshy (physical) body." Discussion of the subject appears in the philosophical traditions of India and Greece from about the 6th century BC. What exactly is reincarnation? It simply means that we leave one life and go into another; it is all for the sole purpose of soul development and spiritual growth. The soul may take the form of human, animal,

or plant depending on the moral quality of the previous life's actions. This doctrine is a central tenet of the Indian and Greek religions. However, reincarnation implies that the person remains essentially the same, while occupying a new body. Reincarnation is also known by other terms like “rebirth,” “metempsychosis” (Greek word), “transmigration” (English equivalent of metempsychosis), “disambiguation,” “palingenesis” and so on.

HINDUISM

Reincarnation is the religious or philosophical belief that the soul or spirit, after biological death, begins a new life in a new body that may be human, animal or spiritual depending on the moral quality of the previous life's actions. The entire universal process, that gives rise to the cycle of death and rebirth, governed by karma, is referred to as “Samsara.” “Karma” is action, which may be good or bad. Based on the type of karma one does, he chooses his subsequent birth. For example, if one has done lot of divine service and has a desire to do more service at the time of death, his soul chooses a family that is supportive for his desire, for rebirth. According to Hinduism, even Devas (Gods) may also die and be born again. But here the term “reincarnation” is not strictly applicable. Lord Vishnu is known for his 10 incarnations – “Dasavataras.”

In Hinduism, in the holy book Rigveda, the oldest extant Indo-Aryan text, numerous references are made to rebirths. One verse says:

“Burn him not up, nor quite consume him, Agni: Let not his body or his skin be scattered. O Jatavedas, when thou hast matured him, then send him on his way unto the Fathers... let thy fierce flame, thy glowing splendour, burn him With thine auspicious forms, O Jatavedas, bear this man to the region of the pious. Again, O Agni, to the Fathers send him who, offered in thee, goes with our oblations. Wearing new life let him increase his offspring: Let him rejoin a body, Jatavedas.”

The Bhagavad Gita states: “Never was there a time when I did not exist, nor you, nor all these kings; nor in the future shall any of us cease to be. As the embodied soul continuously passes, in this body, from childhood to youth to old age, the soul similarly passes into another body at death. A sober person is not bewildered by such a change;” and “Worn-out garments are shed by the body; Worn-out bodies are shed by the dweller within the body. New bodies are donned by the dweller, like garments.”

According to the Hindu sage Adi Shankaracharya, the world-as we ordinarily understand it-is like a dream: Fleeting and illusory. To be trapped in samsara (the cycle of birth and death) is a result of ignorance of the true nature of our existence. It is ignorance (avidya) of one's true self that leads to ego-consciousness, grounding one in desire and a perpetual chain of reincarnation. The idea is intricately linked to action (karma), a concept first recorded in the Upanishads. Every action has a reaction and the force determines one's next incarnation. One is reborn through desire: A person desires to be born because he or she wants to enjoy a body, which can never bring deep, lasting happiness or peace (ānanda). After many births every person becomes dissatisfied and begins to seek higher forms of happiness through spiritual experience. When, after spiritual practice (sādhana), a person realizes that the true “self” is the immortal soul rather than the body or the ego all desires for the pleasures of the world will vanish since they will seem insipid compared to spiritual ānanda. When all desire has vanished the person will not be born again. When the cycle of rebirth thus comes to an end, a person is said to have attained

liberation (moksha). All schools agree this implies the cessation of worldly desires and freedom from the cycle of birth and death, though the exact definition differs. Followers of the Advaita Vedanta school believe they will spend eternity absorbed in the perfect peace and happiness of the realization that all existence is one Brahman of which the soul is part. Dvaita schools perform worship with the goal of spending eternity in a spiritual world or heaven (loka) in the blessed company of the Supreme Being.

JAINISM

Jainism is historically connected with the sramana tradition with which the earliest mentions of reincarnation are associated. In Jainism, the soul and matter are considered eternal, uncreated and perpetual. There is a constant interplay between the two, resulting in bewildering cosmic manifestations in material, psychic and emotional spheres around us. This led to the theories of transmigration and rebirth. Changes but not total annihilation of spirit and matter is the basic postulate of Jain philosophy. The life as we know now, after death therefore moves on to another form of life based on the merits and demerits it accumulated in its current life. The path to becoming a supreme soul is to practice non-violence and be truthful.

Karma forms a central and fundamental part of Jain faith, being intricately connected to other of its philosophical concepts like transmigration, reincarnation, liberation, non-violence (ahimsā), and non-attachment, among others. Actions are seen to have consequences: Some immediate, some delayed, even into future incarnations. So the doctrine of karma is not considered simply in relation to one life-time, but also in relation to both future incarnations and past lives. “Karma is the root of birth and death. The souls bound by karma go round and round in the cycle of existence.” Whatever suffering or pleasure that a soul may be experiencing in its present life is on account of choices that it has made in the past. As a result of this doctrine, Jainism attributes supreme importance to pure thinking and moral behavior.

The Jain texts postulate four gatis, that is states-of-existence or birth-categories, within which the soul transmigrates. The four gatis are: Deva (demi-gods), manussya (humans), nāraki (hell beings), and tiryāṅca (animals, plants, and micro-organisms). The four gatis have four corresponding realms or habitation levels in the vertically tiered Jain universe: Demi-gods occupy the higher levels where the heavens are situated; humans, plants and animals occupy the middle levels; and hellish beings occupy the lower-levels, where seven hells are situated. Depending on its karma, a soul transmigrates and reincarnates within the scope of this cosmology of destinies. The four main destinies are further divided into sub-categories and still smaller sub-categories. In all, Jain texts speak of a cycle of 8.4 million birth destinies in which souls find themselves again and again as they cycle within samsara.

In Jainism, God has no role to play in an individual's destiny; one's personal destiny is not seen as a consequence of any system of reward or punishment, but rather as a result of its own personal karma. Violent deeds, killing of creatures having five sense organs, eating fish, and so on, lead to rebirth in hell. Deception, fraud and falsehood leads to rebirth in the animal and vegetable world. Kindness, compassion and humble character result in human birth; while austerities and the making and keeping of vows lead to rebirth in heaven. Each soul is thus responsible for its own predicament, as well as its own salvation.[14]

BUDDHISM

The Buddhist concept of reincarnation differs from others in that there is no eternal “soul,” “spirit” or “self” but only a “stream of consciousness” that links life with life. The actual process of change from one life to the next is called punarbhava (Sanskrit) or punabbhava (Pāli), literally “becoming again,” or more briefly bhava, “becoming.” The early Buddhist texts discuss techniques for recalling previous births, predicated on the development of high levels of meditative concentration. Buddha reportedly warned that this experience can be misleading and should be interpreted with care. He taught a distinct concept of rebirth constrained by the concepts of anattā, that there is no irreducible atman or “self” tying these lives together, which serves as a contrast to Hinduism, where everything is connected, and in a sense, “everything is everything.”

In Buddhist doctrine the evolving consciousness (Pali: samvattanika-viññana) or stream of consciousness (Pali: viññana-sotam), upon death (or “the dissolution of the aggregates”) becomes one of the contributing causes for the arising of a new aggregation. At the death of one personality, a new one comes into being, much as the flame of a dying candle can serve to light the flame of another. The consciousness in the new person is neither identical to nor entirely different from that in the deceased but the two form a causal continuum or stream. Transmigration is the effect of karma (Pali: kamma) or volitional action. The basic cause is the abiding of consciousness in ignorance (Pali: Avijja, Sanskrit: Avidya): When ignorance is uprooted rebirth ceases.

Vipassana meditation uses “bare attention” to mind-states without interfering, owning or judging. Observation reveals each moment as an experience of an individual mind-state such as a thought, a memory, a feeling or a perception that arises, exists, and ceases. This limits the power of desire, which, according to the second noble truth of Buddhism, is the cause of suffering (dukkha), and leads to Nirvana (nibbana, vanishing [of the self-idea]) in which self-oriented models are transcended and “the world stops.” Thus consciousness is a continuous birth and death of mind-states: Rebirth is the persistence of this process.

SIKHISM

Sikhism preaches the path of “Bhakti” to achieve salvation. Sikhs believe that the soul is passed from one body to another until liberation. If we perform good deeds and actions and remember the creator, we attain a better life while, if we carry out evil actions and sinful deeds, we will be incarnated in “lower” life forms. God may pardon wrongs and release us. Otherwise reincarnation is due to the law of cause and effect but does not create any caste or differences among people.

ISLAM

Reincarnation is refuted by all the main monotheistic religions of the world. The reason for this is that it is against their basic teachings of a finite life for the human upon which he/she is judged and rewarded accordingly. If the human is to go through numerous life on which life is he/she to be judged? The first life? The last life? Considering this, Quran rejects the concept of reincarnation, though it preaches the existence of soul. The principle belief in Islam is that there is only one birth on this earth. The Doomsday comes after death and will be judged as to one has to once for all go to hell or be unified with God. However, the idea of reincarnation is accepted by a few Muslim sects, particularly of the Shia sect (Ghulat), and by other sects in the Muslim world such as Druzes. Ghulat Shia Muslim sect regards its founders as in some special sense

divine incarnations (hulul). Historically, South Asian Isma'ilis performed chantas yearly, one of which is for sins committed in past lives. Further, Sinan ibn Salman ibn Muhammad, also known as Rashid al-Din Sinan, (r. 1162-92) subscribed to the transmigration of souls as a tenet of the Alawi, who are thought to have been influenced by Isma'ilism. Modern Sufis who embrace the idea of reincarnation include Bawa Muhaiyadeen.

JUDAISM

Reincarnation is not an essential tenet of traditional Judaism. It is not mentioned in the Tanakh ("Hebrew Bible"), the classical rabbinical works (Mishnah and Talmud), or Maimonides' 13 principles of Faith, though the tale of the Ten Martyrs in the Yom Kippur liturgy, who were killed by Romans to atone for the souls of the 10 brothers of Joseph, is read in Ashkenazi Orthodox Jewish communities. Medieval Jewish Rationalist philosophers discussed the issue, often in rejection. However, Jewish mystical texts (the Kabbalah), from their classic Medieval canon onwards, teach a belief in Gilgul Neshamot (Hebrew for metempsychosis of souls: Literally "soul cycle"). Other, Non-Hasidic, Orthodox Jewish groups while not placing a heavy emphasis on reincarnation do acknowledge it as a valid teaching. The 16th-century Isaac Luria (the Ari) brought the issue to the center of his new mystical articulation, for the first time, and advocated identification of the reincarnations of historic Jewish figures that were compiled by Haim Vital in his Shaar HaGilgulim.

CHRISTIANITY

The major Christian denominations reject the concept of reincarnation. Christians believe that when a person dies their soul would sleep in the grave along with their corpse. This soul sleep continues until a time in the future known as the "last day" or also known as the "final judgment." But there is evidence in Bible of Jesus himself teaching reincarnation. However, there was a schism about understanding Jesus himself in early Christian history. Was he a man who became God? Was he God born as a man? The struggle was between the Church established by Paul in Rome and the remnants of the Jerusalem Church who fled to Egypt after Rome invaded Israel in 70 AD. The Roman faction rejected pre-existence and reincarnation and believed Jesus was God become man. The Jerusalem faction knew Jesus was a man who achieved the human-divine at-one-ment, which is the goal of everyone to escape reincarnation cycle of birth and death and have eternal life. However, Rome won the political battle and the orthodox definition of resurrection was reduced to an end-of-time "Night of the Living Dead."

However, the Christian sects such as the Bogomils and the Cathars, who professed reincarnation and other gnostic beliefs, were referred to as "Manichean," and are today sometimes described by scholars as "Neo-Manichean." Recent studies have indicated that some Westerners accept the idea of reincarnation including certain contemporary Christians, modern Neopagans, followers of Spiritism, Theosophists, and students of esoteric philosophies such as Kabbalah. The belief in reincarnation is particularly high in the Baltic countries, with Lithuania having the highest figure for the whole of Europe, 44%. In a survey by the Pew Forum in 2009, 24% of American Christians expressed a belief in reincarnation. Geddes MacGregor, an Episcopalian priest who is Emeritus Distinguished Professor of Philosophy at the University of Southern California, Fellow of the Royal Society of Literature, a recipient of the California Literature Award (Gold Medal, non-fiction category), and the first holder of the Rufus Jones Chair in Philosophy and Religion at Bryn Mawr, demonstrates in his book *Reincarnation in Christianity: A New Vision of the Role*

of Rebirth in Christian Thought, that Christian doctrine and reincarnation are not mutually exclusive belief systems.

New religious movements

A new religious movement (NRM) (earlier known as ‘cult’) is a religious community or ethical, spiritual, or philosophical group of modern and recent origin, which has a peripheral place within the dominant religious culture. NRMs may be novel in origin or they may be part of a wider religion, such as Christianity, Hinduism, or Buddhism, in which case they will be distinct from pre-existing denominations. There are several such movements including Theosophical Society, Eckankar, Scientology, Meher Baba, Sai Baba, Brahmakumaris, Osho, and so on.

All spiritual schools accept the concept of reincarnation. They admit, with some differences, that the purpose of reincarnation is for the soul to get purified and gain wisdom, so that it comes out of the cycle of birth and death. The only spiritual guru who has given a different explanation for reincarnation is “Osho”. Osho, also known as Bhagvan Rajaneesh, says that the life is born when the existence looks upon itself. An individual is a consciousness localized in a body. The mind of an individual exists as a set of memories, both good and bad. Of course more of bad memories than good, as we always tend to remember the insults and criticisms more than praises. Memory is nothing but energy in a very subtle form. Being energy, it cannot be destroyed even at death. It is liberated into the cosmos and dissolved. Just like riches attract more riches, such memories are pooled up, only to enter another womb. Thus when a person is born, he gets the bits of memories from many people. So he cannot remember his past birth. Nevertheless, in exceptional cases, when a new born gets the entire memory system of another individual, he can easily recall his past birth, though it is not actually his birth. So in true sense, the person is not born again, only his memories are expressed in another individual. An enlightened person is not born again. This is because; his mind contains no memories, neither good nor bad. He lives in a moment to moment existence. He doesn’t carry forward any memory of his life i.e., no importance is attached to any event in his life. It is like the path of a fish in water or a bird in the sky. They do not leave any track behind. Thus when an enlightened person dies, he leaves no memories, to be picked up by other beings. Thus he is not born again.

Equality

In a society, everyone has the right to lead his/her life accordingly without any discrimination. When this state is achieved where all individuals are considered to be equal irrespective of their caste, gender, colour, profession, and status, we call it equality. Equality can also be defined as the situation where every individual has the same rights and equal opportunity to grow and prosper.

Every individual of society dreams for equal rights and access to resources available at their disposal, but there is a lot of discrimination. This discrimination can be due to cultural differences, geographical differences, the colour of the individual, social status and even gender. The most prevalent discrimination is gender inequality. It is not a localised issue and is limited to only certain spheres of life but is prevalent across the globe. Even in progressive societies and top organisations, we can see many examples of gender bias.

Gender equality can only be achieved when both male and female individuals are treated similarly. But discrimination is a social menace that creates division. We stop being together and stand together to tackle our problems. This social stigma has been creeping into the underbelly of all of society for many centuries. This has also been witnessed in gender-based cases. Gender inequality is the thing of the past as both men and women are creating history in all segments together.

Gender Equality builds a Nation

In this century, women and men enjoy the same privileges. The perception is changing slowly but steadily. People are now becoming more aware of their rights and what they can do in a free society. It has been found that when women and men hold the same position and participate equally, society progresses exclusively and creates a landmark. When a community reaches gender equality, everyone enjoys the same privileges and gets similar scopes in education, health, occupation, and political aspect. Even in the family, when both male and female members are treated in the same way, it is the best place to grow, learn, and add great value.

A nation needs to value every gender equally to progress at the right place. A society attains better development in all aspects when both genders are entitled to similar opportunities. Equal rights in decision making, health, politics, infrastructure, profession, etc will surely advance our society to a new level. The social stigma of women staying inside the house has changed. Nowadays, girls are equally competing with boys in school. They are also creating landmark development in their respective profession. Women are now seeking economic independence before they get married. It gives them the confidence to stand against oppression and make better decisions for themselves.

The age-old social structure dictated that women need to stay inside the home taking care of all when men go out to earn bread and butter. This has been practised for ages when the world outside was not safe. Now that the time has changed and we have successfully made our environment quite safer, women can step forward, get educated, pursue their passion, bring economic balance in their families, and share the weight of a family with men. This, in a cumulative way, will also make a country's economy progress faster and better.

Methods to measure Gender Equality

Gender equality can be measured and a country's growth can be traced by using the following methods.

- Gender Development Index (GDI) is a gender-based calculation done similar to the Human Development Index.
- Gender Empowerment Measure (GEM) is a detailed calculation method of the percentage of female members in decision-making roles.
- Gender Equity Index (GEI) considers economic participation, education, and empowerment.

- Global Gender Gap Index assesses the level of gender inequality present on the basis of four criteria: economic participation and opportunity, educational attainment, political empowerment, health and survival.

According to the Gender Gap Index (GGI), India ranks 140 among 156 participating countries. This denotes that the performance of India has fallen from the previous years, denoting negative growth in terms of closing the gender gap. In the current environment where equality and equal opportunities are considered supreme, this makes India be at a significant disadvantage.

Roadblocks to Gender Equality

Indian society is still wrecked by such stigmas that dictate that women are meant to manage the home and stay indoors. This is being done for ages, leading to neglect of women in areas like education, health, wealth, and socio-economic fields.

In addition to that, the dowry system is further crippling society. This ill practice had led to numerous female feticides. It has created a notion that girls are a burden on a family, which is one of the primary reasons a girl child cannot continue her education. Even if they excel in education and become independent, most of them are forced to quit their job as their income is considered a backup source, which is not fair. New-age women are not only independent, but they are confident too. The only thing they demand from society is support, which we should provide them.

Along with dowry, there is one more burning issue that has a profound impact on women's growth. It is prevalent in all kinds of society and is known as violence. Violence against women is present in one or another form in public and private spaces. Sometimes, violence is accompanied by other burning issues such as exploitation, harassment, and trafficking, making the world unsafe for women. We must take steps to stop this and ensure a safe and healthy place for women.

Poverty is also one of the major roadblocks towards gender equality. It has led to other malpractices such as child marriage, sale of children, trafficking and child labour, to name a few. Providing equal job opportunities and upliftment of people below the poverty line can help bring some checks onto this.

Initiative Towards Gender Equality

Any kind of discrimination acts as a roadblock in any nation's growth, and a nation can only prosper when all its citizens have equal rights. Most of the developed countries has comparatively less gender discrimination and provide equal opportunity to both genders. Even the Indian government is taking multiple initiatives to cut down gender discrimination.

They have initiated a social campaign called "Beti Bachao, Beti Padhao Yojana" to encourage the education of girl children. Besides this, the government runs multiple other schemes, such as the Women Helpline Scheme, UJJAWALA, National Mission for Empowerment of Women, etc., to generate awareness among the people. Moreover, as responsible citizens, it is our

responsibility to spread knowledge on gender discrimination to create a beautiful world for women

Once all these menaces will be eradicated, every family will understand the value of a woman and our country will achieve gender equality in a real sense. Women are creating examples everywhere and we all should highlight them to change the scenario and give them equal rights. In the end, the performance of India in the Olympics 2021 is the current example where India has won seven medals. Out of those seven medals, six came in individual events and out of those six medals, female athletes won three. It shows that even after facing such hardship, their performance is at par with male athletes. With so much potential, it is only a matter of time when women will overtake men and have all their abilities on display for the world to see!

Nonviolence

Non-violence as a doctrine has been preached by all wise men from time immemorial. The saints and sages all over the world have preached the gospel of love and understanding. All differences among people can be solved through love without resorting to violent means. Mahatma Gandhi, the greatest champion of non-violence, defined it as Ahimsa, that is showing goodwill and love to an antagonist while protesting in spirit against his unjust act. It is fundamentally based on the spirituality of man. It is synonymous with moral courage. It is not mere passive courage, but is the driving force of a spirit which seeks redress of moral grievances. In today's world, non-violence has to be practised if mankind, is to survive. Non-violence can prove a panacea for all the ill of the present-day world.

All wise men down the ages have preached the doctrine of non-violence and love. The chief principles -enshrined in the teachings of Buddha Mahavira, Christ, Nanak, Zoroaster primarily lay emphasis on a moral code in which there is no place for violence to others for ones, personal gains. Non-violence is a philosophy of life. It has been accepted in the East as well as in the West as an article of faith.

Mahatma Gandhi was the greatest apostle of peace, and non-violence in this century. He defined his principle as Ahimsa, that is showing goodwill and love to an antagonists while protesting .in spirit against injustice and violence. It was in South .Africa that he for the first time experimented with this technique of peaceful protest. He was pained to see the second class treatment meted .out to Indians by the British. There was a terrible colour prejudice which made the life of the Indians miserable. He was deeply hurt to see the sorry plight of Indians and their working and living conditions. He became preoccupied with the question of how to change these conditions. He decided to adopt. the path of peaceful agitation and persuaded Indians to join him in his struggle for the restoration of their rights. His success in his crusade only strengthened his belief in non-violence.

The first article of non-violence is avoidance of physical force and pain on others. The other aspect lays emphasis on the moral courage and attitude towards life of an individual. It implies that everyone, who is a seeker of truth must be ready to undergo

any trial of hardship in pursuit of his inquiry. In this sense, non-violence implies that man must face or resist the evil in his adversaries in a calm manner and not resort to violence in thought or action at any time. It requires rigorous training both of mind and body. Obviously, non-violence is based on the fundamental goodness of man and is deeply grounded in the belief that given suitable opportunity the conscience of man which is basically good is likely to prevail over evil.

In his Experiments With Truth, Mahatma Gandhi was convinced that non-violence was not the religion of the coward but of the strong and morally determined. He certainly did not advocate, as is often misunderstood by his critics, cowardly self-surrender. On the contrary he advised people to resist evil with determination in self-defence. He once said, non-violence does not imply running away from danger, leaving near and dear ones unprotected. In fact, given a choice between cowardice and violence, he chose Violence any way. It is only the truly brave who can defy the others without inflicting injury on them. A non-violent person gives patient hearing to his opponent; reasons with him respectfully and if need be, expresses his opinion on the subject and firmly refuses to compromise on his principles. He adopts the technique of non-violence and non-cooperation to fight injustice of any kind.

Today, when the world is almost on the verge of a nuclear holocaust, non-violence as a means of solving differences among civilized people is extremely relevant. Pandit Nehru, one of greatest disciples of Gandhi, had admitted that he was convinced about the futility of violence in the aftermath of war and partition of the country on the eve of independence. The human agony and suffering that the world had been Witness to after the partition of India seem Meaningless today. The communal passions which Were aroused in the hearts of the people still have not been resolved. They continue to raise their ugly heads and lead to countless deaths without resolving the issues at all. Violence, therefore, cannot yield any positive result. It never has Sooner the mankind realises it, better it is for its own preservation.

Super powers boast possessing weapons which can destroy the entire continents at one stroke. One constantly lives under the feat. of .a third world war .breaking out, which many strike the death toll for the entire human race. The amount of money that. is spent on developing military Weapons and acquiring most, sophisticated aunts by almost all the countries all over the world is simply outrageous. If only one were to consider the use this colossal wealth of the world could be put to for the benefit of the mankind! It is never too late to learn from the lessons of history. Aggression and violence have never brought about any permanent solution to issues. They only end up in causing misery and suffering. So far violence has been the history of man. It cannot be allowed to continue. The vain, power-hungry people Who indulge in wars simply for the satisfaction of their ambitions and greed must be curbed.

The world is desperately in need of a Messiah of peace, who can once again preach the gospel of love, understanding and universal brotherhood. Man must awaken from his slumbet and take stock of the explosive situation he is living in. Before the time runs out, man must come to his senses and realise the folly of indulging in wars and

violence. Ultimately, non-violence alone can provide freedom from all the ills of the society and bring about harmony in the life of the people. It is the only means of restoring sanity in the world.

Humility

Humility is one of the most important qualities for a successful person. It's the ability to be aware of one's own weaknesses and try to correct them. Humility also allows people to be grateful for what they have, even when things are tough. And lastly, humility is a great quality for leaders because it allows them to take charge in difficult situations and make decisions that will benefit their people.

What is humility? Humility is the ability to be aware of one's own weaknesses and try to correct them. Humility also allows people to be grateful for what they have, even when things are tough. And lastly, humility is a great quality for leaders because it allows them to take charge in difficult situations and make decisions that will benefit their people.

What are some benefits of being humble? There are many benefits to being humble. For example, it can help you be more effective in your work. Humility allows you to see your weaknesses and correct them. It also allows you to be grateful for what you have, even when things are tough. And lastly, humility is a great quality for leaders because it allows them to take charge in difficult situations and make decisions that will benefit their people.

How can you become humble? There are several ways to become humble. One way is to simply be aware of your own weaknesses and try to correct them. Another way is to be grateful for what you have, even when things are tough. And lastly, humility is a great quality for leaders because it allows them to take charge in difficult situations and make decisions that will benefit their people.

What makes a successful leader? A successful leader is someone who is aware of their weaknesses and tries to correct them. They are also able to be grateful for what they have, even when things are tough. This allows them to take charge in difficult situations and make decisions that will benefit their people.

Why should you be humble? Humility is important because it allows people to connect with you on a personal level. When people are humble, they feel more comfortable talking to you. They also feel less pressure to have an opinion and share it with you. This makes it easier for you to have a conversation and to understand them. And finally, humility allows leaders to take charge in difficult situations. Leaders can make decisions that will benefit their people even when the other members of the team are not happy with the decision.

Humility is a good quality to have in a leader. A successful leader is someone who is humble and has the ability to listen to their team and take input. A successful leader is someone who knows how to be humble and have the ability to apologize if they make a mistake. A successful leader is someone who knows that they are not perfect and that the team can help them be better.

Role of Women

This is a famous quote by Jawaharlal Nehru on women. The status of women depicts the social, economic and mental condition in a nation. Women have been regarded as a symbol of spirituality in our scriptures. Yet, they have been treated badly and unequally to men. Social evils such as dowry, sati-system, child marriage, and female infanticide were widely prevalent in the early ages. The spread of education and self-consciousness among women has led to their progress over the period. Women of today are empowered. Also, women are gaining advancements and success in each and every field.

Women in India in Ancient age

Women, in the early ages, were very educated but suffered from the evils of society. Some open-minded citizens like Raja Ram Mohan Roy, Swami Vivekananda, Ishwar Chandra Vidyasagar, and others worked for the wellbeing of women. Thus, the practices of sati, child marriage, and others were abolished. Various acts such as the Child Marriage Restraint Act were passed in this direction. Mahatma Gandhi also emphasized on the abolition of child marriages.

Women were also provided training in martial arts. Moreover, women acquired a significant position in politics. Sarojini Naidu was a key figure in this context. She was the first Indian woman to become a President of Indian National Congress and the governor of a state in India.

Women in Free India

Gender equality

Women today are eager to take up professions and work. Thus, they enjoy equal respect and dignity in the family. Women in free India also enjoy equal pay for equal work in comparison to men. Also, there are provisions of maternity leave for them. Furthermore, females are provided equality of opportunity under Article 16 of the Constitution of India.

Educational Status

The girls in urban areas are almost at par in education with the boys. But there is a less educated female population in rural areas. This has also affected the social and economic development of rural India. The poor (hygienic facilities) facilities at school and lack of female staff have affected education. Kerala and Mizoram have a universal literacy rate.

Women and Politics

The maximum figure of female politicians in the world is from India. Women have occupied significant positions i.e. of President, Prime Minister, Speaker of the Lok Sabha and other high

offices. “Indira Gandhi”, is the first female who held the office of the Prime Minister for 15 years.

Evils Against Women

The violence against women in India includes kitchen fires for want of dowry, sexual assaults, cases of rape, prostitution, throwing of acid. Also, evils of child marriages are also widespread even today. Female infanticide, indecent behavior, and honor killings add to the misery of the women. Also, sex-selective abortion is a deep-rooted evil leading to inequality in sex ratio.

There has been a steady transformation in the status of the women in comparison to earlier periods. Women of today take part completely in areas such as politics, status, military sectors, economic, service, and technology sectors. Moreover, they have contributed wholly in sports too. Thus, they have occupied a dignified position in family and society.

However, ending crimes against women is still a challenge. We can prevent ills by ensuring women autonomy, also increased participation and decision making power in the family and public life both.

All religions and same message

Religion is an almost universal institution in human society. It is found in all societies, past and present. All the preliterate societies known to us have religion. Religion goes back to the beginning of the culture itself. It is a very ancient institution. There is no primitive society without religion.

Like other social institutions, religion also arose from the intellectual power of man in response to certain felt needs of men. While most people consider religion as universal and therefore, a significant institution of societies. It is the foundation on which the normative structure of society stands.

It is the social institution that deals with sacred things, that lie beyond our knowledge and control. It has influenced other institutions. It has been exerting tremendous influence upon political and economic aspects of life. It is said that man from the earliest times has been incurably religious. Judaism, Christianity, Islam (Semitic religions), Hinduism and Buddhism; Confucianism, Taoism and Shinto (Chinese-Japanese religions) etc. are examples of the great religions of the world.

Meaning of Religion:

Religion is concerned with the shared beliefs and practices of human beings. It is the human response to those elements in the life and environment of mankind which are beyond their ordinary comprehension. Religion is pre-eminently social and is found in nearly all societies. Majumdar and Madan explain that the word religion has its origin in the Latin word Rel (I) igio. This is derived from two root words.

The first root is Leg, meaning “together, count or observe”. The second root is Lig, meaning ‘to bind’. The first root refers to belief in and practice of “signs of Divine Communication”. The second root refers to the carrying out those activities which link human beings with the supernatural powers. Thus, we find that the word religion basically represents beliefs and practices which are generally the main characteristics of all religions.

Central to all religions is the concept of faith. Religion in this sense is the organisation of faith which binds human beings to their temporal and transcendental foundation. By faith man is distinguished from other beings. It is essentially a subjective and private matter. Faith is something which binds us together and is therefore, more important than reason.

Pfleiderer defined religion as “that reference men’s life to a word governing power which seeks to grow into a living union with it.”

According to James G. Frazer considered religion as a belief in “Powers superior to man which are believed to direct and control the course of nature and of human life”.

As Christopher Dawson writes, “Whenever and wherever man has a sense of dependence on external powers which are conceived as mysterious and higher than man’s own, there is religion, and the feelings of awe and self-abasement with which man is filled in the presence of such powers is essentially a religious emotion, the root of worship and prayer.”

Arnold W. Green defines religion as “a system of beliefs and symbolic practices and objects, governed by faith rather than by knowledge, which relates man to an unseen supernatural realm beyond the known and beyond the controllable.”

According to MacIver and Page, “Religion, as we understand the term, implies a relationship not merely between man and man but also between man and some higher power.”

As Gillin and Gillin says, “The social field of religion may be regarded as including those emotionalized beliefs prevalent in a social group concurring the supernatural plus crest and behaviour, material objects and symbols associated with such beliefs.”

Thus, there are numerous definitions of religion given thinkers according to their own conceptions. As a matter of fact the forms in which religion expresses itself vary so much that it is difficult to agree upon a definition. Some maintain that religion includes a belief in supernatural or mysterious powers and that it expresses itself in overt activities designed to deal with those powers.

Others regard religion as something very earthly and materialistic, designed to achieve practical ends. Sumner and Keller asserted that, “Religion in history, from the earliest to very recent days, has not been a matter of morality at all but of rites, rituals, observance and ceremony”.

Religion, in fact, is not a mere process of mediations about man's life; it is also a means of preserving the values of life. While it is possible to define religion as belief in God or some super-natural powers, it is well to remember that there can also be a Godless religion as Buddhism.

Nature of Religion:

In sociology, the word religion is used in a wider sense than that used in religious books. A common characteristic found among all religions is that they represent a complex of emotional feelings and attitudes towards mysterious and perplexities of life.

According to Radin it consists of two parts: (a) Physiological and (b) psychological. The physiological part expresses itself in such acts as kneeling, closing the eyes, touching the feet. The psychological part consists of supernormal sensitivity to certain traditions and beliefs. While belief in supernatural powers may be considered basic to all religion, equally fundamental is the presence of a deeply emotional feeling which Golden Weiber called the "religion thrill".

If we analyse the great religions of the world, we shall find that each of them contains, five basic elements: (1) belief in supernatural powers, (2) belief in the holy, (3) ritual, (4) acts defined as sinful and (5) some method of salvation.

1. Belief in Supernatural Powers:

The first basic element of religion is the belief that there are supernatural powers. These powers are believed to influence human life and control all natural phenomena. Some call these supernatural forces God, other call them Gods. There are even others who do not call them by any name. They simply consider them as forces in their universe. Thus, belief in the non-sensory, super-empirical world is the first element of religion.

2. Belief in the Holy:

There are certain holy or sacred elements of religion. These constitute the heart of the religion. There are certain things which are regarded as holy or sacred. But a thing is holy or sacred not because of a peculiar quality of thing. An attitude makes a thing holy. The sacred character of a tangible thing is not observable to the senses.

Sacred things are symbols. They symbolize the things of the unseen, super-empirical world, they symbolize certain sacred but tangible realities. When a Hindu worships a cow, he worships it not because of the kind of animal the cow is, but because of a host of super-empirical characteristics which this animal is imagined to represent.

3. Ritual:

Religious ritual is "the active side of religion. It is behaviour with reference to super empirical entities and sacred- objects". It includes any kind of behavior (such as the wearing of special clothing and the immersion in certain rivers, in the Ganga for instance), prayers, hymns, creedal

recitations, and other forms of reverence, usually performed with other people and in public. It can include singing, dancing, weeping, crawling, starving, feasting, etc. Failure to perform these acts is considered a sin.

4. Acts defined as Sinful:

Each religion defines certain acts as sinful and profane (unholy). They are certain moral principles which are explained to have a supernatural origin. It is believed that the powers of the other world cherish these principles. The violation of these principles creates man's sense of guilty. It may also bring upon him the disfavour of the supernatural powers. If the behaviour is not in accordance with the religions code, the behaviour or act is considered as sinful.

5. Some Method of Salvation:

A method of salvation is the fifth basic element of religion. Man needs some method by which he can regain harmony with the Gods through removal of guilt. In Hindu religion Moksha or Salvation represents the end of life, the realisation of an inner spirituality in man.

The Hindu seeks release from the bondage of Karma, which is the joy or suffering he undergoes as a result of his actions in his life. The ultimate end of life is to attain Moksha. The Buddhist hopes to attain Salvation by being absorbed in the Godhead and entering Nirvana. The Christian has a redeemer in Christ who gave his life for man's sins.

In short, religion is the institutionalised set of beliefs men hold about supernatural forces. It is more or less coherent system of beliefs and practices concerning a supernatural order of beings, forces, places or other entities.

Role or Functions of Religion:

Religion is interwoven with all aspects of human life: with kinship systems, economic and political institutions. Prior to the advent of what may be called as "the age of reason", religion has been the chief supporter of the spiritual and moral values of life. It has shaped domestic, economic and political institutions. Hence, it is obvious that religion performs a number of functions both for the religious group and for the wider society. These functions of religion are discussed below.

1. Religion Helps in the Struggle for Societal Survival:

Religion may be said to help in the struggle for societal survival. Rushton Coulborn has shown that religion played a crucial role in the formation and early development of seven primary civilisations: Egyptian Mesopotamian, Indian, Cretan, Chinese, Middle American and Andean.

Religion in each of these societies gave its members the courage needed for survival in an unfavourable environment, by giving explanations to certain aspects of the human conditions which could not be explained in a rational manner. In present societies religion also performs this role.

By relating the empirical world to the super-empirical world religion gives the individual a sense of security in this rapidly changing world. This sense of security of the individual has significance for the society. Since religion helps man to forget the suffering, disappointments and sorrows in this life', social dissatisfaction and social unrest become less frequent and the social system continues functioning.

2. Religion Promotes Social Integration:

Religion acts as a unifying force and hence, promotes social integration in several ways. Religion plays an important part in crystallising, symbolising and reinforcing common values and norms. It thus provides support for social standards, socially accepted behaviour. Common faith, values and norms etc. are significant in unifying people.

As the individuals perform rituals collectively their devotion to group ends is enhanced. Through a ritual individual expresses common beliefs and sentiments. It thus helps him to identify himself more with his fellows, and to distinguish himself more from members of other groups, communities or nations.

By distinguishing between holy and unholy things, religion creates sacred symbol for the values and this symbol becomes the rallying point for all persons who share the same values. The cow as a sacred symbol of the Hindus, for example, is a rallying point which gives cohesion to Hindu society.

Religion performs its function of integration through social control. It regulates the conduct of individuals by enforcing moral principles on them and by prescribing powerful sanctions against them for violation.

3. Religion helps to knit the Social Values of a Society into a Cohesive Whole:

It is the ultimate source of social cohesion. The primary requirement of society is the common possession of social values by which individuals control the actions of self and others and through which society is perpetuated. These social values emanate from religious faith. Religion is the foundation upon which these values rest.

Children should obey their parents, should not tell a lie or cheat, women should be faithful to men; people should be honest and virtuous are some of the social values which maintain social cohesion. It is religion that asks man to renounce unsocial activities and requires him to accept limitations upon his wants and desires. All the religions have preached love and non-violence. They have emphasized sacrifice and forbearance.

4. Religions Acts as an Agent of Social Control:

It is one of the means of informal means of social control. Religion not only defines moral expectations for members of the religious group but usually enforces them. It supports certain types of social conduct by placing the powerful sanctions of the supernatural behind them.

It makes certain forms of social behaviour as offences not only against society but also against God. Hence, any violation of the acceptable norm is punishable not only by God but by society. Hinduism gives sanction to the caste system which regulates social relations of various classes in India.

5. Religion Promotes Social Welfare:

Religion encourages people to render services to the needy and poor and promote their welfare. It develops philanthropic attitude of people. Help and assistance are rendered to poor and destitute persons due to religion inspiration. It is believed that one can obtain the cherished goal of religion by way of giving alms and assistance to the helpless and needy persons. In this way religion promotes the welfare of individuals, groups and community.

6. Priestly Function:

The priesthood often was dedicated to art and culture. The priests laid the foundations of medicine. Magic supplied the roots of observation and experimentation from which science developed. It also inculcated the habit of charity among the people who opened many charitable institutions like hospitals, rest houses, temples to help the needy and the poor.

7. It Rationalizes and Makes bearable Individual Suffering in the known World:

Religion serves to soothe the man in times of his suffering and disappointment. In this world man often suffers disappointment even in the midst of all hopes and achievements. The things for which he strives are in some measure always denied to him. When human hopes are blighted, when all that was planned and striven for has been swept away, man naturally wants something to console and compensate him.

When a son dies man seeks to assuage his grief in ritualistic exchanges of condolence. On God he puts faith and entertains the belief that some unseen power moves in mysterious ways to make even his loss meaningful. Faith in God compensates him and sustains his interest in life and makes it bearable. In this way religion helps man to bear his frustrations and encourages him to accept his lot on earth.

8. Religion Enhances Self-importance:

It expands one's self to infinite proportions. Man unites himself with the infinite and feels ennobled. Through unity with the infinite the self is made majestic and triumphant. Man considers himself the noblest work of God with whom he shall be united and his self thus becomes grand and luminous.

Besides this, religion shapes domestic, economic and political institutions. Religion supports institutional pattern more explicitly. All the great religions of the world have attempted to regulate kinship relations, especially marriage and family. Political institutions are often sanctioned by religion: the emperor of China or Japan was sacred; the ruling caste of India was sanctioned by Brahmanism; the kings of France were supposed to rule by divine right.

Religious rites are performed on many occasions in relation to vital events and dominant interests: birth, initiation, marriage, sickness, death, hunting, animal husbandry and so on; and they are intimately concerned with family and kinship interests and with political institutions. Religion is the central element in the life of civilisation.

Religion has also performed some other services to humanity among which Sumner and Keller included the provision of work, the spread of education, the accumulation of capital and the creation of a leisure class.

For thousands of years, religion has exerted a great influence over economic and political life. Even today religion is called upon to support rulers, contacts and other legal procedures.

Dysfunctions of Religion:

In addition to positive functions of religion, there are some negative aspects of its social functions. Although religion is an integrative force, it may be disruptive for the society as a whole. Sumner and Keller, Benjamin Kidd, Karl Marx, Thomas F. O' Dea and others have pointed the dysfunctions of religion. The dysfunctions of religion are as follows.

1. Religion Inhibits Protests and Hinders Social Changes:

According to Thomas F. O' Dea, religion inhibits protests and impedes social changes which may even prove to be beneficial to the welfare of the society. All protests and conflicts are not always negative. Protests and conflicts often become necessary for bringing out changes. Some changes would certainly lead to positive reforms. By inhibiting protests and preventing changes religion may postpone reforms.

2. Hampers the Adaptation of Society to Changed Conditions:

Social values and norms emanate from religious faith. Some of the norms which lose their appropriateness under changed conditions may also be imposed by religion. This can "impede a more functionally appropriate adaptation of society to changing conditions."

For example, during the medieval Europe, the Church refused to grant the ethical legitimacy of money lending at interest, despite the great functional need of this activity in a situation of developing capitalism". Even today, traditional Muslims face religio-ethical problems concerning interest-taking. Similar social conflict is evident in the case of birth control measures including abortion, in the Catholic world.

3. Religion may Foster Dependence and Irresponsibility:

Religion often makes its followers dependent on religious institutions and leaders. But it does not develop an ability in them to assume individual responsibility. For example, a good number of people in India prefer to take the advises of priests and religious leaders before starting some ventures. But they do not take the suggestion of those who are competent in the field.

4. Promotes Evil Practices:

In its course of development religion has supported and promoted evil practices such as cannibalism, slavery, untouchability, human and animal sacrifice etc.

As religion interprets misfortune and suffering in this world as manifestations of the supernatural order itself, it sanctifies the existing social structure. Religion preaches submission to the existing socio-economic condition and to fate.

It is this control function of religion that caused Marx to call religion as “the sigh of the oppressed creature, the sentiment of a heartless world, and the soul of soulless conditions. It is the opiate of the people.” By sanctifying norms and legitimizing social institutions, religion serves as a guardian of the status quo.

6. Promotes Superstitions:

Religion is the source of many superstitions. These superstitions have caused harm to human being. Superstitions like evil spirits and ghosts cause diseases; poverty is the desire of the God etc. hinder the welfare of human beings.

7. Results Conflicts:

Religion results in inter-group conflicts by dividing people along religious lines. It is deeply related with conflicts. Wars and battles have been fought in the name of religion.

8. Religion Causes Wastes:

Sumner and Keller are of the opinion that religion often causes economic wastes. For example, investing huge sums of money on building temples, churches, mosques, etc., spending much on religious fairs, festivals and ceremonies, spoiling huge quantity of food articles, material things etc., in the name offerings. It leads to waste of human labour, energy and time.

9. Religion Weakens Unity:

Religion creates diversities among people. It creates a gap among them. In the name of God and religion, loot, plundering, mass killing, rape and other cruel and inhuman treatments have been meted out to people.

10. Religion Promotes Fanaticism:

Religion has made people blind, dumb and deaf to the reality. They have faith without reasoning which is blind. On the contrary, it has often made people to become bigots and fanatics. Bigotry and fanaticism have led to persecution, inhuman treatment and misery in the past.

11. Religion Retards Progress:

Religion preserves traditions. It preaches submission to the existing conditions and maintenance of status quo. Religion is not readily amenable to social change and progress.

12. Religion Retards Scientific Achievement:

Religion has tried to prevent the scientists from discovering new facts. For example, it tried to suppress the doctrines of Darwin, Huxley and others.

By placing high premium on divine power religion has made people fatalistic. They think that all events in life is due to some divine power and hence due to fate. As a result, his power and potentiality is undermined. Thus, religion affects the creativity of man.

Marx has strongly criticised religion. For Marx all that was fundamental in the science of society proceeded from the material and especially the economic sphere. For him therefore religion is, to be sure, superstition, but to stop at this point is to limit religion to merely abstract belief.

It leaves the impression that religion may be dislodged simply by new, rational belief. Marx's sense of the matter is more profound. Merely changing beliefs is not enough. The transformation of an entire social order is required, for belief is deeply rooted in the social relations of men.

Religion, writes Marx, "is the 'self-consciousness and self-feeling of man who either has not yet found himself or has already lost himself. But man is no abstract being, squatting outside the world. Man is the world of man, the state, and society. This state, this society produce religion, a perverted world consciousness, because they are a perverted world.

Religion is the compendium of that world, its encyclopedic, its enthusiasm, its moral sanction, its solemn completion, its universal ground for consolation and justification. It is the fantastic realization of the human essence because the human essence has no true reality.

Marx believed, like Luduig Feuerbach, that what man gives to God in the form of worship, he takes from himself. That is, man is persuaded through suffering or through false teaching to project what is his to a supernatural being. But he was convinced, unlike Feuerbach, that what is fundamental is not religious forms – against which Feuerbach had urged revolt-but the economic forms of existence.

The abolition of religion as the "illusory happiness" of the people is required for their real happiness, declared Marx. But before religion can be abolished the conditions which nurture it must be done away with. "The demand to give up the illusions about its condition is the demand to give up a condition which needs illusion".

Marx's criticism of religion is thus deeply connected with the criticism of right and the criticism of politics. As Marx put it... "The criticism of heaven transforms itself into the criticism of earth, the criticism of religion into the criticism of law and the criticism of theology into the criticism of politics".

Marx was an atheist as well as a great humanist. He had profound sympathy for all who look up to religion for salvation. This is amply clear from his following observation: “The criticism of religion ends with the teaching that man is the highest essence of man, hence with the categorical imperative to overthrow all relations in which man is debased, enslaved abandoned...”

Changes in Religion:

Change is the very essence of a living thing. A living religion must grow, must advance and must change. No form of religion is static. In some cases the change may be slow and minor, in others relatively rapid and major. Every religion claims its first principle supreme, original and eternal. Hence, there is also an element of censure for change.

Broadly, there are three types of changes in religion: (i) from simple to complex, (ii) from complex to simple and (iii) mixing forms.

Contact with complex form of religion adds many new elements in the simple form of tribal religion. For example, with the gradual spread of Vaishnavism in chhotanagpur, the Oraons tribe which lives in that region, began to reorganise traditional faith.

There are also examples of simplification of complex form of religion, specially of rituals and ceremonies. Buddhism for instance, came as a revolt against the Vedic ritual which was both complex and expensive, and also beyond the common man’s reach. In the 19 century, Brahmo Samaj again tried to simplify the complex nature of Brahmanic Hinduism.

Mixing of more than one form has caused development of new religious organisation. The most excellent example is of Sophism. It has evolved from Persian, Zoroastrianism and Arab Islamism. Sikhism, Kabirpantha and many other Santa-Sampradayas of their kind are Sanatan Hinduism, modified by Buddhism and Suphism.

The history of the development of religion shows that as mankind moves from small isolated village towards large, complex, urban, industrialised society the character of influence of religion on man and his life changes. In the earlier phases of religion the primary needs of mankind, those concerned with the necessities of life, played a dominant part. As man’s knowledge of natural forces grows, he learns to control them by natural methods, that is, by a detailed scrutiny of their causes and conditions.

As religious explanation of the universe is gradually substituted by rational scientific explanations and various group activities (such as politics, education, art and music) have been increasingly transferred from ecclesiastical to civil and other non-religious agencies, the conception of God as a power over man and his society loses its importance. This movement is sometimes referred to as secularisation.

Thus secularisation as Bryan Wilson has defined, refers to the process in which religious thinking, practice and institutions lose social significance. In Europe, secularisation is held to be the outcome of the social changes brought about by urban, industrial society. It means that

religious beliefs and practices have tended to decline in modern urban, industrial societies, particularly among the working class in Western societies.

Religion in Western societies has tended to place less emphasis on dogma and more on social values. It has tried to reconcile its doctrine with scientific knowledge. As Barnes has pointed out religion adapted to our changed conditions of life is worth preserving and it must seek to organise. The masses and guide their activities for the benefit of the society rather than for the purpose of pleasing the God.

Secularism as an ideology has emerged from the dialectic of modern science and Protestantism, not from simple repudiation of religion and the rise of rationalism. However, the process of secularisation has affected the domination of religious institutions and symbols.

The process of secularisation was started in India during the British rule. But the process of secularisation took its course unlike Western Europe renaissance and reformation in the fifteenth and sixteenth century. The process was very slow.

However, this worldly outlook, rationality and secular education gradually affected various aspects of religion in India. Various laws of social reformation, modern education, transport and communication contributed towards decline in religiosity among the Hindus.

No doubt we are moving from religiosity to secular way of life. But evidences show that religious beliefs have not declined in West as well as in our society. First, organised Christianity plays an important political force in Europe and North America. Second, the vitality of Zionism, militant Islam (Islamic fundamentalism), radical Catholicism in Latin America and Sikhism, fundamentalism and communalism in India suggest that no necessary connection exists between modernisation and secularisation.

All these criticisms are formidable indeed. But it should be noted that the diversity of religious sects and cults in modern societies demonstrates that religion has become an individual matter and not a dominant feature of social life. It can also be argued that, while religion may play a part in ideological struggles against colonialism (as in Iran), in the long run modernisation of society brings about secularisation.

Secularisation:

The history of the development of religion shows that as mankind moves from small isolated villages towards large, complex, urban, industrial society; the influence of religion on man and his life changes. In the earlier phases of religion the primary needs of mankind were very much influenced by it. As man's knowledge of natural forces grows, he learns to control them by natural methods, that is, by a detailed scrutiny of their causes and conditions.

As religious explanation of the universe is gradually substituted by rational scientific explanations and various group activities (politics, education, art and music) have been increasingly transferred from ecclesiastic to civil and other non-religious agencies, the

conception of God as power over man and his society loses its importance. This movement is sometimes referred to as secularization.

Secularism as an ideology has emerged from the dialectic of modern science and Protestantism, not from a simple repudiation of religion and the rise of rationalism.

‘Secularisation’, in the words of Peter Berger, refers to ‘the process by which sectors of society and culture are removed from the domination of religious institutions and symbols.

Brayan Wilson argues that the following factors encouraged the development of rational thinking and a rational world view. Firstly, ascetic Protestantism, which created an ethic which was pragmatic, rational controlled and anti-emotional. Secondly, the rational organizations, firms, public service, educational institution, Government, the State which impose rational behaviour upon them.

Thirdly, the greater knowledge of social and physical world which results from the development of physical, biological and social sciences. He says that this knowledge is based on reason rather than faith. He claims that science not only explained many facts of life and the material environment in a way more satisfactory (than religion), but it also provided confirmation of its explanation in practical results.

The term ‘secularisation’ has been used in different ways. Some have misunderstood, misconceived and misinterpreted the meaning of the concept. Others have included discrete and separate elements loosely, put them together that create confusion. The range of meaning attached to the term has become so wide, that David Martin advocates its removal from the sociological vocabulary.

There are two meanings of the word current in modern and modernizing India and even in the whole of this subcontinent. One of the two meanings is found by consulting any standard dictionary. But there is the difficulty in finding the other, for it is non-standard, local meaning which, many like to believe, is typically and distinctively Indian or South Asian.

The first meaning becomes clear when people talk of secular trends in history or economics, or when they speak of secularizing the State. The word secular has been used in this sense, at least in the English-speaking West, for more than three hundred years.

This secularism chalks out an area in public life where religion is not admitted. One can have religion in one’s private life. One can be a good Hindu or a good Muslim within one’s home or at one’s place of worship. But when one enters public life, one is expected to leave one’s faith behind.

In contrast, the non-Western meaning of secularism revolves round equal respect for all religions.

In the Indian context the word has very different meaning from its standard use in the English language. It is held that India is not Europe and hence secularism in India cannot mean the same thing as it does in Europe. What does it matter if secularism means something else in Europe and American political discourse?

As long as there are clear and commonly agreed referents for the word in the Indian context, we should go ahead and address ourselves to the specifically Indian meaning of secularism. Unfortunately the matter cannot be settled that easily. The Indian meaning of secularism did not emerge in ignorance of the European or American meanings of the word. Indian meaning of secularism is debated in its Western genealogies.

New meaning is acquired by the word secularism in India. The original concept is named by the English words, Secular and secularism in the Indian languages, by neologisms such as 'Dharma-nirapekshata'. This is translation of those English words and dharma-nirapekshata is used to refer to the range of meanings indicated by the English term.

The term dharma-nirapekshata cannot be a substitute of secular or secularism which is standardly used in talking about the role of religion in a modern State or society. Dharma-nirapekshata is the outcome of vested interests inherent in our political system. Dharma-nirapekshata is understood in terms of practice of any religion by any citizen.

Besides, the State is not to give preference to any religion over another. But this term is irrelevant in a democratic structure and it bears no application in reality because three principles are mentioned in the liberal-doctrine (Liberty which requires that the State, permits the practice of any religion, equality which requires that State not to give preference to any religion and the principle of neutrality).

Indian secularism has been inadequately defined 'attitude' of goodwill towards all religions, 'Sarvadharmā Sadbhava'. In a narrower formulation it has been a negative or a defensive policy of religious neutrality on the part of the State.

Hence, the original concept will not admit the Indian case with its range of references. Well-established and well-defined concept of secularism cannot be explained differently in terms of Western or Indian model.

To Herberg, 'authentic religion' means an emphasis on the supernatural, a deep inner conviction of the reality of supernatural power, a serious commitment to religious teaching, a strong element of the theological doctrine and a refusal to compromise religious beliefs and values with those of the wider society.

If there is any trend of decline in any aspect of religion mentioned above, then it is indicative of the process of secularisation. Thus secularization, as Bryan Wilson has defined, refers to the process in which religious thinking, practice and institutions lose social significance. Religion in

America is subordinated to the American way of life. It means that religious belief and practices have tended to decline.

Secularism is taken to mean that one's religious ideals and beliefs should not interfere in general with social, economic and political field. Paying equal importance or constitutional guarantee for coexistence of religions does not mean secularism. There are other aspects of secularism. Secularism is related to rationalism and empiricism.

Secularisation involves reduction of religious influence on men, elimination of some aspects of it which are not beneficial to human welfare, elimination of superstitions and blind beliefs. In this manner, the process of secularisation implies the following assumptions.

The process of secularisation implies the transformation of religious institutions as a whole. There is the need to secularise the religious institutions. This means less emphasis on supernatural power, lack of theological doctrine, and desirability to compromise with religious beliefs and values.

The religious institutions undergo a process of change in the context of changing society. In a modern society sacred has little or no place, that a society undergoes a process of 'desacrilisation'. This means that supernatural forces are no longer seen as controlling the world. Action is not directed by religious beliefs.

People in a modern society increasingly look upon the world and their own lives without the benefit of religious interpretation. As a result there is a 'secularisation of consciousness'. Berger argues that the 'decisive variable for secularisation is the process of rationalisation'. That is the pre-requisite for any industrial society of the modern type.

Secularisation also implies rationality. Wilson argues that a rational world view is the enemy of religion. It is based on testing of arguments and beliefs by rational procedure, on asserting truth by means of factors which can be quantified and objectively measured.

Religion is based on faith. Its claim to truth cannot be tested by rational procedures. A rational world view rejects faith which is the basis of religion. It removes the mystery, magic and authority of religion. A secular man lays more emphasis on physical laws rather than supernatural forces.

The process of secularisation as the most important component of the process of modernisation is occurring in different forms in various contemporary societies. Like modernisation, this process is good and desirable for the welfare of mankind. Finally, it is both a product and a process.

Mind your Mind

Human Mind is the sum-total of various mental processes such as observing, knowing, thinking, reasoning, feeling, wishing, imagining, remembering, judging and others. It is not a separate object which has or possesses these mental processes. Mind is these mental processes. If we take away these mental processes. No mind is left, just as no chair is left if we take away its back,

seat, arms and legs. Therefore, mind is another name for those mental processes and activities put together.

Our Human mind grows just as our body grows. It becomes more complex with advancing years. In other words, our mental processes become richer and more complicated day by day. For example, there is a difference between thinking and reasoning of an adult and those of a child of three years.

The human mind is not only the sum-total of all conscious mental processes, as it was believed earlier; it includes preconscious and unconscious processes, as well. It must be noted, however, that mind is one and is a unity. There are three levels at which it functions. At one level, we are aware of our mental processes; this is the 'conscious'.

At another level, we are not conscious of our mental processes; this gives us the "unconscious", still at another level, we are not aware of our mental processes at a certain time, but we were aware of them before, and can, again, be aware of them if we try. This is our preconscious.

The Unconscious:

The unconscious processes constitute the unconscious or the unconscious mind. It is the processes of which we are incapable of becoming conscious unless special methods of psycho-analysis are used. These processes lie buried deep down in the hidden recesses of our mind, very much below the level of consciousness.

It was Freud and his earliest followers Jung and Adler who strongly advocated the existence of the unconscious which could be understood and known through psycho-analysis – a method of unearthing and analysing the unconscious. Due to the discovery of the unconscious, our knowledge of the human mind is very much extended.

These thinkers have told us that the unconscious includes all forgotten past experiences, our repressed wishes and desires, our fears and phobias for which we do not know the reason, or our eccentric likes and dislikes. Many of these unconscious mental processes appear in and cause our dreams, slips of pen or tongue. They cause abnormal behaviour in the form of neuroses and psychoses.

It must be noted that there are no pigeon-holes or compartments in our mind which store the pre-conscious or unconscious processes separately. The preconscious and unconscious are a part of the same mind to which the conscious processes belong. The former are simply those mental processes which we have forgotten, either temporarily or more or less permanently. Their connections with our conscious process are broken for the time being.

These are as follows:

(i) Freud refers to the unconscious, the preconscious and the conscious as the topographical aspects of the mind or self or psyche. For him, the unconscious is of paramount importance. It is the true psychic reality. The conscious is only a fraction when compared with the vast

unconscious. In it are stored and found millions of infantile wishes, unsatisfied desires, cravings and urges, many of which are legacies from childhood.

Freud proves the existence of the unconscious by referring to many phenomena such as our experiences that we cannot recall, the phenomenon of somnambulism, post-hypnotic suggestion, dreams, morbid forgetfulness and slips of pen and tongue.

(ii) The second tenet of this system is the dynamic aspects of mind the – Id, the Ego and the Super ego. Freud believed that all behaviour is the resultant of the dynamic conflicts between the forces of the Id, the Ego and the Superego at the conscious, and unconscious levels of mind.

The Id is the primitive undifferentiated basis of the whole human mind. It is completely dominated by the pleasure principle. It has no idea of time or reality. Its strivings are originally impulsive and uncontrolled out they are controlled by society and the reality principle in the course of development.

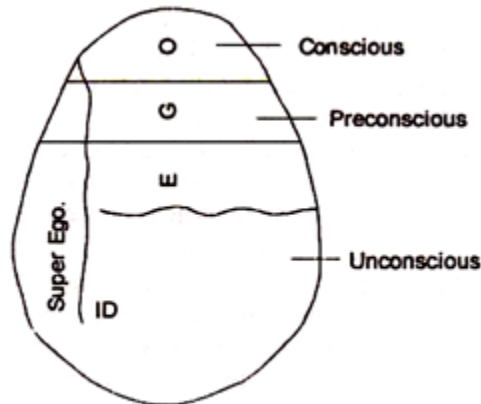


Illustration. Structure of the mind.

The Ego represents the self or the conscious intelligence. It is the integrating part of the personality. It is an adjuster between the wishes of the Id on the one hand and the demands of external reality on the other. It has to face the three sets of forces e.g., external reality, the instinctive pressure from the Id and inhibition or control from the Superego.

The Superego is the chief force that makes for the socialisation of the individual. It is primarily sociologically and culturally conditioned. It corresponds to the idea of conscience. It represents the social and moral ideal which society sets up for our behaviour.

Within it reside the forces of repression and censorship, self-observation and self-criticism. Mitchell says, 'By means of identification with the parents or one of the parents and Ego-ideal is set up within the Ego, and as a Superego, adopts and critical and condemnatory attitude of the parents towards the libidinal impulses.'

(iii) The third tenet of psychoanalysis is that of conflict, repression and complexes. As said above, according to Freud, all behaviour is the resultant of the dynamic conflicts between the

forces of the Id, the Ego and the Super-ego. The Id impulses which are largely sexual and aggressive in nature want to be satisfied, but these come in conflict with the Ego and the Super-ego. In other words, there is a clash between the primitive impulses and social and moral taboos, prohibitions and obstructions.

Our conflicts may be conscious or unconscious. When we are aware of the conflict and sources causing it, the conflict is at the conscious level. But there are times, when we are not aware of the real motives causing conflict. We experience feelings of strain, stress and anxiety but why? We cannot easily tell. The motivations of the conflict are unconscious. We are not aware of them. This is the endopsychic or unconscious conflict.

This is how it happens. The conflict even at the conscious level, is a painful affair which creates tension in the human mind. It should end as soon as possible. It can be ended by following the Id impulses and by ignoring the claims of the Ego and the Super-ego or the external world. It can be ended by consciously denying the impulses or urges completely and following the demands of the Ego or Super-ego.

Another method of ending the conflicts is by throwing those impulses into allied channels sanctioned by society and thus obtaining for them a vicarious satisfaction. For example, many women who do not marry, satisfy a fundamental wish by becoming nurses or by directing their own energies to the care and welfare of children. But most people follow neither of these courses, it is very difficult to endure the ideas of defeat which result from the denial of our Id, desires.

Again, the Id impulses cannot be satisfied in the face of social opposition. Even throwing them into other social sanctioned channels is not an easy task. We need suitable potentialities, education, guidance and environment for that. Normally, the conflict is resolved or ended, in an average individual, by an actual forcing down of these wishes into the unconscious.

This unconscious forgetfulness of the Id impulses or throwing down of these impulses into the unconscious is called repression. Thus, “what is unpleasant, abnoxious, embarrassing or offensive is vanished from consciousness”. With repression, the conflict shifts from the conscious into the unconscious.

These repressed wishes or desires remain active in the unconscious regions of our mind. They slowly gather strength by making alliance with other allied repressed experiences, thus forming an active group. This group of repressed desires working with a common end, i.e. to come back to the level of consciousness, is called a complex. As soon as complexes are formed, they give rise to a conflict in the unconscious, known as the endopsychic conflict.

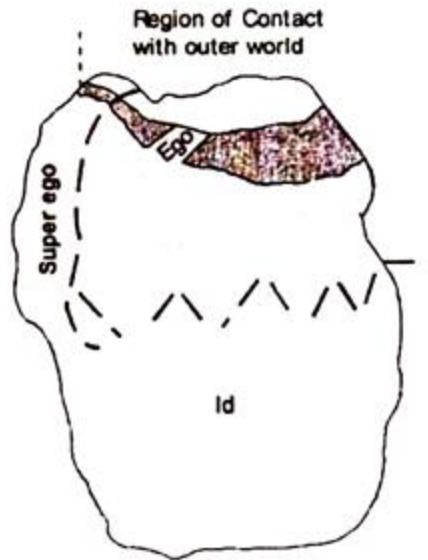


Illustration. Structure of the human mind compared to an iceberg. (In the figure the blank area represents the conscious the dotted area indicates the subconscious and the dark area shows the unconscious.)

These complexes are just like exiles whose presence back in the conscious is not tolerated. But they do strive to regain consciousness. The forces of the Ego and Super-ego would not permit this. If they come back to the conscious, they would again create conflict and tension.

The mental force that keeps the repressed undesirable wishes confined to the unconscious is technically known as the censor. The censor is not an outside agency implanted in us, but is a part of our own personality. It represents the moral and social aspects of the Ego and Super-ego.

But the censor is not uniformly vigilant at all times, its activities are considerably weakened during sleep as also during such moments that the repressed wishes seek to regain consciousness. At times, they may come in mask or in disguise and thus elude the vigilance of the censor. Such disguise may take the form of dreams, slips of pen and tongue, forgetfulness, mannerism of speech and others.

Sometimes, they may manifest themselves in mental mechanisms such as transference, projection identification, rationalization and others. The complexes may also cause neurotic disturbances or psychotic disorders of various types.

(iv) The fourth principle of psychoanalysis is Freud's theory of instinct and libido. According to him, there are two decidedly inmates psychological urges or instincts. These urges may be called 'Eros' of life or love instinct and Thanatos or the death instincts or aggression. They work through the existing structure of a person's being in his environment and determine what he is and what he does.

They are modified by the life experience of the individual, particularly those of the earliest years of life. These instincts are not opposed and mutually independent forces. They fuse and intermix.

The intermixture of the two instincts leads to the Freudian principle of ambivalence loving and hating the same person.

Libido is the energy that works throughout the whole psychic system the energy of the life instinct. It is the source of sexual love, self-love, parental affection, friendship and of love for humanity in general. It causes the infantile sex-life; when the libido flows outward, it causes object-love; when it flows inward, it causes self-love or narcissism.

(v) The fifth tenet of the psycho-analytical theory is the principle of psycho- sexual genesis or infantile sexuality. Sexual life, according to Freud, does not start at puberty. Its first manifestations may be clearly seen after birth. Sexuality embraces many activities which have no connection with genitals. The fundamental functions of sexuality is to obtain pleasure from zones of the body. During the infancy and childhood period, this sexuality has three phases (a) oral, (b) anal-sadistic and (c) phallic.

At first the child derives libidinal satisfaction from the mouth; at three or four this pleasure is given by anal movement. After this we have the phallic phase when the child evinces interest in his genitalia. It is in this phase when the development of the Oedipus Complex takes place. The libido is directed towards an external love object of the opposite sex.

The latency period (5 to 12 years) is essentially one of psychic consolidation and synthesis. The psyche has a respite from infantile urges and the Super-ego develops. The pubertal period extends from 12 years onwards. There is a revival of sexuality and it passes through auto-erotic and homosexual phases before it is allowed its normal outlet in heterosexual behaviour.

Self-Control

Self-discipline means self-control, which gives you inner strength and a way to control yourself, actions, and reactions. It is one of the most important and useful skills to achieve success and everyone should possess this quality. Self-discipline comes naturally to some people. And some people can achieve it with some effort. The effort made is worth it as it changes life for the better. It just means exercising self- control. A person who stays in control has the ability to take charge of his/her actions and reactions.



Tips to Achieve Self-discipline

1. **Set your goals:** – The first step towards leading a disciplined life is to set goals. Goals give you a clear idea about what needs to be achieved. One must always set a timeline for your goals. This serves as a driving force and motivates you to work hard. It is a good idea to set both short term and long term goals and create a well thought out plan to achieve them.
2. **Do meditation:-** Meditation is one of the best ways to channel our energy in the right direction. It helps maintain focus, acquaints us with our inner self and furthers better self-control. It is the stepping stone for a disciplined life. Meditating for half an hour every day can help in inculcating self-discipline.
3. **Set a Routine:-** Those who set a routine and follow it daily lead a more disciplined life. It is suggested to list all the tasks that you require accomplishing in a given day. Write them in the order of their priority, set a timeline for each and act accordingly. This is a good way to lead an organized and disciplined life.
4. **Stay away from distractions:-** In this technology-driven world, there are numerous things that can distract us and take charge of our lives. Our mobile phones, television, and chatting apps are some of the new age things that are a big hindrance in practicing self-discipline. No matter how determined we are to study, work or sleep on time, we tend to get distracted at the beep of our phone. Social media platforms, chatting apps and web series are extremely addictive and hamper work. In order to practice self-discipline, it is important to stay away from these distractions. Put your phone on silent or keep it at a distance when you sit to study or work. Similarly, just put your phone away at bedtime and instead pick a book to read.
5. **Reward yourself:-** Reward yourself for every goal you achieve. This will motivate you to work harder to achieve more. This is a good way to trick your brain to inculcate self-discipline.
6. **Take proper sleep:-** You can inculcate self-discipline only when you are well-rested. So, it is essential to sleep for eight hours each night. Maintaining a good sleep cycle is also essential. This means that you should try sleeping and waking up at the same time each day. A power nap during the afternoon can help further.

7. **Stay Positive:** – Many people want to inculcate self-discipline but are unable to because they somehow believe that it is difficult to achieve. They feel that it is too much to ask for and that they shall not be able to practice it. This is the wrong approach. You can achieve anything in life if you stay positive and believe in yourself. So, you should stay positive. It is a pre-requisite for inculcating self-discipline.

Self Discipline Benefits and Importance

Self-discipline helps you to overcome the bad habits by meditating regularly. It gives you the ability not to give up after failure and setbacks, develop self-control, provide the ability to resist distractions, helps you to motivate yourself until you accomplish your goals.

Achieving self-discipline may be difficult but in order to lead a healthy personal and professional life, it is very important. A self-disciplined person makes optimum use of the time. Hence, he can achieve more and do more work as compared to a person who is not self-disciplined. We should, therefore, make some efforts to achieve it.

Honesty

Honesty implies being truthful. Honesty means to develop a practice of speaking truth throughout life. A person who practices Honesty in his/her life, possess strong moral character. An Honest person shows good behavior, always follows rules and regulations, maintain discipline, speak the truth, and is punctual. An honest person is trustworthy as he always tends to speak the truth.

Honesty is the Best Policy

A major component for developing moral character is Honesty. Honesty helps in developing good attributes like kindness, discipline, truthfulness, moral integrity and more. Lying, cheating, lack of trust, steal, greed and other immoral attributes have no part in Honesty. Honest people are sincere, trustworthy and loyal, throughout their life. Honesty is valuable and it is the habit of utmost importance. There are famous quotes, said by a great personality like “Honesty is the first chapter in the book of wisdom”. It holds good due to its ability to build, shape and motivate integral values in one’s life.

Benefits of Honesty

Honesty is always admirable in the family, civil society, friends and across the globe. A person with honesty is respected by all. For one to build the character of Honesty entirely depends on his/her family values and ethics and his/her surrounding environment. Parents showing honest behavior and character in front of their children create an impact on the children and we say “Honesty lies in their genes”. Honesty can also be developed practically which requires proper guidance, encouragement, patience, and dedication.

An honest person is always known for his/her honesty just like a sun is known for its eternal light and unlimited energy. It is a quality which helps a person to succeed in life and get much respect. It gives identification to the moral character of a person. Dishonest people may easily get trust and respect from other people. However, they lose that forever whenever they get caught.

Being dishonest is a sin in all the religions, however, people practice it for their short time benefits and selfishness. They never become morally strong and their life becomes miserable. An honest person moves freely in society and spread his/her fragrance in all directions. Being honest is never mean to bear the bad habits of others or bear ill-treated activities. Everyone has rights to reveal and take action against what is going wrong with him.

Importance of Honesty in Life

Honesty plays an important role in everyone's life and it is a character which is visible with open eyes like an open book. Having considered as an Honest person, by society is one of the best compliment one can dream of in his/her entire life. It is the real character a person earns in life by being sincere and dedicated towards it. Lack of honesty in society is doom. It is due to the lack of proper interpersonal relationship between parents-children and students-teachers. Honesty is a practice which is built slowly and patiently, firstly at home and then school. Hence home and school are the best places for a child to develop Honesty since his/her growing times.

Home and school are the places where a child learns moral ethics. Thus, the education system should ensure to include some essential habits and practices to keep a child close to morality. Children must be instructed right from the beginning and their childhood to practice honesty. Youths of any country are the future of that country so they should give better opportunities to develop moral character so that they can lead their country in a better way.

For all human problems, Honesty is the ultimate solution. Corruption and various problems are everywhere in society. It is because of the decreasing number of honest people. In today's fast and competitive world, we have forgotten about moral and integral ethics. It is very important and necessary for us to rethink and remodel, that we bring the honesty back in society so that everything goes in a natural manner.

Moral ethics of a person is known through Honesty. In a society, if all the people seriously practice getting honest, then society will become an ideal society and free of all the corruptions and evils. There will be huge changes in the day-to-day life of everyone. It can happen very easily if all the parents and teachers understand their responsibilities towards the nation and teach their children and students about moral ethics.

People should realize the value of honesty in order to manage social and economic balance. Honesty is an essential requirement in modern time. It is one of the best habits which encourages an individual and make capable enough to solve and handle any difficult situation in his/her life. Honesty acts as a catalyst in strengthening our will power to face and fight any odds in life.

Studying effectively

Getting yourself ready for exams might seem terrifying. With the help of our easy tips and tricks, you can effectively avoid all the stress and lack of sleep that the majority of students face when studying for their finals.

Study Smarter, Not Longer

The main rule that you, as a student, should remember is that studying for a long time does not equal studying effectively. The longer you try to stay focused, the less information you retain as your brain seeks a little rest and makes you distracted. But that is just what the majority of students do when they try to catch up and get ready for exams. You can often see students pulling all-nighters before their finals, drinking lots of coffee.

So, should you do the same? Certainly, not! Of course, it doesn't mean that you don't have to spend time reciting your notes at all. It just means that you can achieve much more in less time.

Here are a few things that will help you spend your time studying more productively:

- Pay attention to the note-taking method that you are using. Change it if you think that your notes are not convenient to navigate through. It might take a while to define what method suits you the best (or even a few of them for different classes), but you will thank yourself later when getting ready for your exam.
- Create a schedule for every day that includes hours that you dedicate to studying. Stick to it.
- Have breaks. Even a short 15-minute break can make a lot of difference.
- Create a mind map.
- Minimize distraction. Many students think that they are quite productive, while not even noticing that the majority of the time they spend on studying and doing their homework, they are procrastinating. Scrolling through social media or texting with your friends is not the way to get ready for the exam. You can do it later.
- Have a comfortable place to study. Having a desk with a comfortable chair is not always possible. But you can still have a place to do your homework. Keep this area clean, and you will notice that your mind is much sharper.
- Set goals. You will definitely need the motivation to study, so pay attention to the goals that you are trying to achieve. Break them into short-term and long-term goals and divide them into even smaller tasks that you can complete every day.

Pay Attention to Your Note-Taking Method

Though many students know that taking notes is essential, not all of them actually pay attention to the method that they are using. However, if you want to be successful in your studies, this is the first thing that you should work on.

There are a lot of various note-taking methods that you should try. Each of them has pros and cons.

For example, you might try out the Boxing method and find out that it is pretty convenient for classes that are split into sections. At the same time, the Mapping method is great for lectures that contain a lot of structured information and also helps you out if you are a visual learner.

Try out the Cornell method, as it is effective for various lectures and classes. Once you make your notes work, you will be able to navigate through them easier and retain information better.

Create a Schedule

The schedule is an important part of the study routine of any student. It's crucial to be able to dedicate enough time to do your homework and be disciplined when it comes to procrastination.

When you need to get ready for your exams, it's important to plan your studies beforehand. Create a schedule and put in your classes and your study sessions. For example, three or four hours every evening. Be ready to study through the weekends, too, if you have a lot to catch up. Make sure you write down the dates of exams so that you are able to see how much time you have left.

Have Breaks

Even the sharpest mind needs breaks. It's crucial to have rest in order to stay focused and organized. Take short breaks every 40-50 minutes of studying and spend them on snacking, listening to music, etc. You will definitely see the difference, as it will be easier for you to get back to studying.

There is also a method that is called the Pomodoro technique that every student should try. This is basically a time management method that implies working on short but intensive intervals alternated with breaks. For example, you can study for 30 minutes straight and then have a short five- to ten-minute break. Set the timers, so you stick to the schedule and have longer breaks (around 20 minutes) every 3-4 intervals.

Minimize Distractions

We all know that studying might be boring. That's why a lot of students try to make this time a little bit more amusing by texting, watching TV, etc. However, this is just another form of procrastination.

Turn off your TV, and you might notice that it is actually much easier for you to stay focused on your studies. Mute your phone, and you will spend less time completing the same task.

Moreover, not all music is great for background noise. For example, if you are listening to songs that contain lyrics, it distracts your brain as it has to process the information that it receives through your hearing. That means that the information that you are reading at that moment won't be retained as well as it could be. If you can't focus in complete silence, you should definitely choose classical music or chill ambient music as they don't create such a distraction.

One more thing that you should pay attention to is to be concentrated on one task only. Multitasking isn't effective when it comes to studying. As there is a lot of information that your brain needs to

retain, try not to mix it up, or else your studying won't be productive. So, end the topic or section first and then start another one.

Have a Place for Studying

Having a comfortable and clean space is essential to have your thoughts organized too. It's tempting to stay with your notebooks in your bed; however, try avoiding this. You will feel much more concentrated when sitting at the desk or in the library.

But why is it important to keep your place clean and neat? Some studies show us that cluttered and messy spaces tend to affect our concentration, mood, and productivity. So, just cleaning your desk from unnecessary things can boost your studying routine.

Moreover, your brain constantly makes associations with the setting around you. If you have a particular time and place for studying, your brain will get used to it, and study sessions will be much easier to handle.

Set Your Goals

Getting ready for the finals also means that you should stay motivated and goal-oriented through this time; otherwise you might not be as successful in your studies as you wish. That's why we always recommend setting your priorities and goals when it comes to studying. For example, complete all the assignments on time, succeed in the finals, etc.

What can you do? Create a list of all the topics and questions that you need to cover. Many professors are honest about their tests and even tell you that particular information is going to be in your final, but not many students listen. So, pay attention to the information that your lecturer emphasizes as it is most likely to appear in the test.

After you create such a list, make sure to put it into your schedule and daily to-do lists, so that you can see that you are on time. Don't try to manage big chunks of information at the time – better spread it over a few days. For example, you can write down that the next weekend you will dedicate to the first section of the course. You should also divide bigger assignments, e.g. a term paper, into smaller parts and work on them slowly.

When you have clear goals and tasks, it's easier to keep track of your progress and your achievements. You can reward yourself with some treat or anything else that brings you joy every time when you complete another task.

It's also crucial to set your priorities and stick to them while getting ready for the finals. Prioritize your studies and plan your study sessions first. We know that it's hard, but this is what actually works for the majority of students.