CHAPTER-1
NATURE OF NON-VIOLENCE IN VARIOUS RELIGIOUS THOUGHTS

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1.0 Objectives:

1. To clarify the concept, nature and type of non-violence.
2. To introduce the practical aspect of non-violence apart from elaborating on the theory.
3. To outline the progress of the cult of non-violence in human history.
4. To introduce the existence of the non-violence as a philosophy in Indian and Western traditions.
5. To explain the possibility of assimilating non- violence as a conduct in our everyday life.

1.1 INTRODUCTION

Human history has been one of progress and development and not of regression and recession. Various religions, philosophical traditions as well as certain value systems set by great men have acted as enlightening signposts in the development of mankind. Non-violence is an important link in the chain of these meaningful value systems. Since the beginning non-violence has played an important formative role in the personal, familial, social and spiritual contexts of human life. As time went by many traditions have become milestones in the progress of human race. In our present chapter on non-violence we will look at conventions of non-violence, both as a principle and practice, in order to introduce the student to the prevalence of non-violent thought in the following religions and philosophical traditions:

1. Vedic, Jain and Buddhist traditions
2. Jewish, Christian and Islamic traditions
3. The contribution of Gandhi and Vinobha
4. Thoughts of Gurudev Shri Tulsi and Acharyashri Mahapragya

1.2 VEDAS

Vedas occupy a prominent position in the literature that represents Vedic philosophy. Historically it ranks as the oldest human work and it can be divided into four- **Rig Veda**, **Sam Veda**, **Yajur Veda** and **Atharva Veda** and these can be sub-divided into four each like **Sanhita**, **Brahman**, **Aranyak** and **Upanishads**. **Smriti, Sutra**, **Ramayana**, **Mahabharata**, **Geeta,** and **Puranas** also part of the great body of Vedic scriptures. Non-violence as a concept does not have a direct or specific location in the Vedas, rather the consequent values that emerge from the non-violent thought is discussed. We also see a very clear reference to values of harmony, friendship, forgiveness and such principles that form the corpus of non-violence in the scriptures like **Rig Veda**, **Yajur Veda**. In the **Rig Veda** the thought takes the form of a prayer wherein the ascetic rishi pleads for a peaceful co-existence and wishes to follow the path shown by friends and well-wishers. He desires his abode to have the contentment of being with his peace-loving, non-violent friends. He says that non-violence is extremely beneficial because it gives a perspective of equality. An invocation in the Rig Veda says, "Oh Varuna! Forgive the sins we have committed against a friend who loves us dearly, or against a companion, neighbour or a stranger. It is our duty to protect each other." **Yajur Veda** lays down that we see every creature in a friendly way, that we view each other as friends. The **Atharva Veda** also says that we join each other in a prayer for harmony and good sense. It stresses on world peace when it wishes that the rays of the sun bring us peace and that peace emanate from all the four directions. The **Yajur Veda** extends this wish to include the outer space as well. Water, herbs, the gods and Brahma all give us peace. Let peace prevail in the entire world. Thus it is very clear that the voices of the ascetics were resounding with non-violence. And this desire overwhelmingly covers the other creatures, all the life systems.

1.3 UPANISHADS:

The Upanishads followed the **Vedas** and these scriptures lay more emphasis on redemption and salvation rather than worldly happiness. We see the principle of non-violence at work in the **Chandoyo Upanishad**. In the context of enlightenment it clearly states that the one, who devotedly follows the rules of his teacher, studies the Vedas, performs the duties of a pupil and that of a son and successfully controls his passions and lives as per the Shastras, is non-violent towards other creatures and thus concludes his life, attains the Brahma or heaven. In this

extract the concept of non-violence as it emerges is to abstain from violence towards all creatures. In the minor **Upanishads** like **Praniagni, Holoupanishad** and **Arnika Upanishad** etc, non- violence is projected as a desirable virtue and also as a main source of self-control.

1.4 RAMAYANA

Following the Sutra scriptures in composition is Valmiki's **Ramayana** which depicts the ideal character of Ram and through this character the author points to the virtues that one must seek to adopt to move ahead in life. Valmiki gave an excessive emphasis to non-violence, truth, self-control, pity, tolerance, forgiveness, hospitality, and aid even to the adversaries, purity of the soul, speech and action. From the social perspective too the principle of non-violence is given a major thrust and the king is entrusted with the protection of women, children, the old and the weak. To kill them is a sin. Hence this scripture does not overtly refer to non-violence, rather the idea is developed through idealized character portrayals.

1.5 MAHABHARATA

Through the Kaurava-Pandava saga the angelic and the demonic tendencies of human nature are portrayed. Referring to the imposing idea of non-violence, Ved Vyas says that non-violence ranks higher as a virtue than religion and wealth and other acquisitions. Keeping in focus the age-old principle that non- violence is one's primary duty, the epic analyses the concept in detail. It is defined as the supreme and the most pious duty hence man must never hurt or violate anywhere, anytime, under any circumstances. A non-violent person leads a calm and contented life and gives happiness to others as well. For achieving peace it is necessary that the self abstains from violence, becomes fearless and by doing so he makes others non-violent and fearless. As a disciplining ritual too, non-violence is important from an ethical and spiritual point of view. Thus non-violence is regarded as the supreme ascetic practice, supreme duty and the ultimate truth and acknowledged as the source of all religious principles.

1.6 GEETA

Shrimadbhagavadgeeta is part of the Bhishmaparva of the Mahabharata. It defines non- violence as an act by which a person loses fear, whereas violence always perpetrates fear and anxiety. The **Geeta** teaches us to extend sympathy to all the creatures without ascribing motives and also says that such a person is closer to divine calling. It describes certain virtues in persons rich in divinity and these are fearlessness, purity, constant meditation, chastity, suppression of passions, prayers, conflagration, chanting the Vedas, invoking the gods, austere practices, ease of spirit, non-violence in spirit, word and deed, truth and sweetness of speech, abstinence from anger, doing away with the pride of authorship of deeds, idealizing the inner being, sympathy, abstinence from criticism, doing away with temptations even when passions drive one towards it, delicacy, sense of modesty, staying away from futile attempts, brilliance, forgiveness, patience, purity within and without, surrender of the ego, and lack of hostility and enmity.

1.7 PURANAS

References to non-violence in the **Puranas** are scattered. **Vayu Purana** says that one must practice non-violence in the mind, in word and deed. **Agni Purana** says that non-violence, non-stealing, truth, chastity and non-attachment to temporal possessions are the five restraining virtues that redeem the self. The **Matsya Purana** says that ahimsa is one of the ascetic conducts that one must strive to cultivate. **Brahma Purana** says that those who abstain from violence towards all living beings attain paradise. **Narad Purana** says that a civilized and cultivated speech does not contradict others or hurt any being and this is non-violence and this pious desire fulfills all desires. In all the other **Puranas** like **Brahma Purana**, **Shiv Purana**, **Vrihadam Purana**, **Kurma Purana** and **Bhagwat Purana** non- violence is rated as an important virtue that must be incorporated in one's life.

1.8 MANU SMRITI

Manu Smriti stresses on exemplary behaviour. It lays emphasis on not causing hurt to any being and also on charity and courage. A life lived thus attains heavenly bliss. The scripture also forbids the slaughter or consumption of animal flesh. It says that restraining thus is like performing the ashwamedha yagna. Those who kill animals for

sport, for pleasure are devoid of happiness in this life and in subsequent births. It also says that the hurt we cause through intent, words or deeds are evil deeds for which we have to bear the consequences by being born in a base form in subsequent births.

1.9 JAIN TRADITIONS

Jainism makes a fine analysis of non-violence and it appears that every action in this religion is imbued with this concept. Non-violence is the base of this religion. Lord Mahavira had clearly said that violence can never be part of a religious tenet. In a universe inhabited by such an immense variety of life, the urge to live surges through every being- huge or small, animal or human. All wish to live, nobody wishes to die. And when we do not desire violence for ourselves, how can we extinguish others or harm them? They too seek the kindness that we look for and that benediction is the essence of living. Do not, knowingly or unknowingly, perpetrate violence on creatures, movable or immovable nor coax others to do the same because one cosmic soul pervades through all. Like us, the other beings also cherish their lives and this conviction should prevent us from doing anything violent. Whoever behaves contrary to this or provokes others to do harm to other creatures, or approves of the same or supports it, creates hostility for himself. Thus retain the same feeling for others that you have for yourself. Keep a non-violent attitude towards others. A truly patient man is one who shuns violence in spirit, speech and deed. The fundamental base of non-violence is equality and through this we attain an equality of the soul. Lord Mahavira believed that non-violence is beneficial for all living beings. Hence he said that the one you desire to kill is one like yourself, the one you order and dictate is also one like you thus do not bother, torture, bewilder or kill any being. The non-presence of violence is non-violence and this means the absence of violent feelings or aggressive actions. This soul-searching perspective of Lord Mahavira imbued with non-violence presents a unifying thought or philosophy to the world. Non- violence is when we, either for pleasure or out of carelessness, do not kill one another, or harm the animal world or the other static life forms like creeper, trees. Jain philosophy lays an excessive emphasis on purity of conduct and considers it a path of redemption. According to Umaswati, a holistic philosophy, knowledge and character lead to salvation. And for a holistic character it is necessary to follow the following five vows like non-violence, truth, ascetic living, non-stealing and non-attachment to temporal possessions.

1.9.1 DEFINITION OF NON-VIOLENCE

Acharang clarifies that the life of all creatures, beings or even ghosts should not be violated, put to harassment, forcefully detained or made to suffer in any way and we should not persuade others to do the same. This is the essence of non-violence. Although the original statement does not specifically refer to the term non-violence, the definition nonetheless points to the same. All the characteristics that the statement elaborates and the piety it propounds lead us to conclude that the reference is to non-violence.

Similarly **Sutrakritanga** also exhorts the sensible to infer the livingness of every being and believe that misery or pain is undesirable for any being hence we must shun violence. The knowledge of the learned consists in abstaining from violence. The first section of the same scripture clearly states that we should not hurt other beings in spirit, speech or inflict bodily harm. This definition covers all the three cosmic principles of soul, speech and action as it shows the importance of all the three yogas. In the **Avashyak Sutra,** non-violence is seen in its total entity when the supplicant pleads and vows to the creator that he will view all beings in terms of equality and also that he will lead a life of ascetic practice till the last breath of his life. The three vows of action and yoga[the three yogas being of soul, speech and body and the triple action which says that the self will not indulge in violence, nor persuade others, nor approve of someone causing harm to others] believe that not violating a life is non-violence. The Jain philosophy defines non-violence in this way. The triple actions [through self, agent, or approval] and the triple yoga [of speech, body and mind] are further sub-divided into the following nine commissions:

       Refraining from violence in spirit
       Not persuading others to kill or harm
        Not approving of violence
Refraining from verbal hurt
Not coaxing others to verbally abuse

Disapproving anyone indulging in verbal violence

Restraining from physical violence

Not provoking others to cause bodily harm

Disapproving physical violence

These nine types stress that not causing harm in these specified ways is non-violence and this is the true Jain principle.

The **Niyamsaar** defines the first vow of non-violence as knowing the origin, birth, path and place of a creature and saving it from the beginning. **Yogashastra** says that the vow of non-violence is not surrendering to impulses of pleasure and causing harm to creatures of two, four or five senses or to the static life forms [on earth, in water, fire, air or the plant form]

1.9.2 FORMS OF NON-VIOLENCE

Non-violence is primarily accepted in two forms- in terms of feeling- the desire not to cause violence that rises in the heart. The second one of substance, that is, translating that feeling of non-violence into action, and following it in word and action. For example the day one vows to be non-violent, he abstains from violence, does not coax others into it, or approve of those who indulge in it.

1.10 BUDDHISM

Buddhism is one of the prominent Indian religions and it lays a lot of emphasis on non-violence. All the famous and recognized scriptures of this religion inspire one not to harm others in intent, through word and action. Those who follow non-violence do not cause violence to others, nor persuade others to cause harm to anybody and this feeling includes not merely to gross beings but also extends to plant life forms. Sermonizing to the bhikshus, Buddha had laid three moral principles of trait calling them primary, middle and higher, part of a necessary code for the bhikshus. Among these non-violence, chastity, truth and prohibition from intoxication figure prominently. At another level he also stressed on cordiality, kindness, a happy temperament and detachment. We can see that the sense of non-violence pervades through all these principles. Buddha had said, let your mind wander everywhere and you will not find anyone more endearing than yourself. And just the way you value your life, others hold their lives precious too, hence never cause harm to others. One must live in harmony with all creatures and always desire that other creatures must live in happiness. Consider others as equal and do not kill or make others kill any creature. Buddha also disapproved strongly of sacrificial yajnas. Whenever kings prepared for the same and Buddha knew of this, he warned the kings that the consequences of such yajnas would be harmful and asked them to perform yagyas that did not require such heinous sacrifice of sheep, goat or cow and said that such yagyas can lead to the right path. In the **Suktanipat,** Buddha says that all creatures, whether moving or stationery, long-lived or short-lived, small or huge, visible or invisible, near or remote should live in peace.

Defining a noble soul, Buddhism states that only a non-violent one can be called so. Buddha had said that violating a life form is not nobility. Every being is scared of punishment; death hence we must regard other beings like us and not kill them or compel others to do likewise. The one who does not kill or force others to kill, or dominate others or subdue through an agent is a friend of all living creatures and therefore will never have enemies.

Buddhism rates non-violence as the highest principle and bases all other principles on this. It believes that the one, who follows the path of non-violence, shuns from violence himself and does not force others to do so or support violence. **Vinaypataka** clearly states that even single cell living forms should not be harmed because they too have life coursing through them and deserve to live like others. Lord Buddha exhorts not to slaughter moving or static beings, nor persuade others to do the same, nor support those who do so. **Manjhim Nikay** also preaches that we must have mercy on all living things and not kill them. In **Tevij Suta** Buddha stresses on a principle of harmony and peaceful co-existence and on refraining from hostility and enmity. In **Dhamma Pada** Buddha tells the bhikshus to regard all life on equal terms because punishment and death are difficult for everyone. To kill a being is violence, even to drink the water containing an organism is violence. Similarly to hit or threaten also comes under killing and forcing someone to kill, accusing others, blaming others all come under the purview of violence. **Bodhi Charyavtar** says that by killing even a single being we become base and those who cause harm

to others are wretched beings. Hostility is the biggest sin and forgiveness the greatest virtue and any heart filled with hatred can never be happy or peaceful, so all this causes misery not only to others but also to the self. Forgiveness and love strengthens the concept of non-violence. Buddhism believes that the feeling of friendship strengthens non-violence. Even the practice of ritualistic violence in yagyas is strongly condemned in Buddhism. Although Buddhism rejects violence to any being, from the puny single cell to the higher forms of being like human life, nevertheless it forgives violence induced by special circumstances. Thus Buddhism takes a moderate approach towards non-violence.

NON-VIOLENCE IN JUDAISM, CHRISTIANITY AND ISLAM

1.11 JUDAISM

Judaism is one of the prominent religions of the world. It believes in not hurting the dignity and self-respect of any person, not humiliating a person in front of anybody. Insulting a person is similar to killing him. Those who raise hands on the weak and defenseless are wicked. Judaism preaches that if your foe comes to your house with the evil intent of hurting you and if he is hungry it is your duty then to feed him to the full. It also teaches love and brotherhood towards all and inspires the believer not to harbour hostility towards others. It encourages fraternity and says that love and fraternity is beyond the bars of race and religion. Love your neighbour and do not nurture hatred in your heart and do not envy others. Hating your neighbour is like disliking God. Do unto your neighbour as you would unto you. Serving your friends is a commendable deed, an exalted act. Judaism laid stress on humanity and emphasized on the integrity of character, chastity, truth, devotion. Mercy and love brings one closer to God and we must discard anger, sloth, injustice and such evil things.

1.12 CHRISTIANITY

Christ was the founder of Christianity and this religion extends to various parts of the world. Christ had said that those who live by the sword shall perish by the sword. Elsewhere he says, "Love your foe and bless those who curse you. Think and do well to those who think evil of you. Bless those who curse you. Pray for those who slander you. If somebody slaps you on your left cheek, extend the other cheek to them. Give your shirt to those who snatch your shawl." The following sermons of Christ are great examples of non-violence, "if you are going to pray in the church and you recall that you had an altercation with so and so then retrace your steps and seek forgiveness of your foe. You have no right to pray to God without seeking forgiveness for your wrongs. The old precept of an eye for an eye, a tooth for a tooth does not solve any problem. This does not give us any peace. Rather shower love your love on your opponent and strengthen your feelings to such an extent that his views and outlook change." Christ also preached that we should not bred hostility towards other creatures and said that animosity should not be nurtured. Brotherhood and love are beyond race and religion. Love your neighbor as yourself and do not hate or envy him. Hating him is similar to disrespecting God, the heavenly father. Love your neighbour as yourself. Serving your fellowmen is the noblest deed.

1.12.1 TEACHINGS OF CHRIST

The teachings of Christ were simple and inspired by love and well-being of humanity. He preached that:

1. God is omni-potent and omni-present.
2. All creatures are equal in the eyes of God. All are brothers hence our conduct towards everyone must be same.
3. We should win over others by our service, love and feelings of non-violence and not cause them hurt. Selfless service leads to paradise.
4. Jesus gave immense hope to the poor, the oppressed and the wretched.
5. Jesus laid emphasis on love, kindness, mercy and the purity of heart and said that only the virtuous will gain entrance to the kingdom of God.
6. Christ was against hoarding wealth and condemned the wealthy by saying that they will not gain entrance to the kingdom of God.

7. He stressed on peace and forgiveness and condemned vengeance. He preached that we must love those who hate us.

8. He said that patience, tolerance, and denial are the greatest virtues of life.

Christianity stressed on purity as necessary for morality and also on a pious and virtuous life. It taught its followers to stay away from hatred, untruth, pettiness and violence while leading a life of domesticity and also stressed on monotheism, world brotherhood, mercy, service, love, sacrifice, patience, peace, generosity, kindness and inner purity. Hence Christ infused a life of charity, love and hope in the then oppressed humanity.

1.13 ISLAM

Arabia was the epicenter of the Islamic religion and Hazrat Mohammad has been hailed as one of the leading prophets in the world.

The word 'Islam' literally means peace. Actually Islam was not a religion that emerged out of a thought or philosophy but it was an organizational effort. In other words we can say that the religion is a code of conduct based on certain ethics, a certain way of life. It stressed on social equality, kindness, generosity and world brotherhood hence its popularity among the common man. The Prophet preached fraternity and social equality. He believed that each and every follower is on equal terms with each other and there are no distinctions of high and low among them. Thus Prophet Mohammad tried to bring about a sense of equality because he believed that all men are equal. They are all children of the Almighty hence they must live in brotherhood and peace.

Islam very clearly distinguishes between vice and virtue. It teaches one to have abiding faith in the Almighty, to follow its religious leaders and to be charitable and merciful towards the poor and the downtrodden. It strictly forbids abuse, anger, backbiting, avarice, blood shedding, bribery, calumny, dishonesty, drinking, envy, flattery, greed, hypocrisy, untruth, miserliness, pride, slandering, suicide, usury, violence, wickedness, warfare, and such evil deeds. It promotes virtues like brotherhood, charity, cleanliness, chastity, forgiveness, friendship, gratitude, humility, justice, kindness, hard work, generosity, love, mercy, tolerance, modesty, fellow-feeling, purity of heart, righteousness, steadfastness, truth, trust etc. This makes it amply clear that Islam shuns all elements that instigate violence and that it accepts feelings of love and peace as its tenets to promote non-violence.

Sufism was an offshoot of Islam. Sufism believes in seeking God, the truth about the Almighty and mingling with him shunning all earthly bonds. Hence love is the crux of the Sufi faith. It sees the Almighty as a beloved and seeks closeness to the beloved. The human love becomes a medium of divine love because love is the essence of the Almighty. Worshipping God is the supreme example of love.

1.14 NON-VIOLENCE IN GANDHI AND VINOBA BHAVE

1.14.1 NON-VIOLENCE IN GANDHIAN THOUGHT

Gandhi holds a very special place among Indian thinkers. He cannot be called a classical thinker but he is the one who evolved a very modern practical outlook on life. Non-violence is one of the basic tenets of Gandhi's thought and he regarded it to be the basic ethical principle. He says that when we seek God as truth, then love and non-violence is the only path that leads to God. Non-violence is the mother of all virtues. Gandhi firmly believed that violence only begets violence and does not construct anything. Non-violence is active, not passive because it not only wins the adversary over but also exalts our self and binds men more closely. A revolution through a change of heart is one of the psychological facets of non-violence and Gandhi use this personal conviction for the same and converted it into a socialist tenet and established a bond with the common man. He extended the significance of non-violence and translated it into a practical way of living. He showed the world that non-violence can be weaved into the mainstream and organized into a way of life, that it can refine a society, prevent wars and make the human civilization harmonious. He defined it as love, doing away with hatred, determination, moral courage, and purity. This definition clearly establishes the bond that non-violence creates and also how it ends animosity, and converts the heart into a cradle of love.

Non-violence like truth was one of the fundamental principles of Gandhi's thought. He defined it as a concentrated effort to shun anger, hatred, envy, malice, selfishness and hurt. He did not, however, simply see

non-violence as a prohibitory act but also as a positive construct, which prompts all creatures into a bond of love, kindness, mercy, service and aid. Anybody following non-violence rises above self-centeredness, anger, hatred, malice, cruelty and such vices. In this context, he says that non-violence is not simply restraint from violence but a hoard of other things. Violence means rashness, untruth, malice, avarice. Gandhi rescued the concept of non-violence from the realm of asceticism to make it a way of life, a practical philosophy, a livable thought. He also believed that it required exemplary courage to refrain from violence, to restrain violent urges. Non-violence is, thus the weapon of a morally courageous, strong person. He strongly believed that it can solve all political, social, economical, and religious problems and so based on this he launched satyagraha, which was the living proof of all that he believed and taught. Solutions and answers sought through violence can only lead to more violence because violence begets only violence. Thus non-violence does not mean cowardice or helplessness rather it exhibits the moral and spiritual courage of the believer and practitioner.

1.14.2 MEANING AND NATURE

In Gandhi's thought non- violence is both prohibitory and formative. By non-violence we mean shunning violence. In other words the absence of violence is non-violence. The prohibitory aspect of non-violence can be classified into the following:

1.14.2.1 External or Gross Violence- this includes murder, killing, slaughter and such thoughts and conduct.

1.14.2.2 External or Gross Violence- this can be termed as a more subtle form of violence and goes beyond the rudimentary form to include vices like lust, anger, greed, pride, temptation, untruth etc. Hence we can infer that external non-violence is not causing bodily harm to anyone while subtle non-anger, non-stealing, non-attachment, fearlessness, non-harassment, detachment etc.

1.14.3 Formative Non-Violence: a formative non-violence can be defined as extension of love, developing feelings of love, mercy, humanity, culture, peace, largeness of heart, sympathy, harmony, service, sacrifice, self-torment, courage, faith, indirect action, conscience, clarity of vision, purity, humility, forgiveness, tolerance, integrity, godliness, simplicity etc.

1.14.4 FOSTERING ASPECTS OF NON-VIOLENCE-

The following fostering aspects of Gandhi's non-violence are elaborated in:

1. Raising feelings of love in the adversary
2. Developing feelings of universality
3. Raising feelings of universality
4. Mercy as the driving force behind retribution
5. Calm
6. Fearlessness
7. Introspection and Self-purification
8. Voluntary service
9. Universal love

1.14.5 TEST OF NON-VIOLENCE:

Gandhi's thought lays the following test for non-violence:

1. Feeling of love and closeness for life forms
2. Mercy for the adversary
3. Restraint in animosity and agitation.
4. A sense of composure even in adverse circumstances.
5. Serving the poor and the needy
6. Raising a state of inclination towards the adversary,
7. Fearlessness
8. A composed intelligence
9. Freedom from bias and passion

1.14.6 PRACTISING NON-VIOLENCE:

Gandhi's non-violence is not an imaginative construct but a lived reality of the practical world. Gandhi in his lifetime and later Vinoba also experimented with his non-violence and gained huge success. For instance- the non-co-operation movement during the independence struggle, the Salt movement, Swadeshi movement, Quit India movement, along with Khadi, upliftment of the untouchables, leprosy service, cow service, naturopathy, Novakhali trip etc. After Gandhi Vinoba continued experimenting with non-violence and started the bhudaan movement, Gramdaan, donation of wealth, buddhidaan, shramdaan and the surrender of the Chambal dacoits. All this proves that if non-violence is adopted with faith many of the problems can be solved with ease.

1.14.7 VINOBA'S VISION

According to Vinoba the meaning of non-violence is to be free of violence and by abstinence he meant being free from self-defensive and aggressive violence. He advocated a complete surrender of the violent impulses because he felt that violence has no bounds. The individual in a bid for victory indulges in violence hence embracing it even in a limited way is unacceptable. He even forbade the use of aggression in the language. To expect an organized form in any service is aggression because he felt that organization has hidden forms of aggression. Thus he felt that a calm and composed personality can exert greater influence than any organization like the church, state authority, leaders of peace etc. He believed that non-violence must be used as a force to reduce hatred among men, to remove malice, anger etc. "The test of non-violence is the human conduct." Non-violence is neither ineffective tolerance nor intolerable regulations. Thus to torture the self in the name of non-violence or to tolerate injustice is not non-violence. Whether its parental authority or the state regulations, anything that is oppressive must be resisted but this resistance must not be driven by anger or hatred but by mercy. Hence Vinoba considered mercy, forgiveness, peace, non-anger, love as synonymous with non-violence.

Vinoba regarded the emotional aspect of non-violence as important and believed that it is a topic of social meditation. He stressed on adopting a collective non-violent framework based on science and spiritualism. For him the emotional aspect of non-violence is another form of truth, love and kindness. By love he means both the entreating and the resisting kinds of love. By the former w mean to love the one who loves others and the latter kind of love means to love the adversary and the foe. In truth it is the resisting kind of love that strengthens non-violence. The second assimilating element of non-violence is mercy, which is the principle of faith. This constitutes a society and faith and belief is formed. Thus for Vinoba the importance of mercy has increased in a scientific age.

Vinoba's non-violence stressed more on inner feelings and convictions rather than external action. This can be termed psychological non-violence as well. This defines non-violence as indicative of calm and composure and according to Vinoba to maintain a balance in thoughts and equanimity of the intellect is non-violence. And non-violence is not an external action but a heartfelt conviction as well. To achieve a calm and equanimity we must introspect, purify the self, serve others voluntarily, be fearless and practice universal brotherhood. He also believed that the determinant of violence is inner passions and hostility hence it is necessary to let go desires, both good and bad. To follow the principles of non-violence is necessary for the individual, organization, society, nation and the international community. By following these precepts the individual can develop confidence in himself and rid his environment of certain kind of evils.

1.15 THE NON-VIOLENT PHILOSOPHY OF GURUDEV TULSI AND ACHARYA MAHAPRAGYA

ACHARYA TULSI

Acharya Tulsi is well regarded as a visionary who has given an original and ethical ground to resolve various problems of life and his philosophy of non-violence is an important link in this respect. He has defined non-violence in the modern context. In his repertoire the definitions of non-violence touch the various aspects of the term.

1.15.1 CONCEPT OF NON-VIOLENCE-

We can sum up certain concepts of Gurudev Tulsi in the following points:

Non-violence in its pure form is- to bring a change of heart and convert the individual into non-violence. Till he is converted a person is likely to indulge in violence in some form or the other. Thus the purity of means is the first condition of non-violence.

To believe that it is not violence to kill the small for the big or to sacrifice the minority for the sake of the majority is insulting the concept of non-violence.

To regard inevitable violence as non-violence is not correct. Violence committed for the sake of aspirations or to fulfill the needs of life might be inevitable but they cannot be justified as non-violence.

To resort to violence to convert the other into non-violence is an abuse of non-violence.

1.15.2 WHO IS NON-VIOLENT?

Gurudev has analyzed the question from various angles and some of them are given below:

The one who refrains from killing even when he is capable of doing so can be called non-violent.

Non-violent is one who can see beyond the external differences and view the inner equality.

Non-violent is truly courageous. He brings a change in the tendencies and attitudes of the other at a great cost.

1.15.3 DIFFERENT FORMS OF VIOLENCE-

To understand non-violence, it is necessary to comprehend the nature and different forms of violence. Acharya Tulsi sees violence in its myriad ways. His analysis of the same can be concluded thus:

- Any action induced by passion and malice can be called violent.
- Violence is not perpetrated by sword alone. Adulteration and oppression is also violence. In other words all our uncontrolled impulses are violence.
- To drive others to hard labour is also violence.
- To forcefully impose one's belief or idea on others is also a kind of violence, even if it is a good religious act.
- Just as to kill is violence, likewise to be hesitant to sacrifice the self to prevent violence is another form of violence.

1.15.4 THE STRENGTH OF NON-VIOLENCE –

The power of non-violence is immense but it must be wielded by the right person. The assets of a non-violent personality are immeasurable and incomparable. Gurudev Tulsi says, "if the leaders, writers, philosophers, artists and poets abstain from perpetrating a violent atmosphere and instead create a non-violent, peaceful world then the power of a non-violent movement will spread its brilliance in every nook and corner. Non-violence has the power to convert a violent being and change his heart but to use this power it is expected that some sacrifice will be required and a fearless spirit is mandatory."

1.15.5 THE PRESTIGE OF NON-VIOLENCE-

Everyone desires the prestige associated with non-violence. At the national and international forums people are debating on the question of the prestige associated with non-violence. Even if violence reaches a peak of prominence, it cannot match the prestige and respect that accompanies non-violence because if we look at it violence is not our spontaneous state of being.

According to Gurudev Tulsi there are four major obstacles that hinder the respect associated with non-violence

1. LACK OF FAITH TOWARDS NON VIOLENCE- One of the major reasons is the lack of integrity towards non-violence.

2. INDISCRETION OF THE PIETY OF MEANS - However strong and powerful the end if the means is not justifiable then it is impossible to create a non-violent, peaceful atmosphere.

3. LACK OF ADEQUATE TRAINIG IN NON-VIOLENCE- Acharya believes that non-violence cannot become commonly acceptable till it is successfully used, analysed and practised.

4. LACK OF THE FEELING OF SELF-COMPARISON- Acharya believed that in the parleyance of non-violence the exclusionist thought of the survival of the self or the victory of the self to the extinction of others does not mean anything. Rather the expression that prevails is that everyone should live in my self and that all should prosper.

1.15.6 THE SOCIAL ASPECTS OF NON-VIOLENCE-

Non-violence is not merely a means to achieve salvation but is also a socially relevant issue that touches every aspect of our social life. Non-violence is the cover that renders every blow of anger, hatred, vengeance, fear and infatuation useless and makes it possible for us to co-exist in peace and harmony. The path of non-violence might be fraught with difficulties and it might be stony but it leads one to greatness. Non- violence stops us from being brutish and predatory. It brings about ethics and morality in the society. Those who are not friendly or kind and merciful towards others and cannot feel their pain and suffering cannot be moral and ethical. For a non-violent and peaceful social set-up, the Acharya started a miniscule movement for peace. He dreamt of erasing violence that disrupted communal peace and constructing a non-violent society. And the following rules can be useful for structuring a peaceful society-

• Not killing anybody on grounds of discrimination of caste, religion, community, or creed.
• Non- aggression on another society or country.
• Not harming an innocent, and developing a feeling of equality towards all.
• Not hoarding anything that is more than necessary for living.
• Even in a defensive war not killing the citizens of the enemy country.

He also believed that the following tendencies were necessary for a non-violent community-
1. Restructuring the present education system.
2. Giving importance to balanced and self-denying people.
3. Limiting desires.

1.15.7 NON-VIOLENT RESISTANCE-

Resistance can both be violent and non-violent. Violent resistance is temporary but the impact of non-violent resistance is permanent. Gandhiji had used non-resistance as satyagraha and this was quite successful.

Gurudev Tulsi believed that humility and neutrality is the basis of non-violence. In his view a bias or prejudice towards any idea cannot hold ground and to talk of resistance bound by an impartial leaning towards a side is violence and in such a situation non-violent resistance cannot be successful.

Referring to the characteristic qualities of a resistant person, Acharya Tulsi felt that it was necessary that he must have immense courage. Those who can put up with miseries and pain do not give way to injustice and untruth under any circumstances, and they can bear with pain to such an extent that they gladly lay their lives, those who do not fear death and can do anything to protect truth are the people who resist through non-violence.

1.16 NON-VIOLENT PHILOSOPHY OF ACHARYA MAHAPRAGYA

It is a common belief that the practice of non-violence suffered a set-back with the death of Mahatma Gandhi but if we analyze and study the scenario then we can infer that this belief is not the whole truth. After Gandhi there were many noble men in India who not only gave new dimensions to the practicality of non-violence but also gave new non-violent solutions to the problems assailing human life and the system around us. They also created new meaningful theories and reasonable systems to create an amalgamated personality based on scientific temperament and spirituality. In this chain of non-violent believers Acharya Mahapragya, who cast the old principle into a new, modern context, gave it personal, spiritual, psychological, physiological, political, economic, social and educational interpretations. He talked of the inner and outer compulsions that spur violence and its resultant actions and researched on a new experiment of training in non-violence to create a

non-violent personality which would re-create a social structure based on non-violence. In the present chapter these points will be taken up in detail, and studied and analyzed.

1.16.1 THE PHILOSOPHICAL BASE OF NON-VIOLENCE

Violence and non-violence are two contradictory currents. Violence disrupts the inevitability and the inner strength of life while non-violence asserts the spontaneity of spirit and the validity of life. The harmony of swa[spirit] and par [body, word and mind] is life. It is balancing the soul and the body, word and mind and the individual is the assimilation of these two principles. The swa principle is the habit of life while the par is the vice. In reality non-violence is the innate principle of life while aversion is a vice, or violence. According to Acharya all the religions and philosophical traditions have considered virtue as purest and best. After analyzing the entire world, and the differences of creation this universal faith that is immense, eternal and beyond bindings is propounded.

In India, apart from other traditions, two traditions have been prominent and these are the Brahman and ascetic traditions. The ascetic tradition gives a lot of emphasis to the principle of equality as the word sam literally means and according to the acharya this is the base of non-violence. He acknowledges that equality and the philosophy of one essence or a single soul have played an important role in the development of a non-violent consciousness. If we look at it discriminately then every individual has an independent soul and there are as many souls as there are beings and if we regard every individual's soul as a separate entity then the principle of equality holds ground. The basis of equality is to have a similar feeling towards all creatures. All creatures are different from each other distinguished by differences of body, caste, race etc. To discover uniformity amidst differences is the main basis of non-violence and this gives life to the principle of non-violence. In the context of violence if we apply the principle of uniformity then we can seek solution to our problems of violence. The day this consciousness is awakened in the individual all the differences will vanish and he will be overflowing with the milk of human kindness and then all souls will be seen not merely as equal but as uniform. And this principle can sweep an ideological wave of non-violence and help resolve our social problems, change our inter-personal relations.

Family feud, bitterness in human relations, racial conflicts, communal disputes, and regional conflicts are all the early stages of violence but they generally originate from engrossed untruths. To reduce these untruths pluralism or multiplicity is an important principle and it is synonymous with non-violence. Pluralism is an effective way of freedom from bias and the accompanying principles of co-existence, independence, coordination, relativity and multiplicity.

1.16.1.1 MUTIPLICITY –

In the universe every being has a binary and this is an inevitable and universal truth. A man has an opposing or a contradictory attitude towards a differing viewpoint because of his passionate nature and conflicting gains. To respect the plural and multiple viewpoints is an important aspect of co-existence.

1.16.1.2 CO-EXISTENCE-

Every thing has a binary principle but two contrary opinions or viewpoints can live together. In reality it is this principle of co-existence which makes life beautiful and worth living. If we rid ourselves of fear and hatred, we can co-exist blissfully.

1.16.1.3 FREEDOM-

Every being has an independent entity and all of them retain this identity because of their unique virtues. We must review human freedom and individual liberty to construct a healthy society. We have to value individual freedom even as we accept our social roots.

1.16.1.4 RELATIVITY-

Though our existence is independent and neutral but our personality is relative. Within the bounds of our personality even freedom is relative hence no individual is fully independent. So this is relative. And a multiple viewpoint is universal. And according to that the individual and the society both are relative. In reality the bitterness that we see in human relations is due to a detached, indifferent attitude. Relativity can

give a new perspective to inter-personal relations. The basis of the development of a non-violent ideology is man, object, thought, conduct, body and the awareness of non-violence. Violence is inevitable when we have cruel, barbaric attitude towards fellowmen, a lust for objects, insistent, unrestrained instincts, or an insensible relation to the body.

1.16.1.5 CO-ORDINATION-

No thought is the only reality; rather it is only part of a reality. To consider the views of others as unreal and that of the self as the ultimate reality is an excessive insistence and this extremist insistence takes a man to unrealities. Thus the way to reality lies in non-insistence. A non-insistent attitude can give rise to co-ordination.

If we integrate the above-mentioned values in our life then non-violence can come easily into our conduct. And if we analyze carefully then violence is not our natural conduct but a compulsion whereas non-violence is our natural behaviour and this can be developed through faith, consciousness and on grounds of usefulness. But there is a danger here and that is if we think of non-violence in exclusive useful terms then its development will be stunted. If we accept it as a conduct or tendency then it is possible to develop it. The acceptance has to be four-fold—as a conviction, heartfelt feeling, utility, and as an instinct. After all this evaluation the perspective that emerges sees non-violence as life's philosophy. A violence soaked human life is beginning to see the significance of non-violence but this cannot be developed solely on these grounds. To let the seed of non-violence grow it is necessary to have a holistic view of life, a call for a total revolution and a holistic commitment towards life.

1.16.2 REASONS OF VIOLENCE-

Acharya Mahapragya propounds the reasons and consequence of violence in a uniform way. Violence is not an instinct but a result and if there are no specific reasons to fuel violence then it would not be. Those who propound the karma theory lay the blame on previous actions. In the language of science, violence is caused by chemistry. In the **Acharang Sutra** the reasons for violence are given as four—

1] For the present. 2] To acquire fame, respect, and for adulation. 3] For birth, death and redemption. 4] For retribution of misery and suffering. In **Prashna Vyakaran Sutra**, fifteen reasons of violence are mentioned and they are- anger, respect, materialism, greed, hostility, attachment, indifference, sorrow, indulgence, wealth, duty, action, dependence and ensnarement. Acharya Mahapragya seeks the reasons of violence in the inner realms of man as well in extern accidents. He accepts both inner and outer reasons which can be divided into the following points—

1.16.2.1 VIOLENCE: INNER REASONS AT THE PHYSICAL LEVEL-

1. Imbalance in the nervous system arterial flow
2. Chemical imbalance
3. At a Deeper physical level
    1. Consequence of earlier actions or karma
    2. Lusterless visage.

At the conscious level:
1. Mental stress
2. Emotional stress
3. Negative perspective
4. Excessive mental restlessness
5. Blind feeling
6. Inferiority complex
7. Ideological insistence or false outlook

1.16.2.2 VIOLENCE: EXTERNAL REASONS

1. Disturbed social system
2. Agitated political set-up

3. Problems of arms and ammunition
4. Racial and colour discrimination
5. Communal problem
6. Imbalance in human relations
7. Economic competition and scarcity
8. Structural injustice and oppression

When we examine the reasons for violence we realize that it is caused by inner and outer reasons. While the acharya analyzed the problem in a classical manner he also advocated certain able solutions and a specialized technique and these will be taken up in the later chapters on non-violent training. Non-violence at a personal level on the basis of multiplicity can help build a scientific and spiritual temperament and at a social level it can help deflate the ego, and increase the feeling of mutual dependence, sacrifice and gathering and scattering, and at the world level strengthen the efforts of United Nations for world peace. All these perspectives and many doubts have been very ably solved by acharya mahapragya and these thoughts are strewn in the body of literature that he has produced, in the philosophy that he advocated so strongly to build a peaceful universe

QUESTIONS

A] ESSAY TYPE

1] Trace the development of the concept of non-violence.

B] SHORT TYPE

1] Discuss the form of non-violence as dealt in the Vedic and Jain traditions.

2] What is the contribution of non-Indian religious traditions in the development of non- violence?

3] What are the novel contributions of Gandhiji and Acharya Mahapragya?

C] MULTIPLE CHOICE QUESTIONS

1] We see the earliest advocacy of the principle of non-violence in-

A] Chandogyoupanishad   b] Manusmriti   c] Vayu purana   [   ]

2] Which scripture refers to non-violence as the supreme duty?

A] Ramayana   b] Mahabharata   c] Pitak   [   ]

3] Which tradition refers to the triple reasons and the triple yoga?

A] Vedic tradition   b] Jain tradition   c] Buddhist tradition   [   ]

4] Sufism figures in which tradition?

A] Islam   b] Jewish   c] Christian   [   ]

5] Who called non-violence a collective meditation?

A] Gandhiji   b] Vinoba Bhave   c] Acharya Mahapragya   [   ]

6] To what does science attribute violence?

A] Chemistry   b] Consequence of earlier actions   c] Imbalanced social set-up   [   ]

CHAPTER-2
CONDUCT OF NON-VIOLENCE

2.0 Objectives

2.1.0 Non-Viloence and Life Style

    2.1.1 Striving for Non-violence

2.2.0 Non-Violence and Food, Clothes, Medication etc.

    2.2.1 Food

    2.2.2 The First Step towards Non-Violence:Demestication of Animals

    2.2.3 Discovery of Agriculture

    2.2.4 Why does man Resort to Violent Behaviour?

    2.2.5 Animal meat is not a natural food

    2.2.5.1 The Corrupt Impact of Meat Consumption

    2.2.6 Relation Between Food and The Mind

    2.2.7 Clothing

    2.2.8 Use of Leather and Violence

    2.2.9 Use of Animal Blood to Colour the Leather

    2.2.10 Medicine

    2.2.11 Harm Caused By Drugs

    2.2.12 Violence on Animals to Discover Drugs

    2.2.13 Slaughter of Animals to Manumfacture Drugs

    2.2.14 The Cruel Trafficking of Monkeys

    2.2.15 Avoid Using Medicines and Resort to Natural Life

2.3.0 Non-violence and Commerce, Industries and Science

    2.3.1 Industries

    2.3.2 Oppression and Violence

    2.3.3 Violence Stemming From Unemployment and Imperialism

    2.3.4 Loss of Freedom

    2.3.5 Need for Small-Scale and Cottage Industries

    2.3.6 Commerce

    2.3.7 Violence and Non-violence in Commerce

    2.3.8 Trafficking of Animals

    2.3.9 Science

    2.3.10 The Age-old Tradition of Science

    2.3.11 The Use and Misuse of Science

    2.3.12 Science and General Progress

    2.3.13 The other aspects: Violent Deeds

    2.3.14 Need for Non-violence

    2.3.15 Physical Atom Versus a Conscientious Atom

    2.3.16 Union of Physical and Spiritual Science

2.4.0 Non-violence and Education

    2.4.1 The need for Teaching Non-violence

    2.4.2 Physical Labour Necessary for Non-violence

    2.4.3 Who will impart Non-violent Training

2.5.0 Non-violence and Environment

    2.5.1 Lack of Sacrificing Instinct and the Capacity of Bear Pain

    2.5.2 Population Explosion

2.0.0 OBJECTIVES

1. You Learn about the Conunct of Non-violence.

2. You learn Non-violence code of conduct.

3. Influence of Non-violence.

2.1.0 NON- VIOLENCE AND LIFE STYLE

We talk, discuss lecture, argue and debate over the question of non-violence. A lot of books and articles have also appeared. But it is not enough to know that non-violence is a desirable virtue and that it is very useful for human life. What is the point of acquiring knowledge when we do not incorporate it in our conduct? It is a commonly accepted fact that without adopting non-violence we cannot achieve world peace. There are many who aspire to become non-violent but they do not change their life-style hence they are not able to do so. Violence stems from the greed of acquisition and that shoots from materialism. People want to continue with their materialistic tendencies. Without being averse to our materialism we cannot be detached from violence and those who desire to be so, are actually watering the roots of evil and evade the consequences of it. Those who want to avert violence and seek non-violence should realize that without getting rid of the causes of violence to think of averting violence is mere delusion. The most important point in a non-violent life is a radical change in the luxurious and comfortable existence that we lead. We are worried by this phenomenon and caught in this vortex. Our society cannot be rid of it now but we must be careful it does not exceed limits. If luxuries continue to increase, and display and flashiness continue to be then the dream of a non-violent living cannot be converted into reality. The multiplication of desires sprouts violence. Unless and until we do not control and our desires, and restraint becomes a respectable code, non-violence will not be a viable proposition.

The most necessary ingredient of our living must be the dignity of labour. Today we are ashamed of hard work. Those who labour are seen as common, small or petty and those who do not are considered the important people. This outlook has made us forget the organization and significance of labour. We forget the truth that all great men in the world have laboured and worked hard. The commitment to hard work and independence should be the main driving force of our life. Man is greedy and aspires for great things, so he wants to cut down on hard work and earn more money and this inclination leads to crime. The criminal wants to acquire wealth without working for it and this tendency has given a new dimension to crime and a major reason for all this is the increasing consumption of intoxicants and drugs. To develop non-violence it is necessary that our life-style should be free of addiction and such vices. For a non-violent living it is expected that our lives should be restrained, independent and addiction free. We must practise a holistic small vow of non-violence and accept non-violent way of life as a classified code of conduct.

2.1.1 STRIVING OF NON-VIOLENCE

It is true that to incorporate non-violence into mental level is a difficult thing. Gandhiji had said, "to attain the state of mental non-violence is a difficult practice. In our every day life we must observe vows and regulations. This discipline might not be very interesting but it is necessary the same way it is for a soldier. But I also believe that if our heart does not support this and all this simply becomes a show and this will harm us and others. We can achieve a meditative state only when there is a co-ordination between the spirit, word and body. But this practice is a rigorous mental discipline. Non-violence is not a mechanical practice. It is a heart felt virtue and that is achieved through long striving. It is clear that to follow non-violence is not easy but if it were to be easily achieved without making sacrifices, going through difficulties what is the glory of non-violence? Since it is so beneficial and necessary for human existence we must strive for it. Gandhiji had said that it is a great vow. It is more difficult than walking on the edge of the sword and for the mortal to follow it fully is not possible. To follow it we require austerity and mortification and sacrifice and learning.

2.2.0   NON-VIOLENCE AND FOOD, CLOTHES, MEDICATION ETC.

2.2.1   FOOD- In the pre-historic times or in the beginning man was incapable of knowing how to satisfy his hunger so he ate all that he found edible. He was not consciously vegetarian or non-vegetarian. His food habits were determined by his place of habitation so he ate all that was available there. At places that had abundance of fruits, roots and other edible parts of the plant, it was natural that man did not turn to animal food but at other places where the plants were scarce man turned to meat and fish for survival. And in the consumption of meat he never stopped to think which was the edible variety and which was not. Those animals that he could kill with his strength or means he ate them and survived.

2.2.2   THE FIRST STEP TOWARDS NON-VIOLENCE: DOMESTICATION OF ANIMALS

The first step towards non-violence was the domestication of animals. Man realized that some animals served well as domesticated animals rather than food. By keeping cows, buffaloes and goat man could get milk for a long time and that, horses, donkeys and bulls could be utilized for carrying things. Dog was a good hunter and watch guard as well. And when this was discovered these animals were reared and domesticated. Consequently killing of animals to a great extent was controlled and animal wealth increased.

2.2.3   DISCOVERY OF AGRICULTURE

From the non-violent point of view and in the history of food, agriculture has an important place. Since the discovery of milking animal milk has been an important ingredient part of food but it was a limited food. Man gets food from natural resources like fruits, roots, stem etc but as the population grows all this was not adequate hence a majority of the people depended on animal meat partially or fully. But as the knowledge of agriculture increased man began to eat different kinds of fruits, branches and depend on them. Now his food-stuff had increased and its increase was under his supervision and monitoring and with his labour he was able to produce more. Land that was fertile and where there was ample of water for irrigation it was easy to produce. And even at places where this was not possible, the success varied. Thus man's dependence on animal meat and his need to kill them considerably lessened. The type of food that man eats produces a complimentary chemistry. Food produces nuero-transmitters that act as nerve communicators and this helps the brain to run the body. Scientists have discovered forty types of nuero-transmitters and all these are produced from the food we eat. Food also produces amino acid and other acids. Uric acid is poison and that again is produced through food. Our instincts, tendencies and food produce many kind of poisonous substance. Thus it is necessary to know what kind of food creates mental problems and emotional complexities and violent tendencies.

2.2.4   WHY DOES MAN RESORT TO VIOLENT BEHAVIOUR?

Science at present is researching on a special kind of chemistry and that is called triptofen and this produces serotonin. Our moods get sour because of lack of triptofen or serotonin. But if this is present in adequate quantity then it prevents the formation of violent instincts or prevents fear and it also increases the capacity to bear pain. These days non-vegetarianism is prevalent. An argument in favour of this is that animal fat has a lot of protein but protein consumption in excess is not good. Everyday we need ten or fifteen grams of protein but those who eat meat or eggs consume more than this. They advocate their food preferences by arguing that vegetarian food does not contain adequate protein, so the quantity of protein is the clinching factor for them. But animal protein is harmful and the protein from plants and that too in limited quantity is desirable. Those who consume meat and eggs are victims of high-risk diseases compared to the vegetarians. Many of our diseases today are related to food. Blood pressure and heart ailments, ulcer, cancer, kidney problems are also caused by wrong food habits apart from other reasons.

2.2.5   ANIMAL MEAT IS NOT A NATURAL FOOD-

These days we know of many people who eat meat regularly and this has given us an assumption that meat is a natural food for us but this is not true. If we study our body structure we realize that it is not made to consume meat. Our nails, teeth, jaws, stomach and intestines are not made like those of carnivorous animals.

Rather our body is made like herbivores. Thus eating food is not natural for us, rather we have acquired this habit through practice or through culture or environment. Finally non-vegetarian food is not natural for us.

2.2.5.1 THE CORRUPT IMPACT OF MEAT CONSUMPTION-

The body derives its strength, energy from vegetarian food and our zest, tolerance also comes from it. On the other hand, non-vegetarian food tends to make one angry, agitated, restless, envious, and violent. He loses his calm and sobriety and these vices have a negative import on one's body.

2.2.6 RELATION BETWEEN FOOD AND THE MIND

Food can be classified into three types- royal, virtuous and malevolent. There is a deep relation between food and life hence it is said that what you eat is what you beget because there is a connection between the food that we consume and its impact on our mind. The restlessness and imbalance that we find in today's life has a connection to the food that we eat. Our food consists of many ingredients that cause emotional instability. In other words food and emotions have a connection. That is why the scriptures prescribe caution and prohibition in food.

2.2.7 CLOTHING-

In our early history man did not do farming or did not know how to do so and in his barbaric stage covered his body with the bark or the leaves of trees. Gradually as he started cattle breeding, he started gathering wool from sheep and made clothes out of that. Then he began to use the fiber of plants for covering his body and when cotton was discovered to be good to weave clothes, clothing became easier and the problem somewhat eased and it also gave a stop to animal slaughter. But a new thing happened. Many people abandoned the traditional preference for cotton and woolen for clothes made from silkworms killing millions of them in the process. These worms live on a tree called mulberry thriving on its leaves. These worms make a delicate cocoon around its young ones to protect it and when the young ones grow they break out of their cocoons. These cocoons also make silk though it is not very fine. The best silk is made when the cocoons are thrown into boiling water along with the young ones. It takes a million lives to make a little silk. It is clear that those who wear silks are indirectly responsible for an unnecessary violence. In Europe and America many fashionable women get the wings of rare birds into their clothes and to satiate their desire for fashion these mute, innocent birds are trapped and preyed.

2.2.8 USE OF LEATHER AND VIOLENCE-

Earlier man used the leather to cover his feet from the hide of animals that died a natural death. The more fashion-conscious wear shoes that are made from very fine leather and for that purpose animals are slaughtered. Now leather is used widely. Man has increased his needs and the trader is fully co-operating in this. Now many things are made from leather apart from clothes and they are- handbag, wallet, gloves, straps for shoes, watches, cases for glasses, covers for copies and books, whip, hat etc. To supply leather for these things how many animals are butchered everyday around the globe? All these killings are futile and unnecessary because man can do without them and he can make these things from other substitutes too. The leather industry has increased animal killing tremendously. It is also a matter to brood that the manner of killing the animals has also become torturous. The reason is that the leather obtained from killing the animal instantaneously is not believed to be soft and fine, as the demand is. The leather used to make shoes, sandals, suitcases and whip are acquired from old bulls, cows and buffaloes who are made to stand under a strong and forceful current of water and their mouth, and legs are tied so that the animal cannot move or moan. After the animal is drenched in water he is whipped mercilessly and his body bloats, the leather becomes soft and thick. Then the butcher kills with the knife piercing right from the temple to the tail ripping through the entire body and takes off the skin. For a better quality of leather the cruelty increases. The finer the leather the more gruesome the manner of killing! For what is called calf leather or cream leather the young and strong calves are chosen. And they are beaten cruelly for long so that the blood supply increases and then they are imprisoned under a blade-like machine that rips off the skin of the calf. It is amazing that the so-called supporters of non-violence also buy things made of such fine leather. It must be kept in mind that India is the largest producer and exporter of leather.

2.2.9 USE OF ANIMAL BLOOD TO COLOUR THE LEATHER

Earlier when leather was made from animals dying a natural death, then the bark of the trees were used to colour them. But ever since animals are slaughtered for leather since then a new trend of colouring them with the blood of animals has also begun because the colour obtained thus is fast. There are machines that squeeze the blood of the animals. A healthy cow or calf is chosen for this and they are made to stand near the machine and their vein is cut and through a pipe all the blood is drained out. The poor animal dies after two or three hours. Thus fine leather has increased animal slaughter and so has the coloring process. If we give up on these luxuries and display, we can prevent a lot of animals being slaughtered.

2.2.10 MEDICINE-

In the previous pages we discussed to what extent we are non-violent in our food habits and how much more we must strive. In the present times we consume a lot of medicines. There are so many whose in take of medicines equals their food intake and in some cases even exceeds it. In this section we are going to discuss the harm caused by medicines and also the violence committed to make drugs and how this can be reduced. Most of the drugs we take are quite useless for the body and some of them even have harmful side-effects.

2.2.11 HARM CAUSED BY DRUGS-

Earlier man lived in close association with nature and lived a natural life hence he was healthy and rarely fell ill and lived a full life unless it was terminated by some accident. So man lived about a hundred years. Later as life-styles changed his food habits changed and his living style became more artificial and he became distanced from nature and his health also suffered. We forget that nature has given us adequate system of resistance from illnesses and we can always turn towards its resources like water, air, sunlight and the clay whenever we fall sick.

2.2.12 VIOLENCE ON ANIMALS TO DISCOVER DRUGS-

If we give a thought to the violence perpetrated on animals to discover a drug or therapy then we will be confronted with the monstrous nature of medicinal system. Various experiments are carried on healthy animals who are kept under observation in adverse conditions to test how their health deteriorates and how long they can survive. They are fed medicines and made sick and then various drugs are tried on them to test the impact of different drugs, to study how long they will take to recover or under what conditions they will die. After conducting such experiments the medical practitioners are able to predict that certain drug will be beneficial for certain illness. Such laboratories claim the lives of millions of animals everyday and what is more worrying is that they are subjected to different kinds of experiments and left to die a gradual painful death.

2.2.13 SLAUGHTER OF ANIMALS TO MANUFACTURE DRUGS-

Our medicines earlier were made from herbs or from certain plants known to have medicinal properties. Later the substances included in the medicines increased and many minerals and marine substances like iron, silver, gold, diamond, mercury, brimstone, mica, coral, pearl and shells also began to be used. Opium, alcohol and poison also came to be used. Animal fat, blood and meat are also used to make certain drugs and so they die early deaths and it is always a painful, slow death for them. We take medicines on the prescription of a doctor for health or even for nourishment and most of the time we are not aware that those drugs contain the blood of some innocent animal and that we are unwittingly responsible for the deaths of so many animals.

2.2.14 THE CRUEL TRAFFICKING OF MONKEYS-

The present therapies have increased the violent trafficking of animals. For example we are exporting monkeys to America and there they are put under experimenting knives and experiments are conducted on them so cruelly and mercilessly that they die after suffering immensely. It is estimated that this export of monkeys is a very profitable business for the trader and also for the government who earn in millions. But a country like ours that believes in the welfare of all creatures, a country that has a spiritual and religious heritage it is shocking should consider only monetary gain and prioritize it. Such a trade is a blot on a country that boasts of non-violence as its cultural inheritance. Even if it is proved that these experiments and killing of innocent

animals is for the benefit of mankind then too it is a shame that we have to subject lesser mortals to such a torture. And the methods of torture do not justify the purpose. On the contrary we must be kind and merciful towards animal life even if it means that we have to suffer.

2.2.15 AVOID USING MEDICINES AND RESORT TO NATURAL LIFE-

If we want to avoid unnecessary violence regarding animals then we must resort to natural life. We can say that we must continue to take medicines but not those that are made with animal fat, meat or blood though this is not very practical. To begin with the one who uses a particular medicine believes in the advertisement of the medicine which claims that it has the property to cure so he will never examine the contents of the medicine and if he desires to analyze he can never do so. And even if the medicine does not have blood of an animal how can we ensure that its research did not involve violent experiments. Hence the only way to escape all this is to avoid using such medicines and resort to herbal medicines. This however does not mean that we do not take treatment for ailments. It only means that as far as possible one must resort to yoga and meditation to stay healthy and take natural herbs as medicines and be close to natural resources and turn to naturopathy. And this will automatically mean that we are going back to a natural life.

2.3.0 NON-VIOLENCE AND COMMERCE, INDUSTRIES AND SCIENCE-

2.3.1 INDUSTRIES-

In the beginning man's needs were limited and he fulfilled his needs from natural resources and used them without tampering with them to fulfill his needs. As his material needs increased he thought of making new things out of the available natural resources. Hence he made simple implements for the same which could be used manually. And as he began to rear animals he used his cattle to do the work for him. Initially the work in the factories was done within the family or some of the neighbours were employed. Since the dimensions of this work was small they were small scale, cottage industries and there was no violence in any work.

But with the invention of steam, and electricity the situation changed in the last two hundred years and there was a tremendous increase in industries run by these power resources. This meant thousands of workers being employed at the same place and in some cases the number touched millions. Thus the relation between the owner and his employees became a matter of concern.

At many places the condition of the workers was worse than the slaves of ancient times. A slave stayed with the family of the master and depended on his benevolence for a good life. But in the modern times the owner or the capitalist made the worker work for long hours under extremely trying conditions on a fixed wage and thought that his duty or responsibility was over.

2.3.2 OPPRESSION AND VIOLENCE-

The centralized production system makes the capitalist rich. The gains go to the capitalist and only a part of the profit is shared with the worker and there too the capitalist tries to reap the maximum benefit. This can be exemplified by the fact that while the capitalist lives in palatial houses with all luxuries and amenities available to him, the worker lives all his life in hovels and cannot even think of living in a decent accommodation. Thus there is a world of difference in the living conditions of the two. And the question is where does all the profit come from? Obviously from the oppression of the workers, depriving them of their rightful wages, from their ability and work and reaping advantage of their poverty even if all this is legally justified.

2.3.3 VIOLENCE STEMMING FROM UNEMPLOYMENT AND IMPERIALISM-

Even if the welfare of the worker is taken care of then too it will give rise to another kind of violence, which will be of a graver dimension. These industries give rise to unemployment as well and it is said that the unemployed can be given some other work but this is not realistically possible. If a country employs all its manpower in its industries then it gives rise to another problem and that is to find a market for its product which means that it will have to be imperialistic, which is an organized form of massive violence because this gives rise to hostility between nations. And if we do not accept the imperialistic pattern then it is inevitable that unemployment will increase. And the unemployed is compelled to resort to crimes like theft, burglary, deceit,

beggary, murder etc. and those who do not live thus commit suicide or die a gradual death of deprivation. Thus it is clear that capitalism spurns violence of its on kind.

2.3.4 LOSS OF FREEDOM-

These industries also give rise to another problem. It might produce or manufacture products at a mass scale but there is a loss of human values. Working with the machines man loses his status of a conscious being; rather he becomes one like the machine, insensitive. He loses the joy and pride of creativity, his independence. He has to co-ordinate with the machines and he follows the dictates of the machine and when the machine works the worker has to work too. He cannot rest however urgent his other work might be. He gets leave only when the machine stops. Thus man loses his freedom.

2.3.5 NEED FOR SMALL-SCALE AND COTTAGE INDUSTRIES-

To escape these defective conditions we must reduce the use of machines. They should be used only for those necessities that cannot be fulfilled by the small-scale industries. Small scale industries should take care of our daily needs so that we are rid of the problem of unemployment and the crimes ensuing from it and people get to earn their living.

Cottage industry also has an advantage. It minimizes animal killing. For example if we take the case of flour mills, we realize that the possibility of animal violence is reduced. The florist puts the grain in small quantities and if there are any worms or insects in the grain he will know immediately but if the same is an electronically operated machine then such detection is not possible. In those machines sacks of grains are emptied one after the other. In the present system of living we have increased our needs and we use a number of things made in these industries driven by a sense of fashion, for pleasure or for taste, things that we can do without in our everyday life. Using such things clearly mean that we are supporting a violent way of life, which is inhuman. Thus for supporters of non-violence it is necessary that they minimize their needs and lead a life of simplicity and control. For the sake of humanity we must do this.

2.3.6 COMMERCE-

Trade and commerce have increased rapidly and it has a great significance in human life. In this section we are going to consider the prevalence of violence in this phase of human interaction, the progress made in this field and the shortcomings and the reforms required here.

2.3.7 VIOLENCE AND NON-VIOLENCE IN COMMERCE-

To make the social life non-violent it is necessary that we make our commerce also non-violent. The more non-violent commerce is, the more non-violent the society is. If the trader does not think merely of profits but considers that the scarcity of things might cause problems and that it is his duty to solve such problems even if it means loss and discomfort to him, or in other words, if we does his business to serve others then such an effort will be non-violent and will also promote non-violence in the society. But if the aim of business is nothing but profit and the interests of the self to the extent of profiting at the expense of people's suffering like in conditions of drought, flood or famine to sell food grains at profitable margins, or to create dissensions among people, to sell drugs known to harm people, or to sell at very subsidized prices to ruin others in the business so that they become dependent and are forced to buy at dearer prices later- such dealings are unethical and violent.

2.3.8 TRAFFICKING OF ANIMALS-

There are many who believe they are non-violent and the society also views them as such but in their day-to-day- living they do not observe non-violence, especially in business where they admit their inability to do so. It is generally said that ethics do not work in business. Thus even those who avowedly are non-violent have no qualms about trading in animals even when they know the fate of those mute creatures. They feel nothing as they sell the cows, buffaloes or goats to the hacker. Similarly selling birds, monkeys, fish are large sale business and all for profit. And these ventures bring huge profit to the government so it does no stop this rather it promotes them. Seen from this angle we can conclude that trade promotes a lot of unethical dealings and

violence. In a non-violent dealing a man will be conscious that the thing he sells is necessary for the society and he will not supply simply on the basis of demand but he will consider whether the community really will benefit from such a trade. This will really prohibit the sale of war ammunitions, drugs or other items of luxury.

2.3.9 SCIENCE-

Science covers a vast area of human knowledge and it can be classified into three-physical, mental and spiritual. These days by science we refer to physical science and it has a lot of importance. This area of human knowledge has given countless discoveries in water, land and the sky and given us power over the elements.

2.3.10 THE AGE-OLD TRADITION OF SCIENCE-

Steam and other power solutions came into being only in the seventeenth and eighteenth centuries. Before that all work like ploughing the field, irrigating it, farming, animal breeding, weaving, extracting oil, carrying things hither and thither, traveling were all accomplished through animal labour or with the help of animals. Natural power- like cooking on fire or moulding some metals into utensils or arms- was used in a limited way for limited functions. Even in those conditions man used his intelligence. But in the last two hundred to two hundred and fifty years man has started using resources like steam, electricity more and more. The present generation is using atomic energy and this is such a powerful source of energy that we can call our age atomic age.

2.3.11 THE USE AND MISUSE OF SCIENCE-

Anything in the hands of the good and virtuous becomes useful but people with a contrary temperament can abuse the thing. Science is a means and it can be put to a good use or it can be abused depending on the use it is put to. Therefore instead of saying that science did such and such a thing we must say that man put science to such and such a use. But in reality nobody makes that fine distinction. The scientific discoveries can lead to violence or promote non-violence. An example of a good use of science is agriculture. The more we research on techniques to increase production of food items or as we include new things in our food list man's dependence on non-vegetarian diet will decrease. This clearly exemplifies the aid science has given to make man non-violent and how much more it can contribute to the same end.

2.3.12 SCIENCE AND GENERAL PROGRESS

In the ancient times man thought of progress as the development of his own clan, his village or hamlet. He could never keep in touch with people located beyond his own village. The world was divided into small divisions and people living within these confines did not know of others situated far away. Now with the progress science has made we can know of things in far-off worlds within seconds and this helps us to reach people in times of adversity like floods, heavy rain, fire, and earthquake.

This makes it clear that science has helped to promote a feeling of general progress and has also put it to practical use. In the early times when we wished the whole world well, or talked of the welfare of the entire universe or referred to the universe as a family we had no idea what the entire world meant, its size or how people lived in other climes and habitats. But with the help of science, with improved means of transport it is possible to reach out and this will only improve in future.

2.3.13 THE OTHER ASPECT; VIOLENT DEEDS-

As we have already mentioned science is a means and it can be put to a good use or can be abused for violent purposes. In the past science has manufactured many machines that have reduced our labour in productive things. But these machines are in the access of a very few and these people use these machines for their selfish ends and also to exploit others. Thus with some capital a machine is brought that employs a few people in the factories and renders so many thousands useless and unemployed. These unemployed are forced to steal, beg, deceive etc. Thus in this way science becomes a means of perpetrating violence.

As science progressed warfare became more lethal, dangerous and destructive. Earlier war was fought at a specific place which was the battlefield and people living beyond these were not affected by it and so were spared the violence following the battle. But now the warring sides have access to all the territories and so nobody is safe, be it child, a woman, the sick or the old. Generally the two sides may have many countries

fighting each other which makes the war extensive and new ammunitions have made the destruction mass scale. The atomic bombs and the hydrogen bombs are so massive in their impact that man can wipe the entire creation. The way we are misusing the powers of science which sensitive person would not be agonized! Many scientists are forced to review the impact of science. Sir C.V.Raman has said that if scientific progress and its discoveries do not help man in discovering his magnanimity, stature and his morality then what is its value. If science cannot achieve this it is better we close down all the laboratories.

2.3.14 NEED FOR NON-VIOLENCE-

Man has always needed non-violence and peace but after seeing the destruction caused by scientific discoveries, the need has increased manifold. Dr. Vasudevshara Aggrawal says, "today the many discoveries of scientific truths, big or small, have increased the happiness and comforts of human life but without the consolation of non-violence what are these happinesses, where are we, where is our peace, and our love for the country and love for the motherland without which life is so dull. The speed at which the self automated machine of science destroys is nothing compared to the powerful voice of non-violence. The minute this voice comes out of the throat of the big nations the human mind will be put to rest.

2.3.15 PHYSICAL ATOM VERSUS A CONSCIENTIOUS ATOM

The atomic bomb has really terrorized people but we must stop to consider that this is after all a static element and how can it face the power of the conscience? After all atomic bomb was made by man so can't man control it? Shri Vinoba has said that the atom has proved its power that it can destroy. When a simple tiny particle has so much power we must realize how much more power resides in the conscience, in knowledge."

2.3.16 UNION OF PHYSICAL AND SPIRITUAL SCIENCE-

It was said earlier that science has three divisions and at present the physical science takes precedence over the other two but the spiritual science has almost been neglected. Thus the progress of science has been isolated. Efforts are made to fulfill the physical and psychological needs of human life but man is not simply a body or a mind. He also has a soul and that is so important that the body and mind pale into insignificance and if we make a comparison then it would be apt to say that they are like clothes for the body. We do not call clothes unnecessary but they are meant for the body similarly the body and the mind are for the soul.

2.4.0 NON-VIOLENCE AND EDUCATION-

2.4.1 THE NEED FOR TEACHING NON-VIOLENCE-

There have been very few researches on non-violence, or efforts to teach it. Compared to the effort that has gone into building violence in society not much attention has been paid to non-violence but even these random efforts have been laudable. Thus it is clear that if we spend a little more effort into researching on it and teaching it and organizing it, it will emerge in a more beneficial and splendorous manner.

In this regard Gandhiji said, "non-violence has immense realizing power and we have not yet known the unerring potential of this." Non-violence defeats all hostility and this is no saying of the scripture but the experience of the ascetics. Consciously or unconsciously all creatures have known through nature the meaning of suffering for each other and have borne it in their lives. Still this power has not been fully realized and not enough research has been done to use this in all activities and contexts. The amount of energy spent in perpetrating violence, in building arms and ammunitions is immense and had the same amount of energy been divested into developing the power of non-violence then the sufferings of mankind would have been miraculously eradicated in a precious, positive way and it would have paved the way for human welfare.

The devotion and the efforts that have gone into discovering the powers of nature and harnessing it, the same commitment and labour must also go into realizing the power of non-violence. There is a world of difference between spreading violence and teaching non-violence. Gandhiji has said that just as violence teaches one to kill so one has to learn to die in non-violence. Violence does not free one from fear rather it tells ways to escape fear and fear has no place in non-violence and in order to develop this, the believer has to sacrifice and surrender. Those who have not conquered fear cannot follow non-violence. Thus the devotee of non-violence conquers and rises above fear.

2.4.2 PHYSICAL LABOUR NECESSARY FOR NON-VIOLENCE-

The military trains the soldiers to kill from a distance but this skill does not come instantly or without effort. It takes months or even years to acquire this skill. Similarly we must understand that non-violence cannot be integrated within us through a few speeches or articles or debates. Although many will not believe this, it is a matter to ponder that the virtues like habit of obedience, self-respect, self-sacrifice, strong determination, feeling of unity, ability to put up with difficulties, the feeling of co-operation and organization, courage, and the capacity to co-ordinate with others, that military training instills in the soldiers can also be drilled through creative work done in a planned, organized way. Hence a non-violent training also necessitates physical labour. The more we work the possibility of non-violent resistance will also increase.

Creative work can vary according to the changing times or in keeping with the place. In the present Indian conditions the following can be classified as such-1] communal harmony 2] removal of untouchability 3] removal of caste differences 4]prohibition of alcohol 5]promotion of khadi and other small scale industries 6] sanitation 7] perceptual education 8] gender equality and restoring the dignity of women 9]good health and hygiene 10] development of regional languages 11] removal of parochialism 12]developing the national language 13] economic equality 14] developing agriculture 15] organizing the labour force 16] development of tribals 17] organizing the student force 18] serving the leprosy patients 19] serving the poor and miserable 20] saving the cow 21] natural therapy 22] and such other work.

2.4.3 WHO WILL IMPART NON-VIOLENT TRAINING-

This can be done by one who is an avowed follower of non-violence, who wants to spread the cause of non-violence, who is eager to crusade for the cause, who has made it his life's goal, who follows the principles of non-violence in his day-to-day life and the one who can impress others through his own example and present an ideal. It is better to practice than preach. The responsibility of the pious and the ascetic here increases. They should consider themselves the crusaders of non-violence, fighting for the cause and always prepared for anything.

2.5.0 NON-VIOLENCE AND ENVIRONMENT-

The earth and its environs support not merely human life but also other life systems like plant life, the inanimate beings. In this land of ancient cultural inheritance the great visionaries had seen the importance of environment and of their own created the glorious fire invocation, the wind and storm invocations, wind and parjanya and thousands of such vedic hymns. The Indian philosophical traditions also incorporate environmental concerns and by obliterating these we have faced many problems and we have strayed and wandered. In the Ayurvedic texts of Mahirishi Dway Charak and the entire Parvarti literature issues important instructions in this context.

A survey of the history of the scientific and rational development of human civilization clearly indicates that curiosity, wonder, observation, imagination, urge for learning, meditation, experimentation, instinct to seek answers, desire to conquer the elements, and his inner strength have created the different branches of science and led to the explosion of knowledge in this century and consequently our standards of living have improved to such an amazing extent. But the twentieth century has also seen a strange phenomenon and that is that the problems that have arisen have not been limited to a particular region or country but have been global. Environmental pollution is one such scaring and fearful problem, which is closely related to scientific and technical development and the entire world is searching for solutions to combat this. Our existence, in short, depends on this. Hence central and state governments have set up environment ministries and research laboratories and officers have been appointed. An elaborate campaign to save the environment has gained momentum through radio, television, newspapers, and magazines highlighting environmental problems and in the universities and academic portals national and regional seminars are regularly organized on this. The United Nations Organization is also active on this. The Earth Summit in 1992 organized in Rio De Janerio where all the heads of nations and scientists had gathered to raise global awareness and call nations to rise above their political and economic disputes to save, protect and develop the world environment is an example of a noble effort.

All the problems relating to environment have sprung due to man's greed, and inordinate desires. Every man desires to live till eternity enjoying all the luxuries and comforts. We need food, clothing and a house for a decent existence but we expand our wishes and desire more and more of these. We can get enough from the earth and its environs to fulfill our needs. As the saying goes, necessity is the mother of all inventions, so the desire to have clothes of all hues and colours and as per fashion dictates have led to the setting up of sprawling industries where artificial colours are manufactured and from such industries polluting waste in the form of gas, solid and liquid are spilled everyday and this example is one among many. In the name of fashion many kinds of ointments, smearing, oils and other fragrant substances are used everyday. There is another instinct in man- the desire to live, fear of death, desire to escape illness and regarding all this man has discovered many medicines and these are manufactured in huge quantities and in this process we are throwing up so much of waste on the surface of earth. The security of nations is another concern and for this so many tons of ammunitions, explosives, chemical weapons, aircrafts and tanks are made and to make this many small industries supply the requisite material to them and to manufacture this so much of waste is released. The entire human race divided into borders of colonies, nations, regions are living under constant threat and fear from each other and in the name of security not only jeopardize their economic prosperity but also create so much of environment pollution. Greed, the desire to make profits is also behind this. One nation wants to control and suppress and exploit the other and by protecting its technical know-how, by selling products to others and hoarding wealth calls itself progressive and in this process it spreads pollution in its land. And the buyer nation that buys the products like cars, scooters, aircrafts etc atmosphere is polluted. In a social system that lives on competition and hurry and burry we need fast railways, vehicles, trucks and these release tons of carbon-dio-xide, carbon monoxide, lead and other pollutants. Our desire for comfort has made us opt for soft mattresses, foam, and sponge and make-up and beautifying things and to fulfill these demands industries open everyday.

2.5.1 LACK OF SACRIFICING INSTINCT AND THE CAPACITY TO BEAR PAIN

Gandhiji had laid stress on limiting one's comforts and sacrificing for the sake of others for happiness and peace but in the modern materialistic society the influence of western materialistic culture in the land of Gautam Budha and Gandhi we have lost the capacity to withstand suffering or sacrificing for the sake of others. We desire air conditioners that will keep the room cool in summer and warm in winters. A lot of electricity production is gone into our comforts and luxury.

2.5.2 POPULATION EXPLOSION

Due to natural reasons, illiteracy and absence of abstinence the population has grown by leaps and bounds and it is an explosive situation. And to fulfill the basic needs of this growing population the community, nation and administration has to make arrangements and set up industries which in turn pollute the environment.

2.5.3 FOOD PRODUCTION

To fulfill the requirement of food many steps have been taken. Many types of pesticides and fertilizers are used to increase food production and policies like seen revolution are made and huge fertilizing plants are set up to increase food production and to kill pests in the grain huge plants are set up that make pesticides and these release pollution in the environment. In short we can infer that man's greed, desires, lust, narcissist instincts, desire to be rid of diseases, greed for long life; insecurities and the need for securities have given rise to many environmental problems. The other creatures like the animal world, plant life do not contribute to this. They live in close touch with nature and thus are closer to god.

2.5.4 NON-VIOLENT SOLUTION-

Man's intelligence and his talent has now become his enemies. All the problems are created by human hand and so the solution should also come from him. Dr. Shailendra Shekhar, Orient Paper Mills, Amlai Clinic believes that man is responsible for the threat medicinal therapies pose for the environment and he feels that the greatest mistake has been that we have not taught man to love himself and this affects environment. One who doesn't love himself cannot love another, so can we expect that he will love another? One who is angry

with himself should not imagine that he will love another. And when man is ready to kill each other how can he spare other men, other beings, plants? Those who hate themselves cannot love the entire creation. The psychological pollution that grips mankind has deeply affected the human culture and environment. The simplicity, spontaneity, decency, honesty, sympathy, self-dependence, commitment, dedication to work, mutual co-operation, kindness for other beings and such virtues that came so easily to man and which distinguishes him from other creatures and which kept life going and maintain a balance in the natural order has been lost and are replaced by anger, greed, selfishness which has not only afflicted the individual but the entire society. This has disturbed the natural balance as we see at present the distorted social system and natural order and we can see the results for ourselves. And our mental distortion is responsible for this disorder.

Gandhiji had taught us a rule of nature and cautioned that we must return what we take from nature that is the only way to keep the order going. But plagued as we are by mental sickness, irresponsibility, selfishness, corruption, opportunism, greed, sensuality, lust which has not only afflicted a few but the entire society, we have moved away from nature and disturbed the natural order and polluted the environment. Deforestation, uncontrolled mining, water and air pollution are the horrifying examples of what we have done to the natural order and the possible consequences scare all of us. In the above context to purify the environment it is necessary that we cure our mental afflictions, and use the environment in a friendlier way. We all know that to cure our evil instincts, our distortions great men and prophets like Rama, Krishna, Mahavira, Buddha, Mohammad, Jesus, Zoraster and their disciples have contributed widely and with their precepts we can expiate the evils of the individual and the society.

QUESTIONS

ESSAY TYPE
1. Discuss the main factors of a non-violent life-style.
2. How can striving for non-violence help us to achieve a non-violent living?
3. Discuss the ill effects of non-vegetarianism.
4. Why do we behave violently?
5. In our modern life style how is clothing associated with violence?
6. What is the kind of violence incurred in making medicines?
7. What should be the nature of non-violent medicinal therapy and why?
8. What is the connection between trade and non-violence?
9. Is science beneficial or harmful for mankind?
10. Why is it necessary to teach non-violence?
11. What is the requisite for non-violent training?
12. What is the non-violent solution to the problem of environment?

MULTIPLE CHOICE-
1. The necessary element for non-violence is- (a) Convenience (b) Materialism (c) Control
2. The first step towards non-violence is- (a) Industries (b) Animal breeding (c) Science
3. Which protein is useful for man? (a) Animal protein (b) Vegetable protein (c) Chemical protein
4. How many types of food are there? (a) Three (b) Four (c) Five
5. In the pre-civilized stage what was the kind of clothes did man use?
   (a) The bark of trees, leaves (b) Cotton (c) Leather
6. What kind of therapy did Gandhiji approve of? (a) Ayurvedic (b) Natural (c) Homeopathy
7. What is the accomplishment of small-scale industries?
   (a) Exploitation (b) Unemployment (c) Opportunities of employment
8. Who said the following, "conscience atom is more powerful than physical atom."
   (a) Gandhi (b) Vinoba (c) Jaiprakash Narayan
9. How many types of creative works have been listed in the present Indian conditions? (a) 20 (b) 21 (c) 22
10. When was the 'Earth Summit' held? (a) 1992 (b) 1993 (c) 1994

CHAPTER-3
THE BASIS AND FORMAT OF NON-VIOLENT TRAINING

3.1.0 INTRODUCTION

There was darkness, there is darkness and there will be darkness. Man lit a light to dispel the darkness, it still burns and will continue to burn into the future. If the power of darkness is omniscient, the presence of light is also omniscient. It can never be that there is no alternative to darkness or light. The denser the darkness, the more penetrating will be the light. That there will be darkness has not stopped man from lighting the lamp. His battle against darkness will continue as long as he needs light.

Similarly violence was, is and will be. There were efforts for non-violence, there are efforts for the same and there will be efforts for non-violence. Both, violence and non-violence are omniscient. The stronger the violence, the more forceful will be the efforts for non-violence. That the world will never give up violence has not stopped man from aspiring for non-violence. The power of non-violence is no less than violence. The need is to rouse it and this can happen only when there is awareness, and when it is inculcated and used.

3.2.0 THE NEED FOR NON-VIOLENT TRAINING

Violence is inherent in us and it emerges when it finds a motive. The Acharang Sutra gives three reasons for non-violence and they are vengeance, security, and anxiety. Whatever the reason violence is constant with us and the skill only increases with the passage of time. And new means to perpetrate violence finds its way and new techniques emerge and in many contexts it is used unapologetically. In such a situation how can we hope that non-violence will displace it and will become part of our daily life? Many do not believe that non-violence can ever do anything and that it can be taught as a discipline. But we believe that non-violence has immense power and that it can be taught.

3.3.0 THE THEORITICAL ASPECT OF NON-VIOLENCE-

When we decide on non-violent training it has two aspects-theoretical and practical. The theoretical aspect consists in familiarizing the philosophical truths. There are many philosophical aspects of non-violence and in the discussion of these the need for training gets diluted. So from this point of view we are referring to a few points that must be appreciated to form a base for training. Against a philosophical background the five points that establish the value of non-violence are- 1] the presence of soul   2] the independence of soul   3] the equality of the soul   4] relativity of life   5] co-existence.

The spirit exists and the happiness and misery of each soul is individual and from this point of view the soul is independent. To use a mathematical expression the spirit is eternal. Their active states differ but the nature of the souls of all creatures are the same. And this principle of equality is not limited to man alone, it applies to all creatures. Nobody can be indifferent and save himself because life is relative and this principle of relativity applies to every atom of nature. Even if a leaf falls it affects the entire creation. 'Either I live or he lives' does not apply to non-violence. Rather it goes like this, 'I will live and so will he. This one will live and that one will live' such a feeling of co-existence promotes the feeling of non-violence.

3.4.0 USE OF NON-VIOLENCE

3.4.1 USE OF NON-VIOLENCE IN THE INNER SELF-

After understanding the theoretical aspect of non-violence it is necessary to understand the practical aspect. There are two aspects of the practical side – the inner world and the outer world. The important element of training the inner world is controlling the passions. In psychological terms the mental turmoil or a state of agitation is called passion. Fear, anger, loathing, lust are reactionary feelings that manifest itself.

Generally it is not possible to be free of passions but if we do not control them then there can be problems for us. The process of controlling passions is presented as an example. Anger is a passion and to control it we must meditate on what is called the emotional area. Therefore the observation of consciousness point and perception of psychic colours is useful. Intoxication of any kind is also a passion and it reduces our awareness and to control it we must do the following like observation of the consciousness point, perception of psychic colours and perception of long breathing exercises.

3.4.2 THE THREE POINTS OF TRAINING IN THE OUTER WORLD

The training for non-violence in the external world is very extensive. There can be three points for the same-

1. Improving human relations
2. Extending the interaction with the animal world
3. Restricting interactions with objects.

Man is a social animal and he lives in a group and creates many relations. It is not a difficult task to do so but it is tough to maintain those relations and the problem arises because of man's selfish tendency. How can one, who views things from a selfish viewpoint and lives in a self-centered think of others? Non-violence is also the highest philosophical truth and the one who believes in non-violence cannot live in a self-centered universe. Self-centeredness or an intense individualism is wrecking havoc in inter-personal relations and to escape that we must resort to a training of non-violence.

3.5.0 USE OF NON-VIOLENCE IN THE INNER SELF- PROVING HUMAN RELATIONS

We can classify human perspective into two-human and inhuman. Ethics clearly lays down the guidelines for a meaningful interaction of one man with the other and those who live by those principles have a humanitarian outlook. But the one who ignores the interests of others, suppresses them, exploits others or harasses them is demonic and his temperament can be changed and refined into a humanistic outlook.

Human relation can be divided into many units and here are referring to three main units and they are- familial relations, social relations and professional relations. The relation between father and son, husband and wife, brother and sister, mother-in-law- and daughter-in-law, sisters-in-law, mother and daughter are all familial relations and if it is within the purview of human relations then there are no contexts of beating, hitting, harassing or torturing somebody.

The scope of social relations is very large. We are related in some way or the other to our neighbour and to somebody remotely situated. If selfishness is not the motive behind establishing relations and if that is not the criteria for breaking relationships then it inspires a context for non-violence. The differences of colour, caste, gender etc that create distances between people lead to violence in some way or the other. But there is an element that rises above all these differences and that is humanitarianism. We can develop relations only when we consider that the other is also a human being like us and that he may have the same expectations of us as we have of him.

3.6.0 IMPROVING RELATIONS WITH THE ANIMAL WORLD

Man regards himself the supreme creation of the universe hence his viewpoint towards the other creatures is coloured by this and his attitude is not liberal. He perpetrates violence on other creatures and violence has two forms – inevitable and avoidable. Even the inevitable violence that he unleashes on the animals cannot be justified and will be termed as violence. We cannot sidetrack it. And it is a result of an inhuman outlook.

And if men were trained to behave in a human way with the animals then the avoidable violence could have been avoided and the animals would not be subjected to merciless treatment and the vice of sensuous pleasure would have been restrained. Only those who have no sensitivity can actually endorse and use beauty products tested on animals. Some people for sport make animals fight each other and this is a shameless display of cruelty that people indulge into for momentary pleasure. So training in non-violence will make men averse to such activities and tendencies.

Those who have human or benevolent attitude towards the animal world are not unkind towards nature. The environment does not approve of any interference by science and this is an old assumption, as old as two thousand years, when Lord Mahavira had clearly laid down that not even an atom of nature should be disturbed or destroyed. That is the precept of non-violence and restraint.

3.7.0 RESTRAINT IN RELATIONS WITH OBJECTS

To possess, to own is an original human tendency and this feeling inspires him to take, collect things but this tendency is driving man to extinction. Eric Foam in his book, **To Have or To Be** says that man has to make a choice between having and being. If he has to save his existence then he must abandon his sense of possession. And this is a dual problem that man has to face. On the one hand he cannot do without objects, things and on the other hand his attraction or the sense of possession is proving to be fatal for his existence. In this situation the training can help develop an attitude of detachment. As soon as he develops such an attitude his sense of possession and the greed to collect will be considerably lessened.

For the trainers and the trainees of non-violence the saying of Lord Mahavira, that non-violence is beneficial for everyone, serves as a beacon. He had said that non-violence is beneficial for everyone and this becomes so relevant in a situation like war when the frightened and scared war-ridden people turn to non-violence, tired and exhausted as they are, by the war. If war or violence could comfort why would people seek non-violence ? The last refuge is not war but cessation of hostilities. That this last refuge becomes permanent and eternal it is necessary not simply to bid goodbye to war but never to let it begin. Some people think that non-violence makes a man a coward, frightens him. If non-violence is cowardice then why do people resort to it? Cowardice cannot be a refuge. Lord Mahavira said that fear and cowardice are violence and that non-violence is the weapon of the courageous and only non-violence can deliver the world.

3.8.0 IS IT POSSIBLE TO GIVE THE TRAINING OF NON-VIOLENCE?

This is not an unnatural or irrelevant question. Non-violence is an answer, a consequence. Instinct can be trained but it is not possible to train for consequence. The same argument can be extended towards violence and this is true. Even violence is a consequence, a result. We can extinguish a tendency or an instinct and it can be transformed as well but a consequence cannot be deleted or transformed.

Man's inherent tendency to possess, to own is the origin of violence. If the tendency of taking is transformed then it becomes non-violence. The first step towards developing aversion or indifference is the initial stage of the training of non-violence and the first step towards non-violence is raising a feeling of aversion or indifference.

We cannot think of training for non-violence without considering concepts like individual possession, group ownership, state's ownership, co-operatives, centralized economic system, and decentralized economic system. Individual ownership has immense appeal so it is best for economic growth. But group ownership and state ownership has lagged behind and this has been proved by multiple incidents that have happened in Europe and Asia. Co-operatives also face a similar fate and the reason is clear. Individual ownership rides on a strong current of possession but this feeling becomes weak in group ownership, state ownership or co-operatives. To conclude there is a strong connection between individual ownership and violence. Where the question of possession exists there is a strong attraction to hoard wealth and where the tendency to hoard wealth exists there is violence.

3.8.1 THE PHILOSOPHICAL BACKGROUND FOR TRAINING

Some schools of thought insist that non-violence is inherent and that it cannot be instilled but we have to look at this assumption relatively. We cannot challenge that non-violence is spontaneous but we must also add that faith in it cannot be instilled. We can do so and create a belief in non-violence. Some people may be inherently non-violent but not all are blessed so. Most of us must be schooled and trained for the same. We can look at the philosophical context of training in this way-

1. The seed of violence is there in all of us.
2. The seed of non-violence lies in all of us.
3. The seed of violence will germinate when it finds a reason.
4. The seed for non-violence will germinate when it finds a reason.
5. The aim of the training is to put to rest the seeds of violence and to let the seed of non-violence germinate.

What is the starting point of the training? Fearlessness is the starting point. Even if we chant or read a thousand times that we must not be afraid, the reading or chanting will be futile if we are in love with the body, or trapped in the love of money or material objects. These cause fear in the self. If the causes for fear grow within us and we think of fearlessness the object will not be achieved. How to refine the emotion of fear? How to escape the stimulus of fear? An accurate awareness of the two and use can initiate the process of training and fearlessness can become the starting point of the training for non-violence. The feeling of ownership, possession and fear— all belong to the same family and it is not easy to be rid of them or to refine them but the germs of non-violence lie in this refinement. To search for the means of refinement is a complicated process. Water on the stove boils but when it is taken away it cools. That the torch of refinement should not be extinguished is not an easy task but we have to believe that it is not impossible either.

Violence grows in an emotional state and then it is converted into a thought and finally finds an outlet as an act. Thus the first act in the training is the purging of feelings. Feelings should be positive and not negative and for this the body and the mind have to be trained.

3.8.2 FORMAT OF PHYSICAL TRAINING

The format for physical training are – asanas and pranayam, padmasana, shashankasana, yogamudra, vajrasana, sarvagasana, matsyasana, godohikasana etc. These asanas affect the blood vessels and the glands and by doing them the violent substances in the body get weakened. Further anulom-vilom, chandrabhedi, nadishodhana, ujjai, and sheetli and such pranayam purge the seeds of violence in the body.

3.8.3 FORMAT FOR MENTAL TRAINING

The format for mental training is meditation. Certain meditative exercises like kayoutsarg, long breath, samvritishwas preksha are very helpful in increasing concentration. The more restless we are the more the possibility of violence and the calmer we are the lesser the chances of violence.

3.8.4 FORMAT FOR EMOTIONAL TRAINING

Emotional training is a more important component than the other two. The means to achieve this is through meditating on the psychic centers of consciousness and the glowing perception of colour perception.

Perception can be used for all the three kinds of training –physical, mental and emotional.

But instilling non-violence is a personal process and it has to be carried on at the individual level. It is used at the social level. Hence it can be said that the base of non-violence is the self but the testing ground is the society. The same can be said of violence too- that the base of violence is the self but the testing ground is the society. The important component of a non-violent society is the individual. Thus creating a non-violent individual is the first step towards a non-violent society.

3.9.0 THE FOUR ASPECTS OF NON-VIOLENT TRAINING

Acharya Mahapragya who founded the idea of non-violent training has stressed on developing a practical working process. Where some scholars stress on transformation, organizational change, individual training, and collective training as a single form, his concept is developed as a unified form. The four-fold ideas of non-violent training developed by him do not benefit merely the individual or the society but both. His four-fold holistic idea includes change of heart, change of perspective, change in life-style, and in accordance structural change or organizational change.

3.9.1 TRAINING FOR CHANGE OF HEART

The first aspect of non-violent training is change of heart. By change of heart we mean change in the emotions. The place of origin of emotions is part of the brain called the limbic system. Thus, in other words it can be said to be the training of the brain. The basic step towards this is change in the negative emotions. The rising of negative emotions or negativity is the cause for physical ill-health too. Therefore the second training is towards physical well-being and moderate diet. To change the negative emotions the following given points should be included in the training

	For violence	result
1.	greed	tendency of ownership
2.	fear	building arms and using them
3.	hostility	vengeful attitude
4.	anger	a group life of strife
5.	pride	untouchability due to hatred and caste-division
6.	cruelty	exploitation, murder
7.	intolerance	communal riots

These negative emotions make a person violent. By change of heart we mean refining the emotions and in its stead inculcating new values.

3.9.1.1 POINTS OF THEORITICAL TRAINING

1. Non-rising of greed   training for a feeling of detachment towards the body and object.
2. Non-rising of fear   training for fearlessness, for non-violent resistance, for non-co- operation against injustice
3. Non-rising of hostility and resistance training for harmony, to avoid vengeful attitude
4. Non-rising of anger   practicing forgiveness
5. Non-rising of pride   practicing humility.
6. Non-rising of cruelty   practicing mercy
7. Non-rising of intolerance   practicing communal harmony, to patiently accept various idealogie

According to modern psychology [physical psychology] our behaviour and conduct are regulated by our emotions, passions and these are regulated by chemicals. These chemicals are released by intestinal glands and these in turn are controlled by the emotional center. Through preksha meditation and practice of observation we can balance these chemicals. This brings a change in the emotional flow, behaviour and conduct of the individual. For the development of non-violence the following observations should be practiced:

3.9.1.2 EXERCISE POINTS FOR PRACTICAL TRAINING

1 Non-rising of greed   observation of detachment
2. Non-rising of fear   observation of fearlessness
3 Non-rising of hostility and resistance observation of harmony
4 Non-rising of anger   observation of peace
5 Non-rising of pride   observation of mildness
6 Non-rising of cruelty   observation of kindness
7. Non-rising of intolerance   observation of tolerance

3.9.1.3 TRAINING FOR HEALTH AND DIET

The second point in the change of heart is training for good health and diet. The physical health is closely related to non-violence. Violence surges in the absence of good health. For instance – one reason for suicide is the lowering of glucose level in the body. Similarly any distortion in the liver and spleen can give rise to violent feelings. Those who relate to violence and non-violence consider food and health an important component of training for non-violence.   Today new discoveries are made in food science. Many myths are getting displaced. Today it is accepted that having too much of protein is not good for health. To consume a lot of eggs and great quantities of meat is an open invitation to diseases. Such food habits not only spoil health but also upset the emotional balance. The two main elements for emotional imbalance are- non-vegetarian food and consumption of alcohol. At present one of the prominent reasons for emotional instability in an individual is his diet. His diet includes those substances that cause emotional instability. A saying goes. You become what you eat. Today we can extend it a little further and say as your diet, so your nuero transmitter and as your nuero transmitter so your conduct. The food that we eat secretes chemicals in the body. The food releases nuero transmitters that are transmitters of the nervous system and through this the brain controls the body. Scientists have discovered a number of nuero transmitters that are made through food and these affect different behaviour patterns. Our food also releases amino acid and many other kinds of acids. Uric acid is poison and this is also made by food. Our tendencies and the food that we eat create a lot of poisonous substances in the body. Thus it is absolutely necessary to know the reaction of food on the body. The food that produces poisonous substances also creates mental problems, emotional complications. Hence it is important that we do not let these poisonous elements deposit in our body and this is an important aspect of non-violent training. Thus to change the emotional state it is necessary to have a theoretical training of diet and health.

3.9.2 TRANSFORMATION OF PERSPECTIVE

The second aspect of non-violent training is transformation of perspective. Wrong outlook gives false assumptions, indifference, and alienation. These are the main reasons for violence.

Man has made a lot of false assumptions. We have let ourselves to believe that no other being excels us. This belief is not accepted in the spirit in which it was said. From a progressive point of view we can say that we are the best in the living world but we have used this belief to our sole advantage. We believe that we are the masters of the creation and the others like the substances all exist for our use because we are the best. Man is the consumer and the others are the consumed. So we have become the master, the actor, and the user and so our outlook towards other creatures and the material world has become distorted. We believe that all other creatures exist for us and we can use them for our convenience, we can abuse them, exploit them. For our material needs we can use the limbs and the leather. All this cruelty stems from the assumption that we are the supreme creation. This assumption has made man brutal and a murderer.

Many people indulge in indifferent thinking whereas relativity in thoughts attaches people to social relations. Indifference can be explained as-I drank water from the well, my buffalo also drank and now who cares if the well collapses. On the other hand relativity would be- I had my food but my neighbour is hungry and this does not bear well for me. He is sure to become a thief, burglar and he is sure to attack me. Such thinking limits the selfishness of the individual. It is not possible that twenty percent of people in society live a life of luxury while the eighty percent famish and starve. Such a situation cannot go on for long and reactionary violence is inevitable. The bitterness we see in human relations is due to this indifferent attitude. A parochial nationalism and war is also the result of such an outlook. Relativity can give extensive dimensions to relations. It is necessary that for the sake of peace we ruminate consciously the relation between man, substance, instinct, thought, and the body. Violence is inevitable when our relations with other men are merciless, with objects is lustful, with tendencies is imbalanced, and with the body is attachment. The road to the quest of truth is detachment. A detached person can co-ordinate two diverse views. Violence cannot be categorized simply as armament or war. Family feud, bitterness in human relations, racial conflicts, communal violence, regional disputes, or the 'me and you' tendency are prelude to violence and lead mankind to armament and war. Disarmament and no war pacts sound positive but the effort must be curb to violence in the initial stages so attention must be paid to that. False assumptions, indifferent thinking and alienation push the society to the borderline of violence. It opens the floodgates of violence and to lessen this we must resort to the practice of pluralism.

3.9.2.1 INTRODUCTION TO PLURALISM

That we can know the whole truth cannot be said because words do not have the ability to speak the entire truth at once. Thus with limited means the attempt to know the whole never goes beyond the effort of partial truth and when partial truths are considered whole then it gives birth to ideological conflicts.

In reality our sensuous ability, reason, thought, speech and language are so limited that they can never express the entire truth. They can only relate part of the truth. Besides material truths have contradictory quality in them and in such a situation in two different viewpoints contrary truths can be truths. The object that is one can be many as well. What is true can be untrue as well and what is constant can be inconstant as well.

A point of pluralism is compatibility. Every substance is a mixture of conflicting tendencies. Thus the fundamental base of multiplicity is accepting the existence of an opposing viewpoint, accepting the other side. It discourages isolation and fanaticism and encourages open-mindedness, and multiple point of view. With our false isolated viewpoint we sometimes imagine the part as truth so there is a conflict between one view and the other. Multiplicity tries to eliminate their oppositions and co-ordinate them.

3.9.2.2 THE NEED FOR MULITIPLICITY IN THE PRESENT AGE

We are familiar with concepts like relativism, co-ordination and co-existence etc but we are not aware of the principle that is behind all these concepts. That principle is multiplicity. What one man thinks, why, when, and in what condition he thinks what he thinks, relates to other, and without determining this we cannot do justice to the thoughts of the other. Object is immense and has infinite aspects. Words have their bounds and one word at one time can relate to only one truth. Hence along with the expressed truth, the unexpressed, unsaid truth also has an existence. The word tells us that we must never think of partial expression as the entire truth. With this relative viewpoint we can remove the conflicting tendencies in our learning.

The development of non-violence is also base on multiplicity. The disagreement of views is the cause of violence. But the pluralist believes that all views are mutually related hence it is possible to co-ordinate them.

Training in pluralism is an exercise in freedom from false assumptions, indifference and bigotism. Change does not come about by knowing a thing. A long time practice of the convictions is expected. To develop a whole viewpoint the following given principles of pluralism and exercises of perception are necessary-

THEORY	PRACTICAL
1. Compatibility	mediation on co-ordination.
2. Co-existence	meditation on co-existence
3. Freedom	meditation on freedom
4. Relativism	meditation on relativism
5. Co-ordination	meditation on co-ordination.

This type of change in viewpoint strengthens the feeling and practice of non-violence.

The third aspect of non-violent training is- change in life style and an important aspect of this is change in luxurious living. We are worried and harrowed by the problem of pollution and it is our life-styles of comfort and luxury that causes this pollution. But we are not paying attention to this. The society we live in cannot now give up comforts but we must be careful that we do not exceed limits. If comforts become so excessive, flashiness and luxury continue to dominate our lives then the dream of non-violence will never be converted into reality. What is surprising is that those who vow by non-violence do not pay attention to limiting their desires. The increase in desires has seen the appearance of new offshoots of violence. Till we control our desires and respect the need for control in our life-style, the discussion on non-violence will never yield meaningful results.

Anuvrat or a small vow declares that restraint is life. If we keep a control life is possible and if we are unrestrained then not one individual but the entire creation comes under the domain of violence.

Dignity of labour should figure as another important aspect of life. Today people have a low opinion on labour, hard work and the reason is everyone seeks ease and leisure. I should rest but the fruit of someone else's labour should come to me. A false assumption has taken root and that is, those who labour are inferior and low and those who do not are important and consequential. This outlook has made us forget the importance of labour. But we forget a truth and that is that all the important people in the world were hardworking, labouring people. Thus commitment to labour and self-dependence must be the motto of everyone's life.

Man is greedy, seeks a lot. He wants to work a lot and make lots of money. This instinct leads to crime, which means to make money without working for it. This tendency has given a new dimension to crime.

Another reason that has given birth to crime and violence is the growing use of drugs and intoxicants. For non-violence to become a way of life our life style must be rid of sloth and laziness.

3.9.3 PREVALENT LIFE-STYLE

To change our prevalent life-style we must practice restraint, dependence and a sloth-free life. Anuvrat achar sanhita supports a change in life style according to its dictates. We must analyze those points in detail:

3.9.3.1 PRACTICAL NON-VIOLENCE OR NEGATION OF VIOLENCE

Modern thought considers struggle as the basis of life and on the other hand feels that possessing excessive aspirations is also a must. In other words struggle and unlimited aspirations are regarded as distinguishing features of life. The ancient tradition also considers violence and grabbing things as the basis of life.

The non-violent tradition insists on a life of non-violence, love, kindness, and friendship as the basis of life. Although violence is a part of life but to approve of it is another matter. It might be inevitable but it cannot be the base of life. At a physical plane violence might be necessary but violence cannot be supported.

The Jain traditions accepts four types of violence and they are- initial, resisting, avowed, and industrial. Violence that stems from agricultural work is the initial violence and from the point of living this violence might

be necessary. Violence that relates to survival, for security and for defence is the resistant violence. This too to some degree is acceptable and pardonable. Violence of aggression or motiveless violence is the avowed violence and has no justification and can never be accepted. Violence related to trade is called professional or industrial violence. Non-violent tradition advocates limiting violence which is necessary for social peace, development of life and also for security of existence. Unrestrained, wild violence is a departure towards greater violence and this is a threat to our culture. For the development of culture and to resist organized violence has led to the opposition of violence. Some political systems and religious platforms support violence at a reflective level and they believe that their viewpoint can be imposed on others as well. Non-violent life-style does not consider this necessary for a healthy society. Hence they support limiting violence which is like purification of means.

3.9.3.2 NON-INVASION

To invade is a tendency and this instinct rises due to fear, anger, greed and malice. Extension of comforts, insecurity regarding the future, and greed make a person aggressive. Sthanang Sutra gives four reasons that turn an individual into an assailant:

1. To gather undeserving pleasures
2. To protect deserving happiness
3. To gather undeserving luxuries
4. To protect the earned comforts.

Those who are instrumental in securing these aims become close and the others become opponents. This tendency of making friends and foes on this basis makes a person aggressor. Not to counter-attack is an ideal and in practice it is also correct that an individual and a a country vows not to invade or support those who attack. Such a policy will displace inequality and hatred with equality, co-operation and peace.

3.9.3.3 NON-PARTICIPATION IN DESTRUCTIVE ACTIVITIES

Destruction and terrorism are the burning problems of the present times. The individual resorts to terrorism for short time gains, to compel others to agree to his terms, to pressurize governments and he indulges in destructive activities which is destruction of national property, misuse of national resources and impedes progress. Today violent protests have rocked many countries. To participate in such activities is not only harmful for the society, the nation but also for the individual.

3.9.3.4 BELIEF IN HUMAN UNITY

Believing in human unity is believing in the equality of human existence. In terms of existence the entire universe is one and every substance is free. Unity in diversity is an affirmation of human unity. The irony is that man today is divided on the basis of religion, colour, caste, race, nationality. Where division rules, unity is fragmented and selfishness prevails and many problems surface not merely at the national level but also at the international level. Thus not only men but even other creatures should be considered equal and this is part of ethics. On the basis of equality all creatures of the universe are all equal. I exist in everyone and everyone exists in me- this manifestation reflects human unity. Divisions like caste, colour, race, and religion are artificial barriers and giving them importance means killing human values like love, harmony, trust and justice. Division is not a natural construct but a man-made construct. To consider somebody low and inferior on the basis of these divisions is like rating the self as low. To give importance only to the viewpoint of the self and to ignore the nation for selfish interests is turning away from truth. When one person can live happily in a family with diverse colours, interests, and habits then why cannot we live with others as well.

3.9.3. 5 RELIGIOUS TOLERANCE-

Religion is the eternal value of life. The process of knowing the truth or the self is religion. From this point of view religion is an indivisible consciousness and it is difficult to divide it. The question of tolerance is related to pluralism. If we look at religion in a very practical manner then certain differences like values of forgiveness, mercy, love, truth, asceticism and sympathy that emerge might show certain variations but there are no differences. The differences manifest in the communities not in the religions.

Every religion expresses the truth and if we look at it from a relative point of view then all religions speak of partial truths. To accept only one truth as the whole and to reject the truths represented by other religions becomes the cause of religious conflicts. A non-violent life style shows that from a relative point of view all religions express truth, so we must be tolerant towards all religions.

3.9.3.6 AUTHENTICATION IN BEHAVIOUR AND TRADE

Truth has two forms- spiritual and social. Spiritual truth is individual and no subjective individual indulges in untruthful behaviour. The absence of untruthful conduct is evidence. The social truth or reality insists that our conduct should be weighed by behavioural evidence and this is practical proof. There are three standards of the same:

1. Behavioural evidence does not consist of deceit.
2. The system does not interfere in behavioural evidence
3. It does not desire extra benefits.

3.9.3.7 DEVELOPMENT OF SELF-CONTROL-

The fundamental base of the materialistic culture is unrestraint. Many problems have arisen in the world due to lack of control. This tendency has made man comfort-loving and to maintain these comforts he makes new things which he uses without restraint. Hence all this means the abuse of or resources and also that the environment is under threat. It is this lack of control that has led man to manufacture arms and test it. Man has to put a stop t his desires otherwise the entire creation will be crushed by the gigantic strides of progress. If we do not raise the conscience of man appealing o his restraint and self-discipline then the cravings of his senses will increase everyday and after a point it would be difficult to satisfy those cravings. The consequence would be conflict and violence.

The non-violent life-style maintains that victory and defeat are not very important in the healthy tradition of voting. The important thing is to choose a person on the basis of evaluation of his ability and distinction. But certain weaknesses of the voter and the supplicant are some of the obstacles in this. The candidate stakes his honour and ego and this fear makes him resort to attempts to tempt, frighten and terrorize the voter and this voter succumbs to the pressure. Thus we must the fault lies in both the sides. If the process is not distorted then the qualified candidate comes into the limelight. After accepting the democratic tradition it is not fair to induge in unfair means and win the elections through temptation and other immoral means. Those who do so they murder their ideas and democracy, and death of ideas is the biggest defeat of the individual. Thus in a healthy democratic tradition such things like indulging in temptations and terrorizing the voter should not exist.

Every idea, system has value as long as it is utilitarian and serves a purpose. As soon as its utility is over its value also ceases and it becomes valueless. Carrying on with a tradition even after it becomes valueless is like carrying on with an improper custom. Change is the eternal truth of creation and every change is due to change in ideology and change in the nation. With change in ideas brings progress and every new progress sweeps away the values of the old. But problems arise when we do not accept those changes and cling to old traditions even when they are valueless. Such dead traditions are called improper customs.

Non-violent life-style believes that such improper customs should not be given refuge in our life. This not only harms the individual but also impedes the progress of the society. There should be a public opinion against such improper customs and for this education must be spread.

3.9.3.8 PROHIBITION OF ADDICTIVES OR AN ADDICTION FREE WORLD

Addiction to drugs is a world-wide phenomenon and a cause for concern for the entire world. In the modern times the youth are turning to drugs scared by the problems of life. This is a matter of anxiety. Opium. Heroin, hemp are drugs that are not beyond the reach of the commoner. After consuming these drugs man becomes an addict for life and then he has to accede to the legitimate and illegitimate demands of the peddler and the individual is driven towards crimes.

Non-violent life-style believes that governments encourage the consumption of drugs because of the huge

economic gains that they make but the government should not pay attention to gains but o the moral degeneration. Although consumption is an individual matter but it affects the whole society. It is the root cause for the moral decline of the society and also for the rape cases and such incidents because a drug addict has no conscience and he becomes brutal. We must ponder on the following points to escape the ill-effects:

1. People must be made aware of its ill effects
2. There must be an effort to mobilize public opinion against drugs.
3. Education, especially health education must be spread.
4. The head of the family or the other members of the family must encourage each other to stay away from drugs.
5. Law can also be an enforcing agency. Gandhiji had said that if addiction helps in the spread of education then it is better to be uneducated. Thus government ban is necessary.

3.9.3.9 DEVELOPING EVIRONMENTAL CONSCIOUSNESS

Life is relative. Everything in the creation- from static to dynamic substance affects each other and are affected by each other. The earth, wind, water and the vegetable life are the fundamental elements and when they remain so they maintain a balance of creation. And this balance is precarious so it has to be maintained. The excessive mining, tampering with the natural order, nuclear testing etc pollute the environment hence the ozone layer is affected and other problems like the fertility of the land, nuclear cold war, global warming, extinction of many species of birds and animals have cropped up.

The tale of human civilization is the tale of breaking the laws of nature. Ever since the civilizations of Sumeria, Egypt and Indus have flourished a war against nature is going on. The industrial revolution proved man's victory over nature. Without understanding the intricacies of environment man for his selfish interests has been interfering with nature and its consequences are there for us to see.

According to the non-violent life-style the main reason for disturbing the balance is unrestraint. Man expanded his aspirations and for this he indulged in excessive mining, excessive use of water, industrialization, deforestation, hunting etc and caused his own decline. Environmental balance is desirable and for this restraint is necessary. Restraint can save the environment and man's survival and the survival of other creatures depends on this. For developing a consciousness we must take t practical training. A change of heart or change in perspective is not enough. They can have a permanent impact only when corresponding arrangements are also made. Thus internal transformation and organizational transformation is necessary. There are three aspects of arrangements are- economic, social, and political arrangements. We must consider the changes in these three fields.

3.9.4 ARRANGEMENT CHANGE

3.9.4.1 ECONOMIC CHANGE

Acharya Mahapragya says in the context of non-violence- that money in its very nature encompasses violence. Hence economics and the economic system cannot be made non-violence but the crimes like cruel violence, exploitation and luxury ensuing from it can be prevented. Progress in the present context has come to mean materialism and consumerism. We do not consume driven by necessity but we consume for the sake of it and this has given rise to an artificial culture. Thus our consumption should be based on our needs and necessity. This will on the one hand solve the problem of a maddening development but on the other will reduce caste discrimination and also control the senseless use of nature. The substitute to a mere assumption of progress as materialistic system is a non-violent economic reconstruction. This reconstruction involves purification of means, limiting personal ownership, limiting consumption, distribution of wealth, and stopping the import and production of luxury items, which must be honestly both by the individual and the government. In the non-violent economic pattern it is worth ruminating on the things that must be produced and those that should be banned. The primary human needs are food, water, cloth, house and education. In a non-violent economic pattern only things that are fundamental are allowed to be manufactured and others like addictives and alcohol, arms and ammunitions and cosmetic items and other items of luxury are forbidden. When a major part of the population is deprived of the basic amenities it is criminal to think of producing items of luxury.

3.9.4.2 SOCIAL PATTERN

Our social life involves violence but it does not make life meaningful. Violence does not define life. A French writer once wrote, "living is killing" to which an Indian writer responded, "living is killing is a fact of life." We must accept this fact and also accept that "killing the least is living the least", a motto that best exemplifies the meaning and purpose and the law and fulfillment of life.

Kaka Kalelkar writes if we accept that conflict, opposition, hostility between classes, clans as permanent nature and try to find some order in it is one type and to prevent struggle and with co-operation establish love and closeness through sacrifice is another method, the method of non-violence.

To run and endorse a society that runs itself on discriminations between the high and low, rich and poor, master servant, ruler and the ruled, refined and the crude as natural and necessary, is violence and unsocial. Instead to eliminate the differences and promote equality, closeness, love and respect and make relations proper and make such efforts will include non-violence in the social pattern.

Apart from domestic violence many other kinds of violence prevails in the society. Certain kinds of violence must be eliminated like aggressive violence, killing the innocent, foeticide, caste hostility, untouchability etc. And newspapers, other means of media must be banned that glorify such violence. Similarly hunting for pleasure, making animals fight, killing them, consuming their meat and all such examples of hatred and cruelty and the social prestige that is associated with it must be put an end. Such deeds and also sparing the lives of animals is like endorsing non-violence.

In the new social restructuring it is necessary to support an alternate therapy which treats diseases through ayurveda, yoga, pranayam, meditation etc. Kaka Kalekar writes to slaughter, hit or burn animals in the laboratories to sort out the mystery of creation is similar to the torture, hitting starving methods that the police resort to solve a conspiracy. A non-violent pattern will give up such practices and invent new yoga patterns which will help to study and experiment the habits and temperaments of animals and plant life.

3.9.4.3 POLITICAL SYSTEM:

Talking about the non-violent pattern, Acharya Mahapragya, a political system based on non-violence must be such that does not harm the liberty of the individual, where the freedom of the individual is not mechanical and it is evaluated. An individual is related to the nation and his liberty is self-regulated and continuous. Such individual liberty protects the individual distinctions and that is a necessary condition for the prosperity of the nation.

Politics does not mean the prevention of violence, maintenance of law and security. A good political system aims at the benefits of the individual and human welfare that is ensuring a complete legal system. Acharya Vinoba says, that those who believe in non-violence should divert their energies in public welfare or they must make efforts to replace politics with public welfare programmes. We hear of the spiritualization of religion. This term was first used by Gopal Krishna Gokhale and Gandhi also spoke about this again and again. It is not that this was the first time. Many attempts like this have been made in history. Many of us believe that a point must come in social development when we do not have to resort to punishment as the means to run the administration. Even the Communists support this purpose though their means might be different. There are some people who subscribe to the belief that punishment is the only way to run the administration. The power of authority and punishment might be necessary but a non-violent system considers punishment and authority as minimal and places greater importance to service.

In the non-violent political system besides analysis and training we must be conscious of the following changes and training.

Party politics is one of the main reasons of political violence and it gives birth to partiality and bias and prejudice. In the political system non-violence must be the ideal. Non-violence must be integral to the system, woven into it. A system should be developed that will ensure food, cloth, and shelter to everyone. And violence should not be encouraged.

Our administration must be bilateral and ascending. From the village below, the panchayat rule should be developed and at the top of the rung the central government must implement larger policies. The politicians must be given political training and the training for non-violence is necessary. In our present political system the concept of political training does not exist. Thus virtue and qualification is replaced by ability in our political system. In a democratic system it is necessary that we adopt a non-violent life style.

In the present electoral system casteism and communal violence and to make it non-violent limiting arms and welfare policies must be followed. For a non-violent politics power should be decentralized so that the ruler does not become a tyrant and so that one person does not dominate the administration.

For a change in the system organizational training is also necessary so that research, planning, preparing for a work, propaganda, initiation, and leadership and other aspects should be trained.

A supreme parliament must be made so that a decisive and directional society is constructed. Such a parliament should consist of scientist, philosopher, journalist and a religious person and such detached and impartial. Their directions will be more impressive than policies and this will help in the construction of a non-violent system.

QUESTIONS

OBJECTIVE

1. Name some reactionary feelings that can be called passions.
2. Give an example that exemplifies the principle of co-existence
3. Which practice will be useful to control addiction
4. Which practices are useful for emotional, physical and mental training
5. Is non-violent training an individual pattern of training or a collective one
6. What factors make a person violent?
7. What is the format of detached thinking?

SHORT TYPE

1. Refer to the points that prove the value of non-violence from philosophical point of view
2. Comment on the refinement of human relations
3. Refer to the points of non-violent training against philosophical background
4. Refer to the points of physical training
5. Clarify the connection between attraction and violence
6. Refer to the different dimensions of non-violent training.
7. Is it necessary to establish non-violence for change in the system?
8. What is the connection between food and non-violence?

ESSAY TYPE

1. What is the need for non-violent training? Discuss the theoretical aspect of non-violence.
2. Discuss the practical aspect of non-violent training
3. Analyse the points of non-violent training and also discuss if it is a viable possibility.
4. Give your views on change of heart in the training for non-violence.
5. Discuss in detail the concept of change in life-style.

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CHAPTER-4
CONSTRUCTION OF A NON-VIOLENT PERSONALITY

4.0.0 OBJECTIVE

The chapter aims at imparting the following things to the student:

1. To understand the real nature of personality.

2. To understand the Indian perspective towards personality

3. To broadly differentiate between the Indian perspective and the psychological outlook regarding personality.

4. To explicate the different opinions on non-violent personality

5. The impact of hormones in the construction of a non-violent personality.

6. To know why vegetarianism and chastity are necessary for non-violent personality.

7. To know how the family can help in the making of a non-violent personality.

8. To know the main elements for the construction of a non-violent personality

9. To explicate the role of society in the construction of a non-violent personality

10 To obtain the skill to construct a non-violent personality not only in the self but also in others

To know how we can construct a non-violent personality and what is its nature, we must know analyze three things and they are- what is non-violence? Who can be called non-violent? And also what personality means? For matters of ease let us first understand the meaning of personality.

We will try to look at the question of personality from two angles- first the Indian perspective and the second, the western or psychological perspective.

4.1.0 INTRODUCTION

Dear students,

In unit-1 we studied in detail the format of non-violence in various religious traditions, the conduct of non-violence and the basis and form of non-violence under the principle and training of non-violence. In the present chapter we will discuss the construction of a non-violent personality.

When we talk of an integrated personality then the concept of non-violence is inclusive in it because a complete personality can never be violent and there can be no trace of deceit in it. The definitions of a conscious, alert personality of Acharya Arvind, the virtuous or mature or the calm and composed personality that **Geeta** discusses or the spiritual scientific personality, all talk of a non-violent personality. Personality is an external attribute that the society uses as a construct to define a role. But when we talk of a non-violent personality it is not an external display but an inner virtue, which is visible externally as well as internally. Even a fleeting thought of committing violence, getting it done or supporting it, comes under the purview of violence. Non-violent personality endorses self-scrutiny and not evaluation of the world.

4.2.0 INDIAN PERSPECTIVE

In this chapter to understand the Indian perspective we choose two grounds, first religious scripture and secondly the speech of spiritual leaders.

According to the Indian perspective the spirit is part of a universal soul. **The Upanishads** refer to the divine qualities of the individual. According to the Indian philosophy when a person is born his spiritual power is also born into his inner self. This spiritual power is called soul. On the basis of this fact every man includes the Brahma **Chhandogyupanishad** 6th 8-7 says oh white principle you are the one..

In **Vivek Churamani** verse 470 it is said that there is no being, only Brahma, the entire universe is Brahma.

Rig Veda refers to the term "purush" translated as the being, the male principle is actually used for a being that is part of Brahma. The **Purush Sukta** of **Rig Veda** uses the term to mean very extensive and serious. It also says that everything is comprehended in that term and the past, the present and the future relates to him.

Maharishi Arvind has referred to a complete, whole personality as psychic purush. According to the mother superior of Arvind ashram, "the meaning of personality is a type of expression, which is different in every person and the psychic purush is one aspect among innumerable aspects of the emotional consciousness-which has grown in you. But the differences between the individual consciousness and the universal consciousness are in the different parts of your instinct not in the consciousness of the psychic being. There you are to know that the distinct form of your expression is your personality but you are also aware that that your expression is an external expression, part of an indivisible universal consciousness.

Shri Arvind has adopted the pathway approach in determining the personality because the **Upanishads** have described the soul in five forms- 1.physical science 2] biological step 3] psychological stair 4] spiritual step 5] psychic step. Shri Arvind believes that as a result of the psychic consciousness the entire personality can be developed. [the lesson in keeping with the original subject does not describe the above-mentioned steps here] According to Swami Vivekanand, "the forces present in man are spent in the protection of his body. The rest of the energy is spent in impressing others the whole day and night. Our body, our characteristics, intelligence and spirituality- constantly impress others. The way we impress others we also get impressed by others. The power that impresses others is personality. **Geeta** determines the complete being on the basis of the three characteristics-ascetic, the quality of being a king and the characteristic of ignorance, darkness, malice etc. It is important to know that these characteristics affect human behaviour. The reality is that these three characteristics are the basis that determines human nature. But these three characteristics are not uniformly distributed in anyone. While some are ascetic in temperament, others are regal while still others are ignorant. Thus the emotional variation of the three characteristics determines the maturity level in the individual.

For a mature personality the individual, according to **Geeta**, must be beyond the gunas or characteristics that is supreme. The following characteristics are seen in a mature, supreme person and they are listed below:

1. He is composed in happiness and sorrow
2. He values the clay and the gold in equal terms.
3. He rates dear and the disliked substances and creatures in the same way.
4. He remains the same in praise and censure
5. He remains the same in honour and humiliation
6. He maintains the same attitude towards friend and foe
7. He fulfills all his duties and rises above the present and the now.

The mature personality according to Geeta must have the same features that a calm personality has. In fact for a mature personality a composed nature is necessary. In the 55 out of the 72 verses of the second chapter in **Geeta** the features of a calm and composed intelligence is described and the same features can apply to the mature personality. According to **Geeta**, the qualities essential in a composed person are the following-

1. A calm and composed person abandons all desires
2. He rises above the emotions of malice, hostility, fear, anger and such passions.
3. He maintains the same composure on receiving auspicious and inauspicious things.
4. He detaches his senses from various objects the way a turtle folds his limbs.

Thus what **Geeta** cites as the markers of calm and composed person applies to a mature individual as well. And if we define in the context of **Geeta** then we can say that a mature personality is one that remains unaffected by sorrow and joy. He is always calm and collected. So what **Geeta** quotes as the marker of a calm person applies to a mature personality and for a non-violent personality.

Acharya Mahapragya in the context of personality says that every individual has his own individual traits and these are not taken from the world around him but they are very exclusive and individual. The Acharya further says that the body is individual's and not that of the society. It has its own confines but it is definitely individual. Similarly thinking is individual, feeling and action are also individual. Tolerance, humility are some of the extraordinary virtues of an individual. Thus personality is a mixture of the features and the amazing virtues that an individual has.

Acharya Mahapragya defines the personality in another fashion. He says that conduct is another feature of personality. The peculiarities of an individual are reflected in the behaviour, it is expressed through his conduct. The virtues are inherent but they are expressed through behaviour and it is this factor that binds the society. Society simply creates a picture and conduct lends it the wall. How does the body behave? What is the conduct of speech, thought or feeling? The personality is valuated on these standards. What else is society? It is the result of conduct-the behaviour of one towards the other, towards everyone and this builds a nature of the society. If we confine ourselves to ourselves and not interact with others, then it is not make a society. Conduct is an outward expression, peculiarities remain inward. Acharya Mahapragya insists on the construction of a spiritual- scientific personality.

We have so far read about the Indian perspective on personality and this too a great extent is a spiritual outlook wrapped in a philosophical cloak. In the Indian definition of personality in an extensive or partial way the consciousness of spirit and duty are covered.

4.3.0 WESTERN AND PSYCHOLOGICAL OUTLOOK

In this lesson we are limiting the western conception of personality to western psychologists hence it is totally a psychological point of view. In philosophy the personality is equated to being. A psychological conception of personality is not limited to a definition of the external appearance or the inner qualities but it combines both. The common perception of personality is generally limited to the external appearance but personality is not a static concept but a dynamic concept that changes with the changing environment and this is reflected in the conduct, thought, behavior, actions, manner of speech.

Let us first understand the literal meaning of the term. The word has evolved from the Latin word 'persona' which was a mask and the special dress worn during the performance of a play.

If we look at the term from a general point off view then personality refers to the all round development. The philosophical point conceives of it from an ideal angle. We can even say that personality is another form of self-knowledge. It is the symbol of wholeness." Dr. Ramnath Sharma in general psychology defines personality from a sociological angle and says that it is a combination of the qualities in the social sphere. From a psychoanalytical point of view personality is the combination of 'id' and 'ego' and 'super ego' and psychological point of view defines it as a combination of family traditions and the environment. According to Prince Martin, "personality is the community of inherent and acquired traits, original instincts, emotions and desires.

Some definitions of personality are given below:

1. According to Vadev- personality is the entire mental organization, which can happen at any stage of his development.

2. According to Narayan- "personality although is the collection of every aspect of a person, some aspects more than others give him peculiarities."

The definition given by Oulpot is a commonly accepted one-"personality refers to those physical and mental instincts, on the basis of which the individual coordinates with his environment."

We will try to understand the concepts of violence and non-violence. The latter as the term specifies not to indulge in violence and where there is no violence a condition of non violence exists. Those who do not indulge in violence are non-violent but this is not possible so we will try to understand from the following point of view. Jain religion pays attention to subtle violence and from that angle nobody is non-violent. Lord Mahavira defines violence in two forms and he says there are two types- meaningful violence and meaningless violence. That which is extremely necessary is meaningful violence and that which is committed for pleasure and comfort is meaningless violence. He prescribes negation of every kind of violence for the ascetics and he tells the householder not to indulge in meaningless violence.

Mahatma Gandhi says that non-violence is not passive action or non-action but a courageous action. It is also an extensive form of love.

People generally perceive non-violence as cowardice but Gandhi says that non-violence and cowardice are mutually contradictory. Cowardice is worse than violence. Cowardice involves fear whereas non-violence is fearlessness.

Gandhi however absolved the violence committed in special circumstances to lessen the misery and sorrow of others and we can quote the instance of mercy killing done for the sake of ridding the sufferer from misery. Similarly another example is that of Seth Ambalal who got fifty nine dogs killed because they were bitten by a mad dog so that they in turn do not kill other dogs. This incident was pronounced non-violent by Gandhi.

Acharya Shri Mahapragyaji has divided violence into three-

1. Exploitation, depriving others of their rights, seizing the property of others is aggressive violence.
2. The violence committed to save oneself from the above-mentioned violence is defensive violence.
3. The violence committed to carry on living will be called the violence for living.

He says that for a non-violent society and for a non-violent person abstinence from aggressive, unnecessary violence, from exploitation and trespassing is necessary and to limit defensive violence and also reduce as far as possible violence for living. Hence the person who either for living or for a healthy social structure minimizes violence is called non-violent.

4.4.0 FACTORS THAT AID THE CONSTRUCTION OF A NON-VIOLENT PERSONALITY

4.4.1 TRUTH- Truth is the main factor that determines a non-violent personality. The realization of the universal truth is possible only through self restraint and self purification. By truth we mean that the conduct, speech, and action are truthful. Truth is omnipresent and eternal. Untruthful actions always end in disaster and destruction and truth always is triumphant, auspicious, and beneficial. Thus a non-violent person must adopt truth in his ways, develop it and also inspire others to do the same. We can follow truth only if the soul is purified and retrained. Hence we must impart education for self-purification and self-restraint.

4.4.2 NON-VIOLENCE- Non-violence is the life and support for a non-violent personality. Complete non-violence lends a non-violent personality to the individual whereas a partial adherence to non-violence creates a strong desire for non-violence in the individual. Non-violence does not exclude bodily violence but it also refers to exclusion in terms of speech, flushing it out of the mind. Some forms of violence like revenge, untruth, cruelty, anger, hoarding, social-economic exploitation obstruct the growth of the feeling of non-violence, thus such things should be totally drained out. Non-violence is the realization of truth and a way of preserving it. The person who integrates non-violence into his system becomes stronger spiritually. Non-violence is the most successful means of manifesting our inherent virtues.

4.4.3 CHASTITY- Non-violence is the means of being truthful. It is the best way of giving in to suffering and selflessness. For this it is necessary to purify the self mentally and physically. It is necessary to observe chastity to be non-violent. A dissolute person wastes his life in violence, exploitation, and tension while the chaste is usually respectful towards others, a believer in god, pure at heart who attempts to eliminate the evils around him. The chaste is in touch with the cosmic soul, the Brahma. Chastity is an ideological break that teaches restraint, detachment, purity and other such restraining and disciplining values.

Chastity is one of the greatest values that Indian value system has made to the world. Although the other religious traditions of the world have also thought over it, the kind of reflection and space given to it in Indian philosophical traditions is missing in others. The term has a very extensive meaning but broadly speaking it refers to routine or way of life that resembles Brahma's. If we accept this definition to schedule one's life in the quest for Brahma is chastity. Brahma can also be interpreted to mean imagination, that is to dedicate life for a worthy cause so that life becomes restrained and ascetic. This worthy motive is like attaining Brahma.

4.4.4 DISTASTE- To strengthen a non-violent personality it is necessary to control the taste buds. An unrestrained tongue or taste bud not only causes bodily harm but also distorts the mental framework. This is possible only when we have control over the body, the senses. Restraint takes one closer to distaste and for this one must practice chastity. Food must be eaten to keep the body functioning and for health and not for taste. So by distaste is meant a food that improves on the virtuous qualities and that digests easily.

4.4.5 TOLERANCE- To be tolerant is a distinguishing quality of the body. To be able to tolerate pain makes a person non-violent. A tolerant person bears with every affliction and suffering with calm and composure. By being truthful and tolerating pain the individual can become non-violent in the true sense. It is the pinnacle of individual development which begets many supporting qualities like devotion, love, mercy etc.

4.4.6 VERIFICATION- A non-violent personality becomes more impressive when it develops the ability of verification or the quality of proving or authenticating the truth. By getting to the bottom of a fact and giving it a verifiable ground takes the fact to the plane of truth. An authentication of any incident makes it true.

4.4.7 DETACHMENT- A detached person abstains from hoarding or gathering. We must keep only to the extent we need things. By keeping more than we need we aggravate the differences between the rich and the poor. To develop a non-violent personality detachment is a necessary attribute meaning to spend only what we need and to abstain from hoarding is detachment. It is a form of sacrifice where the dependence on material things is minimal. A detached person believes in abstaining from collecting personal wealth.

4.4.8 SIMPLICITY- A simple life provides high values to the individual. The lesser the flash and display the purer the mind and soul. The simplicity of the body and the external appearance denotes the purity of the soul. Gandhi in his life stressed on a simple life. He gave up comfort and wore a loin cloth and abstained from the use of such things that could have driven him to a materialistic living. And that is how he integrated a non-violent personality in him and came to become a great devotee of non-violence. It is true that the simpler our living is the closer we will be to non-violence.

4.4.9 NON-STEALING We can consider simplicity as the means to develop non-stealing in our lives. The simpler life is, and the greater the detachment from material things the more the person will abstain from theft, selfishness. Taking things without permission is decidedly wrong but it is also not correct to take something that we do not need. Similarly we should also avoid stealing thoughts and ideas from others.

4.4.10 PHYSICAL LABOUR- We can develop the virtue of non-violence only when we establish the dignity of labour in our lives. Physical labour eliminates the physical weakness of the person and makes him non-violent. Those who labour can pratice non-stealing. It liberates the society from exploitation and class distinctions. Thus to build a non-violent personality we must give importance to physical labour.

4.4.11 VEGETARIANISM- Before we speak on this it is necessary to say that we will find many in our lives who despite their professed vegetarianism indulge in cruel and merciless exploitation. And there are many non-vegetarians who are very disciplined, kind and ready to serve others. Still to build a non-violent personality it is necessary to be a vegetarian. It does not befit us that we kill animals for food because we are the only creatures who have discerning powers. When we are so learned and when we are so kind and merciful towards our children it is strange that we are ready to slaughter animals. Love, mercy and kindness should not be confined to any limits rather it should extend to the entire living world. Thus vegetarianism is a desirable trait.

4.5.0 CONSTRUCTION OF A NON-VIOLENT PERSONALITY

It is possible to build a non-violent personality only when we make internal and external changes in us. A single transformation will not do to make a non-violent personality because the germs of violence and non-violence exist in us. It is also true that neither of the seeds die. If one grows then the other becomes extinct or dormant. Another tree cannot grow in the shades of a huge tree because adequate amount of water, sunlight and air will not be available for the other to grow. The same thing applies here. We must let the sapling of non-violence grow into a huge tree so that the tree of violence does not get the required conditions to grow and for this we must take care of the external conditions and transform them. Thus we must work in these areas to build a non-violent personality.

4.5.1 CHEMICAL CHANGES

The organization and the temperament of an individual are affected by the hormones secreted by the intestinal glands. The hormones secreted by the pituitary controls the hormones of other glands. If there is a lowering of the hormonal secretion at the pituitary then the person becomes free of anxiety.

When the thyroid becomes hyper active it lets out icdine which in turn increases the heartbeats and palpitation and the individual experiences excitement and restlessness and this is a cause for a violent turn in the temperament.

It is also known that when a person is extremely angry or scared or frightened this gland does not function. Thus it is necessary that this gland should have a balanced secretion so that the health and the temperament of the individual are under control and he is happy and joyous. The hormones secreted by the adrenalin glands prepare the individual for struggle and this is done by chemicals called epinephrine and knor epinephrine. The sexual changes in a man or a woman are determined by gonads but its imbalance can lead to excesses like extreme sexual urges which can prompt a person to commit mistakes. The other glands also affect the habit of a person in some way or the other. An imbalance in the above-mentioned secretions can determine the nature of an individual and make him violent hence for the construction of a non-violent personality it is necessary that the secretion should be balanced. This balance can be obtained in two ways- one through the advice of a physician, which is an artificial way and the second through meditation. The second medium is more worthy because this does not involve the risk of any side effects and also there is no expense involved and it is easy and natural and its impact is permanent. The consciousness centered meditation in preksha meditation and the observation and meditation can balance the hormones. Hence through these experiments we can construct a non-violent personality.

4.5.2 THE ROLE OF FAMILY IN THE CONSTRUCTION OF A NON-VIOLENT PERSONALITY

A man is connected to the society from his birth and as long as he lives the social conditions and the people he lives with have an impact on him. Society also, to a great extent, determines the violent and non-violent nature of the individual. If a person turns violent it is definite that he has been humiliated and oppressed by the social set-up in which he lives. His situation in his society, and in his workplace determines the violent or non-violent turns in his personality. If he is respected in his social set-up and his work ability is praised and his behaviour is well-documented in front of others, then he will definitely take his community ahead. In truth a community that

consists of the family unit, neighbours etc. can make a person violent or non-violent. Nobody is inherently violent or non-violent. When a person lives and grows with his parents, grand parents, elder siblings and younger ones he makes his life worthy and meaningful. If the family environment is one of love and harmony, of co-existence then these virtues grow in the child naturally. In the joint families the grand parents teach inspiring and motivating things to the children and make their personality impressive. In families where the grandparents also live the young kids are in close proximity to them. Hence it is the duty of grandparents to instill values in the kids and direct them, and the children who grow in joint families in the company of their grandparents are more civilized and cultivated compared to those who grow in nuclear families. The role of grandparents in joint families become important because they can make a child non-violent and impressive by responding to their curiosities, and teaching them lessons of love, brotherhood, and co-operation.

In the present day world the joint families are breaking up, and nuclear families are prevalent and such families consist of parents and a single kid or there might be additions like an elder brother or sister or younger ones. The child grows up with these people hence the responsibility of the parents increase. Their neglect can mislead the child. If the parents are not able to give the required attention to the child because of the busy work schedules of the parents or over-work the child feels neglected and inferior. On the other hand the love and affection of the parents, the time they devote to the kids, the aspirations associated to the kids help to make them worthy and good. But if the parents are working then they can devote the remaining time and participate in the activities of the kids and give them a healthy environment. Parents and the elder siblings are the ideals for the child so it is their responsibility that they do not let the child be aware of mutual discord if there is any. If there are any differences then those should be sorted out quickly in mutual agreement. The environment of the house makes an impression on the minds of the kids hence it is the mother's love, the father's conduct, the support of the elder brother r sister and the respect of the younger ones that shape the personality of the child and make him/her non-violent. Thus the family is the first step in the construction of a non-violent personality. When the base of the personality is strong then the way ahead is easy. The child imbibes the influences of the family as well as the environment around him. If the environment around him is that of co-operation and brotherhood then the child naturally imbibes that. In the construction of the personality where the family is the base, the society plays an important role in the refining and developing the same. The bitter relations in the society create tension and hostility while cordial relations show the profundity of their love. Mutual co-operation, the instinct of mutual cordiality, benevolence, kindness, tolerance and such exalted values help in constructing a healthy, non-violent personality. Since the individual lives in a social environment the role of the society is very prominent in shaping his personality.

4.5.3 THE CONTRIBUTION OF EDUCATION IN THE CONSTRUCTION OF A NON-VIOLENT PERSONALITY

Education can make a valuable contribution in the construction of a non-violent personality. The basic aim of education is to give a right direction to the future makers of society. The influence of education in the progress of the society is permanent and far-reaching. It develops a creative outlook in the individual. The individual can be wakened to the cause of non-violence through public rallies and prompting people to resist evil through non-violence. Education should not mean imparting bookish knowledge rather it should be able to develop the entire personality of the individual. At the primary level the children are at an impressionable age and what the teacher teaches at this stage reaches deep. The environment in the educational institutions shapes the personality in a positive or negative way. At the primary level such teachers should be engaged to teach kids who can connect emotionally to the child and teach them. The beatings received by the child at this stage can actually drive him towards a violent bent of mind and such children for lack of affection become criminals. Hence if the teachers wish to develop the personality of the student they must inspire them to become like them. They must encourage their good deeds and make them understand if they falter or stray and this can give a right direction to the kid. The teacher must quote examples that teach the kids value and emphasize on practical incidents rather than bookish learning and provide a direction to the kids. As the child grows, so does the responsibility of the teacher. The role of the teacher is of paramount importance as he must understand his pupil, observe his

behaviour, give him the right direction, and encourage him. And the teacher should teach not through the rod or by scolding but by telling him many useful things. And the teacher's responsibility increases when the student reaches the college because this is a very sensitive and delicate phase. And at this phase even a subtle neglect can stray the student. After the primary level this is another stage when the student really needs the supervision and guidance of the teacher. And if the student is not guided well he can become aggressive. And here it is the duty of the teacher that he must be a friend to the student and not simply be his teacher. The latter must understand their problems and not neglect them but attend to them and support them. Apart from the teacher's active participation it is also desirable that the syllabus must be well-thought and planned. It should be such that it incorporates moral, social and spiritual values and helps develop the student and for this the biographies and life-sketches of great and inspiring people and such educating incidents should be included and the syllabus should be oriented. The course content should not stress on theoretical but also on practical learning because the latter has a greater impact on the growing mind. An education that helps construct a better society, makes the learner self-sufficient, restores the dignity of labour is desirable. Education must be such that it quenches the curiosities of the student and helps to develop the personality of the student.

4.5.4 CONSTRUCTION OF AN ECONOMIC AND NON-VIOLENT PERSONALITY

The economic condition also determines the construction of a non-violent personality. Our economic life is dependent on the desires, necessity, consumption and exploitation. As long as the desires are unlimited and the necessities are mammoth and the lust to possess things persists, exploitation will prevail. Hence it is necessary to stress that desires and needs be circumcised. And the desire of possession must be justifiable, and instead of accumulating beyond necessity it is better that the same should be utilized for the upliftment of the poor. And the money earned should be done in a legitimate manner without exploiting others. So the economic condition is as vital as the social condition in the development of the individual's personality. Collective participation in economic growth, lack of competition, instinct of balance and progress without the burden of exploitation curbs crimes and helps the personality to grow. The instinct to give, at the individual level contributes to the overall economic growth but the tendency to hoard only creates gap between the rich and the poor.

When the poor gets poorer and the rich becomes richer, violent tendencies erupt in the deprived and when they are denied the benefits of labour they tend to become aggressive. Hence the rich should cultivate the instinct of giving away readily. After fulfilling their own needs they must take care to cater to the basic necessities of the poor so that the violent tendencies in the latter are curbed. The poor and the deprived are compelled to resort to violence hence their needs should be attended to. The government organizations can also help in this. The non-government organizations can help the poor in the maximum possible way because these organizations are basically constituted to help the poor in the rural pockets hence they must fulfill their responsibility seriously and they must spend their time among the poor in the rural area solving the problems of the rural and they must have welfare programs like literacy for the illiterate, women development, treating the sick etc. They can work towards elimination of evils and public awakening through street plays, songs, music, stories, pictures and exhibition etc. If the poor are properly educated they can be encouraged towards a life of non-violence. In this along with the educational institutions the non-government organizations can also play an active role and give beacon calls for awakening by reaching out to the poor in the rural areas.

4.5.5 THE ROLE OF EMINENT CITIZENS IN THE CONSTRUCTION OF A NON-VIOLENT PERSONALITY

In every sphere there are prominent people whose conduct is worth emulation. In the political field those who establish the ideals of peace, co-operation, love etc, and those social reformers who strive to eliminate the evils of society, those who stress on making a society free of exploitation, those who direct the economic trends, writers who through their writings spread good thoughts in the society- are people whose thoughts we must embrace. The conduct and bearing of such people can change the lives of others. Our country inhabits people from different religions, communities and every religion has its own luminaries and prophets. Hinduism has Lord Rama, Krishna, Jainism has Lord Mahavira, Buddhism has Buddha, Christianity has Jesus Christ and Islam has Prophet Mohammad and such great souls whose life and teaching can inspire people to lead a more meaningful existence.

4.5.6 CONSTRUCTION OF A NON-VIOLENT PERSONALITY AND POLITICS

The political environment is also an important reason in the construction of a non-violent personality. Politics is one area of life that encourages the seeds of violence to germinate as violence, corruption, tension and conflict and these grow and spread in politics. Political struggle leads to conflict in society. The issue in a conflict sometimes might be communal, or caste, or regional and when these issues get blended with social orthodoxies and economic evils then the struggle assumes a terrible direction. The struggle and tension ensuing from a disturbing political scenario can be sorted out at the political level. The behaviour and conduct of the politician is closely observed and people follow him. If the government is corrupt the people will also indulge in corruption and when the commoner embraces corruption and violence as a way of life then the order will collapse. So to prevent the country from falling into a pit of disorder it is necessary to impart the right kind of education to the people and this can happen only when the politicians behave correctly. They should try to eliminate corruption which is the root of all evil and the cause of violence. The ministers and the leaders must neither indulge in corruption nor let others do so. Those who do so must be severely punished. Corruption cannot be uprooted through non-violence rather it must be done through punishment. If the politician is committed to eliminating violence and insists on correct behaviour then the political situation can improve. The politicians are the policy makers, the ideals that one can emulate hence they must lead by example and so lead a good life. The image people carry of politicians is that of selfish and self-centered. When the elections are round the corner they woo and please the voters but once they win the elections they are never seen and neither do they fulfill the promises they made to the voter. The personality of the politician is an esteemed one hence these people must bear this in mind and fulfill their responsibilities. They must do people's bidding, awaken a feeling of commitment towards the country, end conflicts and struggles, guide people well. In order to maintain law and peace every citizen must be given training in political non-violence. People are the pillars of democracy and if people begin to follow the principles of non-violence in their lives then all the weaknesses of the political system of its own will get eliminated. The people should have various characteristics like cordiality, equality, moral responsibility, pluralism and relativity so that their personality can integrate non-violence in it.

QUESTIONS

1. ESSAY TYPE
1. Describe the main elements of non-violent personality.
2. What is the role of family and society in the construction of non-violent personality. Explain in detail.
3. How can economics and politics contribute in the making of a non-violent personality. Write in detail.
4. Explain the term personality and also discuss how Acharya Mahapragya, Mahatma Gandhi and Maharishi Arvind describe the term.

2. SHORT TYPE
1. Why is chastity necessary for non-violent personality?
2. What is the role of detachment in the making of non-violent personality?
3. Explain the term personality from the Indian point of view
4. Discuss the views of Maharishi Arvind on an awakened person.
5. According to Geeta is the supreme person violent or non-violent? Explain

3. OBJECTIVE TYPE
1. Which scripture bears this sentence, 'you are the —————————.
2. Does Rig Veda consider the being, the male principle as extensive and serious?
3. What is the term used by Maharishi Arvind for a complete personality?
4. Do a mature personality and a calm personality share the same markers?
5. Which great man has coined the term 'spiritual-scientific personality'?

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CHAPTER-5
ADDICTION- DEFINITION, NATURE AND TYPES

5.0.0 OBJECTIVES

After going through this chapter you will know the following things-
-The prevalence of intoxication in ancient time
-The false assumptions and myths about drinks
-The meaning of addiction, definitions, symptoms and nature
-Types of addiction

CONTEXT

Modern age is the age of science. With science, technological and industrial development has also taken giant strides. The individual is now face to face with comforts and luxuries but these developments were not accompanied by mental peace. With the material progress came mental stress, anxiety, and frustrations and such problems. And these problems in turn gave birth to more problems like criminal tendencies that accentuated so rapidly. And violence, cruelty, terrorism are breeding everyday. The problem of addiction is also one of them, which is related to the other problems and this problem is not confined to an individual or place but is universal in its

scope and nature. Schools, colleges, and places of learning have become its epicenter. This is a challenge before the educational system, which probably also has the solution to it. Also it is expected that the education system should instill such values in the children that they get rid of this habit.

5.1.0 INTRODUCTION

It is often said that alcohol is the doorway to destruction. Its consumption leads one to a life of failure. It is a slow poison, actually worse than that because poison kills the one who consumes it but drinks hurt and harm the family unit, society and the nation. The drunk becomes addicted to it and cannot leave it and it becomes a compulsion to it. The drunk takes it for happiness and peace, which eludes him and he only harms himself and suffers life-long consequences. The druggie has no qualms about resorting to evil deeds and such people are a menace for the family, society and the nation. Drinks do give fleeting happiness but the harms are too great to make up for momentary relief and one has to pay a heavy price for it. A drunk becomes so addicted that even when he desires he cannot get rid of the habit. Gradually the body becomes a house of various illnesses and one is driven to the extent of suicide. Thus addiction is a curse.

5.2.0 PREVALENCE OF ADDICTION

Right from the beginning man has sought happiness and comforts for himself and when one need was fulfilled he scooped fresh ones. This reason explains man's instinct of quest and search. In the present scientific and industrial times man is used to a life of plenty, comfort, health and material. The powerful mediums of communication have minimized distance between places and the society. Now a person can reach places within a short time and also do much work. The scientific and technological progress has helped man conquer his environment and he has assaulted his environment. In the present time the search for happiness and pleasure has increased. For the modern man the disturbing thing is the prevalence of poverty, stress and a life devoid of comforts, dissatisfaction and intolerance. Man probably has become successful in discovering his identity. In this complex and mixed technically advanced society man is becoming a victim of stress, frustrations and anxiety. The materialization of society has increased the frustrations of man and he is seeking religion as a refuge to overcome them. For quite some time people have also resorted to drinks, which it is claimed can relieve man of his problems and frustrations but a passive and inert man can seek relief in this but this was no solution but a curse.

Materialism increased post world war two. In a war that spanned six long years about three million lost their lives, more than a million were wounded and Japan was bombarded and all this greatly upset life, threw it out of control. Thus drugs were seen as a quick relief so this addiction soon spread among the youth and the adults and these people were failures, suffering and they wanted to sort out their fundamental problems by killing their conscience and resorting to drugs. The drugs in turn has killed man's discerning power and made him an addict.

The use of alcohol is fairly ancient and the nature has differed in places and time. This addiction has not spared any society or religion. It has afflicted the young and the old, the rich and the poor, literate and the illiterate. It is one of the oldest problems that have affected man widely. We can say that a huge chunk of human society is affected by it or that it has afflicted human society in a massive way. In the west the newspapers and magazines report of druggies and addicts. Many surveys and researches have shown that the affliction has grown manifold in the recent times compared to the last twenty or thirty years and that it has reached danger mark. This is not confined to the corridors of the university but it has reached every nook and corner and every one is affected by it. This is a problem that has transcended the boundaries of nation. It began with the youth but now it has taken every group in its grip. A report of INCB suggests that the situation of intoxication has attained phenomenal proportions and it is an improbability that has surpassed every age and time. As a result innumerable countries and countless people are affected by it. WHO says that drinking alcohol, smoking, and taking drugs are leading us to death and we are heading towards a critical health condition. In the history of civilian society intoxication has an early beginning but the truth is that we cannot lay down a definite time when taking intoxicants became a regular habit but it is an indisputable fact that it became a habit with the society.

5.3.0 CONSUMPTION OF DRUGS IN THE ANCIENT TIMES

In all the ancient civilizations from the beginning drugs and intoxicants were regularly taken. It had become a

part of the civilization and it was considered as one of the means of the development of a civilization. In all the civilizations intoxicants were consumed extensively. In the beginning it was associated with religious rituals and traditions which later became more extensive and wide and part of everyday life.

In India and China a large number of people consumed opium and hashish and there are evidences of intoxicants being consumed in civilizations like Egypt, Babylon, Greece etc. we have proofs of the same in the excavations of mummies and other things buried there or in the utensils of Harappa and Mohenjodaro. According to Wilson[1951] alcohol was a major item for trade in the middle regions and Asia. According to Linton [1955] in Egypt people brewed alcohol and other things from a fermenting seed. Hoffman[1956] says that from 2400 B.C to 2800 B.C people used alcohol in religious rituals in Egypt and Babylon. Helbuck [1961] says that in Italy there are traces of alcohol consumption among the Alpines. The archeological finds of Blumm and company say that alcohol was primarily used in religious rituals and therapies. Jawaharlal Nehru has written in Discovery of India that the Aryans used a liquor called Sura and consumed other intoxicants[Discovery of India, T.V serial, episode 3]

Sondecker [1958] has said that after 1700 physicians discovered the use of opium for medicinal use and its addictive properties. In Cyprus and Greece opium was used in 2000 B.C [Kriticos and Papdaky,1963]. China was the first country that permitted the use of opium [Blumm, 1969]. According to Coolum opium and other products were used 5000 years ago or even earlier.

In the 7th century the Arab traders traded in opium and the drug found its way from China to India to Burma. Opium farming began in India from 1511 A.D. [Chopra & Chopra, 1965] It was known to have medicinal properties since Vedic times. In certain parts of India like Madhya Pradesh, Rajasthan, Haryana it was served in feasts and celebrations. [Bedi & Vajpayee,1997] Doolitt has also indicated that intoxication was used in community events.

In ancient China drugs were considered a means of redemption. In our own country cannabis is used widely. According to Frott the use of cannabis began in India around 800 B.C while Dwarkanath{1965] places the use to 400 B.C. Spellman believes that in the Arthava Veda bhang was called cannibis around 1300 B.C. Rosweir says that Indians learnt the use of cannabis from Iranians from 200 to 1400 B.C. It has been traditionally used in Indian temples. Sharma [1967] feels that ascetics have regarded cannabis as a life-saver and believe that it is instrumental in meditation through which one meets the Almighty. In Nepal the Buddhist monks and the devotees of Shiva consumed it regularly and even cultivated it.

The archeological department says that in south-west America tobacco was used since 200 A.D. In Europe the usage of tobacco began as a medicine. At present it is used widely. [Scallot & Shannon,1990] as Bedi and Vajpayee say that 90% of every society uses tobacco or products made from it. And its consumption is so extensive that it can be called a major intoxicant. It is chewed, sucked or drawn or used in smoking or even for cleaning the teeth as per the socio-economic status of the consumer.

We do not have concrete proof to say that the common man consumed drinks regularly or extensively in ancient times. The consumption has become widespread among the youth today which is the cause of real concern and worry and it has become a major problem. The metropolitans are especially prone to this menace. A broad survey in Delhi indicated that about 50,000 to 1, 00,000 people are addicted to heroin and this was common among 30 to 35% of the students while 10 to 20% of the people were afflicted. Drug does not harm a mere individual but it has repercussions on the entire society and the nation. Hence the problem needs immediate attention otherwise the consequences would be devastating. The entire human history does not cite instances as grave as this. At present the youth in the age group of 15 to 24 are addicts and this problem is graver in the developed nations which makes about ¾ th of addicts in the world.

5.4.0 MYTHS, FALSE ASSUMPTIONS AND SUPERSTITIONS

It is the false assumptions and beliefs that tempt a man to take drugs and it perpetrates more myths and beliefs. These reasons eulogize drugs and spread myths about it strengthening the prevalent beliefs and hiding the virtual reality about drugs. Ceratin drugs like L.S.D and hashish are available in various colours and forms and they are

defined and promoted as mediums that will take one to heights of ecstasy while it is never mentioned that these can induce stress, tension and fatigue.

The first myth prevalent about drugs is that the consumer feels deep happiness and a stage of painlessness. And this is true initially but this bliss is fleeting. One is later confronted with problems like worry, claustrophobia, passivity, hormonal imbalance, passion, and lack of control over the temperament.

The second myth about drugs is that drugs are not addictive and that the one who takes it never becomes addicted to it. But this is absolutely false because opiates like heroin, opium, morphine, pathedrin make one addicted.

The third myth is that the consumption of drugs is not injurious to health and there are no changes in the biological structure of the body. But research has proved this belief to be a myth because it is seen that the complexion becomes pale, it loses its sheen, the teeth becomes infected, jaws get swollen, the eyes become swollen and red, breathing becomes laboured and bad and when asked he complains of backache and arthritis. All this occurs when drinks are taken regularly.

All the superstitions are varied. Some myths are also prevalent which says that drugs help build better health and makes the person able but the reality is that a long consumption weakens the body and disables a person.

5.5.0 THE MEANING OF DRUGS AND ITS DEFINITION

5.5.1 MEANING- Drugs refer to those things which when consumed induces artificial excitement and unconsciousness or minimal consciousness level. There are four stages of intoxication. The first stage is when the person takes drugs, then he gets habituated and in the third stage he becomes habituated and the fourth stage is that of addiction.

5.5.1.1. DRUG- Any substance that affects the physical and mental activity of a person is called drug.

5.5.1.2. DRUG HABITUATION- According to scientists to consume a drug regularly or to the extent that the social and professional co-ordination is affected and social prestige is lowered indicates the second stage.

5.5.1.3. DEPENDENCY- In 1964 W.H.O substituted the use of the term addiction with dependence which was defined as— a stage when the person consumes regularly for physical effect and to lose consciousness or to escape the problems arising out of the effects of medicine which is visible in his behaviour. This can further be classified into two –

1. PHYSICAL- When the normal activity gets affected for want of drugs like opium.

2. PSYCHOLOGICAL- A mental dependence is created by drug.

5.5.1.4 ADDICTION- Addiction refers to the stage when the addicted becomes helpless without drugs and is compelled to take it to retain his balance. This stage arrives when the consumption is regular and for a sustained period and the person feels forced to continue with it to go on with his normal schedule. Any hindrance in the consumption hinders the mental and physical activities of the person.

5.5.2 DEFINITIONS-

In the lingo of the commoner any drug consumed that affects the health, social relations, professional or social level is called intoxication.

This definition is not complete because what is intoxicating for one might be medicinal for another and what is intoxication for one country could be medicine for another, a crop that yields economic benefit for one nation could be banned in another.

W.H.O [1975] defines intoxication as any substance, apart from food taken to change the activities of the body and the mind. Another definition of W.H.O says that the extra consumption of any medicine to bring a change in the physical and mental abilities or to sort out physical or mental problems falls under the category of drugs.

According to B.Sen , the consumption of medicines that goes beyond the medical prescription and social sanction and taken in a quantity, strength and in a recurring pattern which has an adverse impact on the physical and mental activities of the person is called intoxication.

According to Carlman [1980] drug consumption is intoxication when it exceeds limits and taken without any real need.

Scollett & Shannon[1990] intoxication refers to a willful consumption of any drug or substance that is meant to affect health and dynamism.

Aggrawal says that the additional consumption of a drug is intoxication.

Nandini [1998] says that the additional consumption of a drug which is taken for other reasons in a quantity to affect the physical and mental activities is intoxication.

According to Carlman [1980] any substance taken in a certain level, according to its ability or for certain behaviour to increase potency which is harmful both in a social and individual context is intoxication.

Hence intoxication can be defined as consistent consumption of a drug without medical prescription in a quantity, manner and potency that becomes harmful for the individual, society and the nation.

5.6.0 SYMPTOMS OF INTOXICATION

The following are the visible markers of drug use-

1. Inefficient management, ineffective presentation, dryness, sleeplessness, fatigue, sloth, loss of appetite, loss of weight, cold, vomiting, stomach ache, loss of concentration.
2. Reddening of the eyes, watering of eyes, stammering, ineffective presentation, uncontrolled activities, taking unusually long time for bathing.
3. Bad odour, stain on the clothes, strong reactions on small matters, powder sachets or tablets that might be discovered in the room.
4. Anger, aggressiveness, mood swings, strong reactions over insignificant things, restlessness, inertia, emotional distancing, weak memory.
5. Loss of money and precious things, repeatedly lying, fabricating stories, marks on the fingers, burnt marks.
6. Presence of needle, match sticks or other reminders of smoking that might be found in the room.
7. Round paper, pipe, marijuana, stumps of cigarette, seeds etc.

5.7.0 NATURE OF DRUGS

A regular use of drugs makes the individual depend on them and unless the person takes a certain dosage he cannot function normally. Thus it is not like the consumption of other things like milk, grain, fruits etc. If the body does not get any of these things it does not become stiff or become restless or anxious whereas in case of drugs this is exactly what happens. If the druggie does not get his supply of medicines he becomes worried and anxious and he is driven to desperation and he wants his dose at any cost.

Secondly we see that it begins as a group activity but ends up in solitariness. The druggie seeks to isolate himself. All his relations are disrupted. Thus drugs do not bond people but it isolates man. It is extremely harmful for the biological organization.

Thirdly it distorts the controlling faculty of the brain and affects its normal functioning. It even affects the motivational capacity of the individual and he is surmounted with worries. Drugs like L.S.D, hashish. Opium, plunge the druggie to depths of ignominy and force him to behave like a slave. Obviously he lags in social responsibilities.

Fourthly the consumption of the L.S.D group, opium, hashish, painkillers, sedatives, and such addictives are intoxicants. These can be medicinal in property only when they are taken on medical advice or under the guidance of a user. They are used for medication and some of them are regularly used. The usage might be medicinal or otherwise but taking them in large quantities can be burdensome and that becomes a positive danger. And last of all consuming them regularly without any prescription or a valid reason takes the proportion of intoxication and points towards dependency.

5.8.0 TYPES OF DRUGS

According to the Hong Kong Council of Social Services 1988 most of the intoxicants fall under two categories- narcotic and non-narcotic.

1. **NARCOTIC**- opium, morphine, codeine, methadone, velconnel and Teledyne come under this category.

2. **NON-NARCOTIC**-
   a] Stimulants-cocaine and amphetamines.
   b] Depressants and tranquilizers- barbituatrates, mandrake, Librium and nitrazapm
   c] Hallucinogens- L.S.D, herbal cannabis, phencyclidine
   d] Organic solvents

5.8.1 NARCOTIC DRUGS- the following drugs come under the category of narcotic drugs-

5.8.1.1 OPIUM- this is an inherently narcotic, painkiller made from papaver somniferrum. Being very effective it is commonly used as a painkiller. It is a thick extract from the stem of the opium plant and grown mainly in parts of Europe and Asia as in Pakistan, Afghanistan, Iran, Burma, and Thailand. It is found as powder or black glue and it is taken with water, alcohol or juice. It is used as a depressant, painkiller, for diarrhea and stomach ache. As a drug it is taken through smoking, inhaling, as a tablet or a fluid. It creates a feeling of melancholy and a sustained consumption leads to constipation, urine loss, dryness, palpitation, breathing problems, hypotension, sweat in the palms and loss of appetite. The one who takes it gets hooked to it and is compelled to increase the dose. If unavailable it creates many complications like muscular pain, tension in the muscle, fatigue, restlessness, vomiting, cold, loss of weight, diarrhea, backache, high blood pressure, irregular breathing etc which are visible in 36-72 hours.

5.8.1.2 MORPHINE – this is also extracted from the opium stalk. It is generally found as morphine sulphate and morphine hydrochloride salts. Both are white crystalline powders. It is bitter in taste and dissolvent in water and it is mainly consumed as a painkiller and it is useful in treating cough, diarrhea and some respiratory problems. It is consumed as a tablet or through injection and its use can relieve stress or relaxing for some time but regular use creates mood swings, loss of vision, diarrhea, irregular monthly periods, respiratory problems and loss of appetite. A sustained use can increase bodily resistance and so the dosage has to be increased to make it more effective and a time comes when taking it in the desired dose does not give the desired impact. On discontinuing the flowing symptoms can be noticed- watering of eyes, sweating, shivering, sleeplessness, intestinal gripes, loss of appetite, high blood pressure, muscular pain and uncontrolled movement etc.

5.8.1.3 HEROIN- it is a powerful narcotic and painkiller. It is a half-synthesized drug which is made after bringing some chemical changes in morphine. It is a white crystalline powder dissolvent in water and bitter in taste. In the beginning it is consumed as a painkiller under medical supervision and in some countries it is used to treat cancer. This is basically swallowed or taken in through smoke or through injection. This is basically calming and luphoric and consumption for a long time can lead to constipation, loss of appetite, loss of vision, irregular monthly periods and respiratory problems. And a regular intake can increase tolerance and the druggie has to increase its dose. If discontinued the following symptoms can be seen – watering of the eyes and nose, sneezing, sweating, sleep, loss of appetite, fits etc. And all these increase after 36-72 hours.

5.8.1.4 CODEINE – this is also found in the stalks of opium and it does severe damage and its symptoms are similar to other opiates and this is known by many names in the common lingo as blow, ice, candy and coke and it is steeply priced at three to four thousand rupees per gram. The druggie takes it through injection or inhales it and after some time he loses his senses and he has no care in the world. The body for sometime is invigorated but gradually one gets habituated and he loses self-control and develops suicidal tendencies.

5.8.1.5 METHADONE- this again is synthesized narcotic pain killer and the effect remains for a long time. This is effective like heroin and morphine and other opiates. It is used for medical treatment in a limited dosage so that the addict can live well for a long time.

5.8.1.6 VELCONNEL- this is an effective and powerful drug and its impact is quick and sustains for six hours. It is a synthesized, odourless pink-coloured crystalline tablet. Those patients who do not benefit by morphine or path dine find this more effective. Its impact is like opium and its sustained use can create dependency. Its consumption can lead to the following effects like constipation, loss of appetite, physical and mental distortions. Regular consumption leads to tolerance which means that the individual can consume greater doses as well.

If discontinued the following effects are noticeable – shivering, pain, weight loss, nausea and vomiting, loss of sleep and appetite etc.

5.8.1.7 TELEDYNE- it is a pain killer drug and is found as white, crystalline powder. Its taste is bitter and is a dissolvent and it is prepared chemically and like the heroin it creates excitement and gives a high but its consumption can lead to many problems like constipation, restlessness, disinterest, nausea, sweating, headache, palpitation, respiratory problems, and inertia etc. Excessive use can block the respiratory organs and when discontinued the effects are visible in 36-72 hours and then it wears off gradually.

5.8.1.8 OTHERS-Melatone is present in the human body but as one ages the effect lessens hence many physicians prescribe Mel atone but people misuse it. It is also taken by some to retain their youthful looks but it cannot be ascertained how far this is true. It is also said that the drug induces sleep and people call it a wonder drug and they feel there are many benefits of this. Apart from this there is another drug called sera tone which is used to relieve mental stress. At present this is one of the most-used drug.

Apart from this there is another drug called ecstasy made of chemical. It is also called ex, e, adam etc and one tablet costs about 300 to 400 rupees and its impact lasts for 5-6 hours. Those who use it claim that it can make one tide over all problems and one becomes friendly with everyone. But if discontinued the brain is adversely affected and memory also gets impaired and the person becomes a victim of illusions.

5.8.2 NON-NARCOTIC DRUGS

If the non-narcotic drugs are taken without medical supervision it has harmful effect. These drugs can cause death as well. They are the following types-

5.8.2.1 a] STIMULANTS- This drug stimulates the central nervous system and the person feels a pulsating feel in the body. Generally stimulants are of two kinds- cocaine and amphetamines.

COCAINE –This is a powerful C.N.S stimulant and it increases the energy level in the body. This is made from the leaves of the cocoa tree and this is mainly grown in Babylon, South American countries. This is an odourless, white bitter dissolvent that can dissolve in water or alcohol. This is mainly inhaled or taken through injection. It improves the concentration and one loses appetite and sleep. If taken in uncontrolled measure it can cause short and irregular breath, fits and even put the person in a critical coma condition and when taken for a long time it can lead to loss of memory and impotency. Its use can lead to a physical and mental dependency.

AMPHETAMINES-this also stimulates the central nervous system and the main among them is the dextro amphetamine and meta amphetamines. These are stimulants, improves concentration. Again they are white odourless crystalline powder that can easily dissolve in water and alcohol. From a medical point of view this drug is used for narcolepy and hyper cynosis, fits, parkinsons, hypotension, obesity and mental inertia. It is either injected in the body or taken orally. Its sustained use can cause sleeplessness, anxiety, stress, loss of appetite, high blood pressure, irregular heart beats and scars on the skin. And a long usage also makes the person tolerant towards the drug and the addict for want of it loses sleep, appetite and is easily exhausted.

5.8.2.2 DEPRESSENTS AND TRANQUILIZERS-

The following drugs come under this category-

BARBITUATES- this is made in a chemical synthesized manner. This is white, bitter, odourless and dissolvent in water and it is consumed as a tablet, capsule or as a fluid. When consumed in a reasonable quantity it reduces stress and tension but its consumption leads to muscular tension and dryness and when consumed in huge amount it can lead to low blood pressure, reduced breathing level and loss of the senses. And when taken regularly it creates the same effect as taking alcohol regularly does, that is, it reduces the decision making ability, impairs the will power, suicidal thoughts, exhaustion and loss of sleep etc. Also the eyesight gets affected, and other problems like impotency, irregularity in the monthly periods, respiratory problems surface. If continued for a long time the person develops tolerance and the quantity has to be increased and the addict manifests the same symptoms that an addict of amphetamines does.

MANDRAX – It is also called methaquawalon. It is a depressant and tranquilizer and it is white, crystalline and dissolvent in water and alcohol. It is taken either through smoking or an injection. At one level it is a depressant and tranquilizer and at another it also induces inertia, sloth and exhaustion. Some people feel that the consumption of this drug hinders rest, induces worry, delusion, burning and pricking sensation and consuming it for a long time affects the mental and creative abilities. Also vision is impaired, and one goes through fleeting sensations, sleeplessness and tiredness. And when not taken it creates restlessness, agitation, sleeplessness, headache, loss of appetite, cold, vomiting, stomach ache etc.

LIBRIUM –Chemically it is known as chlordiazepoxide. It is a depressant and is known to relieve stress and this is consumed as capsules and tablets. It is believed to have long-lasting effect and if taken for long can lead to sloth, distraction and agitation, nightmares, cold, lack of motivation, headache, scar on the skin, irregular monthly periods, loss of weight, increased appetite etc and regular consumption makes the body tolerant to it.

NITRAPAZAM-This is a depressant and clinically it is taken in sleep disorders. It is made of chemical synthesizer and it is white in colour. It is taken as tablets and the effect is similar to Librium. And sustained consumption can lead to dryness, exhaustion, delusion of floating or gliding and this drug can increase the physical and mental tolerance to it.

5.8.2.3 HALLUCINOGENS- this includes the following drugs-

L.S.D – it is made from a chemical called lielarazic and it also known as the sid of assayed. Its effect begins one hour after consumption and lasts for twelve hours. It has many harmful effects. It creates strange fears and delusions like hearing strange noise and such terrible things. It basically attacks the mind, thoughts and communication and it leads to impairment of vision and affects the entire personality. It is a dangerously delusory drug and it is partly synthesized and made from a plant called argot alkaides and other plants. It is available as powder and tablets and it has no medicinal properties. An addict consumes it by either keeping it on a paper and licking it or inhaling it or through injection. It affects the senses. The addict recalls momentary incidents or experiences or scenes and these experiences might relate to the five senses of taste, smell, or touch. The addict has to increase the dosage within three or four days of consumption because the body develops tolerance to it and a sustained consumption can lead to physical and mental dependence. The effect varies on people.

HERBAL CANNABIS-

MARIJUANA- this is slightly delusory drug and is obtained from a plant called cannabis sativa. It is a natural product made from dry leaves and flowers and it has no medicinal properties and it is consumed either through smoking or through sucking and it makes the addict feel good and lazy and indolent. But a continued consumption affects the personality and the addict feels his aspirations and desires are ended, lack of motivation and sympathy, loss of concentration, destructive, slackening of decisions, ineffective communication, introspective, scattered thoughts. Again it makes one addicted and when not taken the addict feels disruption in sleep, loss of appetite, weight, agitation, sweating, stomach disorders and these symptoms might persist for a week. The addict also undergoes through certain mental conditions like the addict is always tempted to procure it, and worry and pain etc.

HEMP, CANNABIS AND BHANG- this is obtained from the leaves and flowers of a plant. Hemp is the flower of a plant and so is cannabis while bhang is the leaf of a plant and all these are smoked. Compared to hemp and cannabis, bhang is less intoxicating. In India this is consumed by the commoner. Cannabis is grown in Central Asia which is different from other narcotics.

PHENYCYCLIDINE- this is also a delusory drug made from chemical synthesizer. This too is a white, odourless, crystalline powder and is generally available as tablets. It is a painkiller and anesthetic. This has no medical value and it is consumed either through inhaling, swallowing, and smoking or through injection. Its dangerous effects can be seen in the dazzle it causes, or the passivity, vomiting, sweating, cold and sneezing, delusion and excessive flow of saliva etc. It does not lead to a state of physical dependency but makes a mental slave.

5.8.2.4 ORGANIC SOLVENTS- these solvents are consumed in the wrong way and thus misused. These solvents are- methanol, ethanol, benzene, automobile fuel, clinical fluid and other vaporous hydro carbons and these also have a similar impact as the other sedatives and excessive consumption produces the same intoxicating effect and when consumed in small quantities it produces ecstasy, delusion, senselessness. A regular and sustained consumption leads to terrifying results as it affects the nerves, brain, kidney, heart and the phlegm .If discontinued it leads to terrible consequences and the individual is compelled to resort to them.

There are many other intoxicants like-

ALCOHOL- Alcohol is of two kinds- one that serves as liquor and the other the extracts of herbs and roots. The juice of grapes, apple, cucumber, dates and mustard, barley, wheat, rice, corn and such things that are fermented and made into wine and liquor and this becomes wine, alcohol. In foreign countries the main kinds of alcohol are whisky, brandy, gin, rum, wine, beer, ale, port, sherry, champagne, cider etc. Among the native variety are sura, lungdi, chang, charma, tadi, spirit etc. An inflammatory chemical added to wine is alcohol and this can also be made from fermentation of sugary, sweet things and this is poisonous intoxicant. As a medicant it is a saviour and as a drink it is a killer. It contains 52% carbon,135% hydrogen, and 35% oxygen. Its intoxication is triple in its impact- first it stimulates, then it makes one indolent and third it draws one to it. A certain amount of alcohol is prevalent in all drinks only the quantity varies. Alcoholic addiction is the cause of the ruin of an individual. Once a person is hooked to it then it is difficult to shake it off and one is dragged into the mire of intoxication. There are three main reasons for intoxication-

1. The terrible desire to attain the intoxicant
2. The tendency to consume more with every subsequent consumption
3. To be dependent physically and mentally on the intoxicant

ALCOHOL- unlimited consumption of alcohol ruins a person and at present the consumers are increasing everyday. There are basically two types of consumers-addicted and alcoholic. The first type is the one who drinks till his nervous system gets affected and the second stage is the compulsion of alcohol. The person is completely in the grip of alcohol. In the first stage he is a slave mentally to the habit of drinking and in the second stage his body becomes addicted to it. We see four stages of alcoholism – in the first the person feels stress-free on drinking, so drinks become a stress- buster. In the second stage regular drinking affects the behaviour of the person and he starts acting strangely and in the third stage he has no control over his drinking spree. He only knows that he has to drink and he is beyond social regulations and sanctions. The final stage is the worn-out, decadent stage when he considers alcohol the most important aspect of his life and at this time he develops various complications like compulsion of drinking, shivering of the body, psychophysical hindrances, moral degradation, tendency of failure.

TOBACCO- tobacco is taken either chewed or by smoking. The primary ingredient of tobacco is nicotine and this is found in different quantities in carbonic acids and citric and some alkaloids. Nicotine is used in making niacin nicotine acid and the nicotine content is determined by its species, type, environment, and the care of the plant. Commonly the nicotine content found in tobacco is 4- 4.5% and tobacco is basically a painkiller and a depressant. Some toothpaste also use tobacco which was actually used for medicinal purpose in ancient India for treating pain, snake bite, stomach ache, cold, epilepsy, fatigue, hunger, and thirst.

The other products of tobacco are- khaini, zarda, gutka etc.

CAFFEINE- caffeine has social acceptance and it is found in coffee, tea and cold drink and it is a stimulant. It increases the alertness, work ability, and loss of fatigue. Those who consume it very regularly feel that routine, repetitive jobs become much easier and the muscular ability increases. But it also increases the fatty acids in the blood which gives energy to the body and the work capacity increases. Also it reaches the central nervous system and gives a boost to the work capacity, and alertness. A normal cup of tea has 25 gram of caffeine whereas a cup of coffee has 80 gram of caffeine. It makes one highly addicted to it physically and mentally. According to the Narcotic Drug and Psychotropic Act 1985 the following percentage of narcotic consumption produces intoxication-

NAME	PERCENTAGE
Heroin	86.96%
Codeine	01.05%
Nitrazapam	01.51%
Opium	09.08%
L.S.D	00.47%
Amphetamines	00.23%
Others	02.56%
Morphine	02.21%
Diazepam	01.51%
Hemp & Cannabis	44.12%
Bhang	05.70%
Mandrax	04.77%
Barbituatrates	02.09%

QUESTIONS

1. **ESSAY TYPE**
   1. Describe the types of drugs.

2. **SHORT TYPE**
   1. Name the places where drug and intoxicants were consumed.
   2. Discuss the mythical assumptions and beliefs regarding intoxication.

3. **OBJECTIVE TYPE**
   1. Why is human nature that of quest and search?
   2. When did the consumption of drugs begin?
   3. What is the impact of regular consumption of drugs?
   4. What are the different types of drugs?
   5. What is hemp?
   6. Materialistic tendencies began after —————————
   7. In ancient times ————————————was considered the means.
   8. Intoxication is —————————————
   9. The main ingredient of tobacco is ————————————————
   10. A single cup of tea has ———————————————— of caffeine.

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CHAPTER-6
THE REASONS FOR ADDICTION AND ITS EFFECT

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6.0.0 OBJECTIVES

After going through this chapter you will know the following things-

- The various reasons for addiction-physical, psychological, social and economic.
- The results of drug use-health, family, society etc.

6.1.0 INTRODUCTION (CONTEXT)-

At present the entire world is trapped in the net of drug abuse, which shows a terrifying picture to the human race. Addiction has led to the loss of human values. The growing attraction for these things is creating a chaotic situation for us, it also raises question mark over the possibility of a healthy society. The addict poses a potential threat to himself as well as to the family, society and the nation, and the youth are bent on ruining all the possibilities of their life and the abundance of these things creates complex situations and drugs have become a challenge for the entire human civilization.

6.2.0 CAUSES

Since time immemorial various reasons have contributed to the ruin of human society. Sometimes it was epidemics, world wars, then it was some natural disaster at another or some such reason. At present we are struggling with many problems and one of the burning problems is addiction, which has assumed gigantically terrifying proportions. It is not merely the illiterate class that is caught in its snare, even the literate, affluent are ensnared. It is not merely a problem but also a challenge. Is it a conspiracy designed for human ruin or is it a solution to some problem? It is not so. The individual is aware and unaware of the consequences but still there are some strong reasons that drive the individual towards it.

The main reasons are- physical, psychological, social, and economic.

6.2.1 PHYSICAL REASONS-

There are some physiological reasons that drive a person towards drugs and intoxication. The individual due to his illnesses wants to be rid of it. For better health man takes medicines and when he gets relief he takes to addiction again and again. Very soon he gets habituated to it. So to be rid of his bodily weakness and to restore the energy levels of the body, he resorts to it. The drugs sooth the nerves and the individual is relieved, happy and at peace and the body is invigorated and energized. Gradually to attain the momentary happiness he becomes dependent on drugs. And he reaches a stage when the body is totally accustomed to drugs.

The body structure, colour, health and well-being of the person also determine in a prohibitory way his inclinations. If the bodily parts and sub-parts are not as nature desires it to be or his colour and looks are not as he wants them to be the person is a victim of inferiority complex and frustrations. In such a situation the individual is not able to balance himself and he takes refuge in drinks. When the person develops this habit he gradually becomes addicted to it and the body demands it because it gets accustomed to it. The physical system gets affected if the drink is not supplied to it and it loses its natural form and assumes a different configuration.

6.2.2 PSYCHOLOGICAL REASONS-

When a person is mentally ill then worry, stress, anxiety, frustration, tension, fear, and inferiority complexes manifest. And many times the person takes drugs to improve his mental situation, to express himself and his feelings, for good performance, mental peace, and happiness and to be rid of many psychological problems. When he constantly takes drugs and intoxicants his mental dependence on them increases and he gradually increases the dose so that he can get better results.

Those who are weak, despondent and despair easily resort to drugs when faced with problem because they feel it is effective and that this is a quick solution to fix their problems. The individual gets so impatient that he imagines that drugs are the only permanent solution. Slowly and gradually he gets used to it and his dependence increases.

When the person is mentally stressed or he feels hassled by problems then he becomes depressed and he has no solution to his problems he seeks to run away from this situation and he seeks momentary relief and happiness.

He takes to drugs that redeem him for some time and this situation gives him what he sought. Now he prefers this situation and he desires it again and again and whenever problems arise he switches to his solution and so he gets hooked to the habit and this becomes the norm.

On going through the psychological effects we find that there are following reasons for taking drugs which can be divided into five parts-

6.2.2.1. EXPERIMENTAL CONSUMPTION-

Sometimes people experiment with drugs in keeping with social trends and fashions or out of a sense of curiosity or to get the hang of a new sensation. Although the possibility of risk in such cases are rare and the possibility of individual or social problems is minimal.

6.2.2.2. SOCIAL PLEASURE

In a social gathering intoxicants are consumed but that can be controlled with a strong will power and it is not likely to develop into an addiction. It depends on the individual how he holds the intoxicant. For example- what might give way to addiction in one might not be very effective for another. Also marijuana is less effective and potent than heroin.

6.2.2.3. CIRCUMSTANTIAL CONSUMPTION

There are special circumstances or reasons when one is compelled to take drugs like for self-medication taking without medical guidance, to improve work efficiency, to prepare for exams, to display power and strength, races, for long distances, preparing for war etc. In such circumstances the possibility of risk is reduced. This kind of consumption is only permissible till it does not become a habit. If the quantity or dosage is increased it can create dependence too. It can also adversely affect the activities of the individual, for instance- amphetamines can cause accidents.

6.2.2.4. WILLINGNESS

In this situation drug is taken daily at least once and regular consumption develops into a habit or leads to dependence although in this situation the social and economic life of the individual is organized. For example some people take drugs to sleep or for some other problem but if the inclination increases or the dosage goes up then a situation of dependence arises.

6.2.2.5. COMPULSION

This describes a situation when the person gives up drugs and certain symptoms are visible that is the relation of the former dose and the manifest symptoms is called compulsion. This can also be described as an illusion of addiction and in such a situation a person is tempted to take the regular dose. There is disorganization in social activities and disintegration. Such category can include doctors, housewives and high officials.

6.2.3 SOCIAL REASONS

There are many factors around us that induce a person to take to drugs. These are family, education, social institutions, traditions etc and such factors that become vehicles of a whole culture of intoxication.

6.2.3.1 FAMILY

The family is the cradle for culture and the child learns values, actions and experiences from here. It plays a vital role in the individual development. It is the smallest social unit but it is very important. It develops certain habits and tendencies in the child and these form the personality of the child. Even a vice like intoxication develops through the family. A feud in the family, neglect of values, immorality, a habit of alcoholism etc are some of the reasons when a child takes to intoxication. If the child does not have the required environment to grow then he becomes despaired, frustrated, depressed and tense and this affects the physical and mental well-being of the child. He seeks the resolution to his problems and when he falls into bad company then too he does not have the adequate support from his family then he falls prey to bad habits. If the people in the family are addicts the child simply follows the precedent or indirectly too he gets affected by it. For example- if somebody smokes a lot then he becomes a victim of passive smoking. If intoxication is the norm in the

family or if the elders indulge in it secretly, the child is fascinated and tempted to follow them and does it out of curiosity. They too soon take to it in secret or take to fake intoxication and gradually they become totally addicted to it. Many other family problems also drive a person into intoxication.

6.2.3.2 EDUCATION

Education develops the personality and if the child gets proper education then his development is possible. He knows right from wrong and his conscience also develops. Education does not merely give intellectual knowledge but also helps the learner to know his inherent capabilities. And if the child is given education in keeping with the aims of education then he can discriminately find solutions to his own problems. At present the educational system is faced with many problems and challenges. We have no dearth of students or schools or teachers and despite all this a clear vision is not emerging. Violence, inhuman actions, drugs are some of the many problems infecting us. An educated person does not differentiate between right and wrong. Hence education is not able to achieve its aims and this is a problem worth pondering. At present we emphasize only the intellectual aspect and some space is also given to physical education but is this the aim of education? Education must aim at the physical, mental, emotional and intellectual development. But our present system does not fulfill all these conditions. We can see that the students are tense, frustrated and dissatisfied and so they resort to drugs. The problem of drugs is a curse. Education that develops the intellect must also teach courtesy, good character and values otherwise the purpose of education is defeated. At present since education fails in its purpose drugs are the result of the same.

6.2.3.3 ENVIRONMENTAL REASONS-

The present environment of consumerism and luxury is also responsible for drugs and intoxication. Values like control, courtesy, morality, integrity, mercy, and other moral values are almost disappearing. So the individual is losing faith in moral values. Most of the magazines, literature, drama, and music, and fashion trends, advertisement in a hidden or obvious way promote luxury. The environment is such that social and moral values are on the decline and in such situations it is natural that vices like drug becomes a trend. The truth is that drug and alcoholism are associated with social prestige.

6.2.3.4 PEER PRESSURE

Many times a person gets hooked into intoxication because his peers tempt him or they pressurize him into it. He might refuse for some time but because he is weak-willed he gives in and he joins the club of such people and starts indulging in all this in a collective way.

6.2.3.5 OTHERS

The prevalent beliefs, manners, traditions in the society also promote the culture of intoxication. There are some social groups or class where intoxication is the norm while in some the case might be different and intoxication is prevalent on some occasions and the individual has to partake in that even when he is unwilling. Thus a vice becomes prevalent. In the ancient times the temples were the centers of such practices and ganja, hemp, cannabis, alcohol were taken in the temples. In some castes on festive occasions like holi and diwali drugs are taken. Thus since drugs are permissible in places of holy interest they become centers where these easily become available. There are many other social reasons that drive a person into all this. Lack of respect in the society, problems in earning livelihood affect a person negatively. A poor man is helpless in carrying out the social customs and rituals or is not able to discharge them as per social expectations then he is besieged by various problems. Such a person takes to alcohol because he is so miserable to rid off his problems or to become oblivious to them. Besides these there are some political reasons too that are responsible for intoxication.

6.2.4 ECONOMIC REASONS

The individual needs money to fulfill his necessities. If he has money to attend to his needs then his life is comfortable but if he doesn't then life for him is a misery. Everyone has some desires that he wants to fulfill. Some might have limited desires and some might have unlimited wishes. If this is not met the person becomes

frustrated, stressed and tense and is subject to mental illnesses and he is easily tempted to give in to vices. Thus the economic machinery is also responsible in driving a person to intoxication. The economic structure should work for everyone's benefit. If the set-up benefits only a few then it gives rise to problems. Unemployment is one problem that we are grappling with. Even after attaining degrees one does not get a job so he becomes prone to despair and despondency and his own needs coupled with the need to support a family cripples an individual and he feels helpless because he cannot fulfill his duties. Many times he blames himself for the same. He wants to change his situation but for that he needs money. So while excess of wealth is a problem so is lack of money.

6.3.0 THE EFFECTS OF INTOXICATION

6.3.1 INTOXICATION AND HEALTH-

It is rightly said that the first happiness is a healthy mind. Among the seven grades of happiness in life this is the first. Ascetics believe that only the healthy in body can attain all the four goals of life. Even modern ayurveda stresses that to live a full life one must have a healthy body but the evil habits that we have adopted have become home to many diseases and the individual has to bear the consequences at a personal level and also at a community level. Intoxication is one such problem which once adopted affects every phase of life. At present it has displayed many alluring aspects which lure a person and he gets trapped by the dazzle and then it is difficult to shake off this habit. But if the person wills then the solution is easy to find.

6.3.2 EFFECT OF SMOKING

The cigarette smoke contains the following particles- carbon monoxide, nicotine and tar. The carbon monoxide content is 3-5%. This is a colourless, odourless, poisonous gas. It reaches the hemoglobin and forms the carboxihemoglobin. In the blood hemoglobin carbomonoxide has the capacity to add 200 times more than oxygen. Thus at the time of smoking the capacity of the blood to carry oxygen gets reduced to 10%. Nicotine is a thick oily alkaloid and it is dangerously poisonous and a mere 4 milligram leaves a poisonous impact and 60 milligram can cause death. Nicotine raises the adrenalin and the noradrenalin levels in the body and this gland affects the blood pressure and heart beats. Hence smoking creates a lot of problems. Nicotine raises the fatty acid in the blood and also forces the arteries that join the walls of the platelets to cluster. This is a thick, brown substance and is made by the smoke particles of the cigarette. The main particles are- cancer causing elements like polycyclic aromatic hydrocarbons, nitrosamines botena thilemins, phenyl, fatty acids and other aster etc.

The evil impact of cigarette begins at the tongue. The smoke emitted also is poisonous. Nicotine and carbon monoxide also collect on the walls which make the arteries small and continuous smoking affects the blood flow and it can lead to death as well. Various researches have shown that constant smoking can harm the taste buds too. The tongue and the mouth are swollen and tobacco affects the mucous membrane of the mouth. It also destroys the silica that blocks the purification of the air that we breathe. Scientists have proved that smoking increases the possibility of impotency and leprosy and it also destroys the vision.

6.3.3 SMOKING AND CANCER

Tobacco has 30 or more harmful substances like nicotine, hydrogen, sulfide, ammonia etc. Amongst them benzopirain is the most dangerous. It causes cancer. Regular smokers are thirty times prone to lung cancer more than the non-smokers.

6.3.3.1 THROAT PROBLEM

Smoking also causes throat problems. People even lose their voice or find it a strain to talk and the main reason for this is that the vocal chord gets affected.

6.3.3.2 HEART PROBLEM

According to Dr. Slowman of the Asian Pacific Society of Cardiology one of the major reasons for heart attack is smoking. Research has shown that smoking is one of the major reasons for a heart condition.

6.3.3.3 LUNG PROBLEM

Various researches have shown that 1 out of 8 people suffer from lung problem and this problem abounds in the age-group of 40-50. Excessive smoking affects the windpipe especially the lung which becomes uncontrolled and the passage of oxygen and carbon dioxide gets blocked.

These days smoking is very fashionable among women too. In the industrialized countries one third of deaths caused by smoking are reported among women. They also get afflicted by the same problems that men go through. Apart from this women who smoke are also prone to uterus cancer and the health of the fetus also gets adversely affected. It also reduces the possibility of conception, irregularity in the menstrual period, less weight of the new born baby and such problems. Excessive smoking can cause the death of the baby. Nicotine affects the milk of the mother which again affects the health of the baby. Smoking can also abort the pregnancy.

6.3.3.4 SMOKING AND PNUEMONIA

A recent research has shown that smokers run the risk of meningitis, blood-impurity, infection of the ears, pneumonia because they are four times more likely to be infected by the germs that cause these diseases, streptococcus. This virus was discovered by Louis Pasteur in 1881 when he found it in the saliva infected by rabies. According to the report published in the journal, New England Journal of Medicine the smokers run a grave danger of being infected by this germ and those who live them also run the same risk.

Smoking reduces the quantity of oxygen in the blood and so the individual suffers from headache, fatigue and unconsciousness. He can even suffer a heart attack. This illness anyway is called polysithemia, when the carbon dioxide level in the blood goes up and the oxygen level dips. The smokers are at a grave risk of contracting this disease even if the symptoms are not visible initially.

Many scholars feel that tobacco harms the brain, weakens the sense organs, produces loss of memory, restlessness in spirit and brain diseases. Mental disease expert, Dr. Fovers Winslow feels that the cause of madness are alcohol, tobacco and hereditary in that order.

American botanist, Luther Punk says that those tasks that require intense concentration suffer dangerously due to the intake of intoxicants. When we smoke the temperature of the smoke is 88 centigrade. This temperature is caused by the carbonic and non-carbonic contents that destroy the oxygen and assimilate it. This process forms alkaloid, aldihide, aromatic ketene, glycerol, aromatic hydrocarbon that pollute the blood and once it reaches various organs during blood circulation and disrupts their functions. These polluted substances reach the kidney from the blood and it gets strained there and reaches the urine and afflicts the urinary tract and urinary bladder along with the kidney and thus cause kidney stone and cancer.

The cigarette smoke contains many radioactive particles among which polonium is the main. The carbon atom, radioactive particle present in the smoke and a particular nefrosonaur nicotine which causes cancer deposits in the arteries leads to a pre-cancer stage. Displazia, paraplegia, leukopatia, karsinoka in sit in the blood cells cause auro pharyngeal cancer, leningeal cancer, vancogenic cancer, carcinoma and such fatal colignancy cancer. Dr. Stevens writes tobacco weakens aptitude, concentration and memory. Experts believe that cigarette reduces the age by 14 minutes. Nobel Laureate Dr. Pauling says that the time man spends in smoking is reduced by three times from his age.

6.3.4 TOBACCO-

Intoxication of any kind is injurious to health. Tobacco and products made from tobacco can cause cancer of the throat and mouth apart from lung cancer, urinary bladder cancer, and digestive tract cancer. It also gives rise to respiratory problems. Dr. Samir Kaul, senior cancer specialist of Indraprastha Apollo Hospital, says that the consumption of tobacco and tobacco based products cause immediate and far-reaching fatal results. The carcinogen present in tobacco can affect the gene and thereby the future generation by inflicting it with cancer. In fact the first dose of tobacco can be taken as the last breath of life and nicotine present in it compels one to consume it again and again as it is an addictive. It affects the brain and every dose is an invitation to cancer.

Apart from the fatalities of cancer it also causes the veins to dry and the feet to decay. Those who smoke not only pose a threat to their own health but they are also a potential threat to others as they can cause cancer to them as well. 70% of the tobacco consumers are likely to suffer from cancer of the mouth and the throat.

Neuro surgeons in their recent studies have concluded that cigarette smoking increases the risk of brain attack and brain hemorrhage. A research report in the American Association of Neurological Surgeons published in their research magazine, Journal and Neurosurgery, smoking can cause the brain cells to erupt thus causing brain hemorrhage and brain attack. Cigarette smoking blocks the brain cells or causes it to erupt and these surgeons say that abstinence from smoking is a good solution to aneurism. The ballooning of the brain cells is called aneurism. Anyway the possibility of aneurism depends on the smoking habit, the age of the patient and the condition of the disease. Studies have proved that smoking increases the size of the same.

Tobacco in any form is harmful. Filtered or non-filtered cigarette, cigar, pipe, hukka, chillum, bidi, tobacco, gutka, and khaini are all fatal. Studies have shown that tobacco is the number one killer in the world and that every cigarette reduces the age of the smoker by four and a half minutes. High blood pressure, clotting of blood, asthma, acidity in the stomach, peptic ulcer, cancer in the digestive canal and urinary tract are some of the major diseases likely to afflict the smoker. Different types of vitamins and nutrients are reduced that present a potential threat to illnesses. A World Health Organization research headed by Richard Pinto of Oxford University concluded that even 4-5 minutes of smoking in a day can affect the lungs and increase the possibility of cough, asthma, and bronchitis etc. The research report said that smoking hampers the growth of lungs, which in turn affects the intake of oxygen.

The research done in the British Heart Foundation and the team led by Professor Gerald Shaer of Royal Free Hospital says that the uterus of young girls is affected by the smoke of the cigarette and the smoke can even block the opening of the uterus which might mean that she will never become a mother. It also causes the breast to sag or sometimes arrests its growth.

Prof. Shaer also says that smoking affects the potency of young men and they could even become impotent apart from becoming victims of dangerous diseases. The semen in the seminal fluid becomes passive or inactive because of excessive smoking.

6.3.5 EFFECTS OF ALCOHOL-

There is a common assumption that if it is consumed in a limited quantity or if it is taken according to social sanctions then it is not a stimulant but this is a false assumption. Alcohol gradually colours and affects our behavior. In the beginning it is sedimentary and the individual goes through phases of indolence, rage, aggressiveness, dryness, sleep etc. If the alcohol content in the blood is .03-.05% then the individual feels light in the head, indolent etc. If the density goes beyond 0.1% then all the activities are affected and a density beyond 0.2% affects the person badly and if the density exceeds 0.4% it becomes a cause for death. The social system deems alcoholism as illegal because it leads to many problems.

If a pregnant woman consumes alcohol then the baby in her womb is affected. The U.S National Institute of Alcoholic Abuse and Alcoholism in its research has shown that if a pregnant woman consumes 1 or 2 ounces of pure alcohol then some abnormality is bound to happen in the baby or he is afflicted by some born deformity. In the U.S it is believed that the children with brain related disorders are those born of alcoholic women. The alcohol reaches the blood stream of the mother and then flows into the baby's blood stream. If the mother is intoxicated so will the baby be and this is a terrifying situation for the baby because his liver is not fully developed. An adult's liver can assimilate 28 milliliter of alcohol in one hour and the undeveloped liver of the fetus does it after a long time. Thus the alcohol that reaches the baby gets abounded in the umbilical chord. When the mother's alcohol level comes down then the extra alcohol will be reclaimed by the mother. Thus if the mother consumes 28 milliliter of alcohol then the helpless baby has to retain it in his blood for a long time. If the mother consumes alcohol then it evokes a strong reaction in the baby. It is difficult to specify a time when the alcohol may have the most terrifying impact but it is certain that if a mother wishes then she can prevent a lot of distortions in the child.

Alcohol increases the heart beat and pumps the blood flow. The blood vessels under the skin, on the hands and feet get expanded. There is a visible change in the blood pressure, increase in appetite, and the gastric flow and the urine in the body. The content of the highly dense H.D.C also increases and the low density L.D.C decreases. Constant drinking causes muscular tissues to form a crust and the possibility of heart attack also increases.

6.3.5.1 IMPACT ON THE NERVOUS SYSTEM : Regular consumption of alcohol harms the brain. Various researches have shown that 50% of the drunks suffer from brain diseases. It first affects the cerebrum of the central nervous system which is responsible for decision and rational actions. This affects the process of thought or becomes out of control. Memory, concentration and insight become dull and gradually get destroyed. The impact on cerebrum damages the cerebral cortex and so the mental condition and the emotional state are also affected. Alcohol affects the medulla which has an impact on the respiratory action as well.

6.3.5.2 LIVER- Drinking liquor affects the liver and cirrhosis is the worst thing that can happen. Research shows that consuming liquor can multiply the possibility of cirrhosis seven times.

6.3.5.3 DIGESTIVE SYSTEM - Excessive drinking causes irritation in the digestive canal from the mouth to the stomach. Pyloric sphinter affects the muscular valve and this causes vomiting. Because alcohol impairs the liver and the enzymes necessary for digestion and blocks the process of oxidization, all the vitamins and minerals that are vital cannot be converted to use.

6.3.5.4 KIDNEY- The blood vessels in the kidney get expanded due to drinking and the quantity of urine goes up. Also the water controlling center gets affected. Excessive drinking damages the kidney permanently.

6.3.5.5 BODY TEMPERATURE- Drinking boosts blood supply to skin and stomach so the body registers a raise in the temperature. Increased blood flow also causes sweating and this wastes a lot of energy and the body temperature goes down. Excessive drinking also affects the temperature controlling factor of hypothalamus so that the body temperature goes down.

6.3.5.6 FETAL DISEASES- This relates to the hindrance in the development of the fetus, the bodily obstacles and mental retardation etc. And these can happen if the mother drinks a lot when she is carrying the baby. Similarly the consumption of opium, heroin, cocaine, codeine, L.S.D etc also have a regressive effect on the health.

6.3.6 INTOXICATION AND PERSONALITY - Intoxicating substances like tobacco, bhang, hemp, opium, cannabis, alcohol have been in use since ancient times. Science, modernism, high education, and the needs of the intelligentsia led to the origin of intoxicating medicines, which were consumed in different ways. These substances lead to personality disorders. Some substances manifest physical disorders first while others manifest mental disorders. For instance- the use of tobacco creates bodily distortions first and mental disorders later. Whereas opium, hemp, alcohol manifest mental problems first and physical disorders later.

The problem of intoxication is not new to human civilization. Intoxication causes physical and mental distortions and this topic has engaged the psychologists since the second decade of this century. It makes the person disorganized and an intoxicant loses 13 years in his life, that is he is likely to live 13 years less than the average man. Some substances show early reactions while others take time to react. The disintegration of personality depends on the amount of liquor, the age educational background, social set-up of the individual.

Generally intoxicating things produce stimulating reaction in an individual. It arouses sexual desire in an individual and is believed to eliminate unhappiness, misery but the reality is just the opposite. These substances are depressants. Alcohol targets the consciousness centers of the brain and renders it devoid of senses. The brain loses its control over the individual personality. The addict is trying to pacify those passions that in the normal situation are dormant and under control. His kinetic activities are also affected. He is beyond cold, heat, pain and such sensitive things and he feels excitement and health surging through him. He is beyond realities and he raises feelings of self-respect and praise in himself. These are passionate things that come to him while intellectual and kinetic activities get dimmed. Scientists and medical practitioners have proved endless number of times that alcohol washes away vitamins and such nutritional things from the body, the liver is damaged and the brain also gets decayed gradually.

Intoxication makes the brain inactive and the individual becomes slothful, silent and brainless. His consciousness level dips gradually to a zero. He gets into a state of mindless happiness and unrealistic living and the individual tries to escape from general realities and becomes an escapist. And sometimes he loses sense and he tries to run away from his responsibilities and his conscience is almost non-existent. He is oblivious to his own ego and the ego of others. Constant and regular use of intoxication gives birth to distortions in the individual personality. Restlessness, stimulation, criminal tendencies, violent behaviour, deep sedation, loss of memory are some of the manifest symptoms of intoxication. So it can be said that intoxication disintegrates the personality of the individual.

6.3.7 INTOXICATION AND THE FAMILY - Even if one in the family takes to drugs and intoxication the entire family is affected. Disorganization, imbalance, dispute, unhappiness, and other ill effects are the result of intoxication. An intoxicant loses support in the family and might be driven out of the fold as well. He is so taken up with intoxication that he even forgets himself, has no sense of himself and he is not conscious of his duties either. He might even indulge in criminal activities because of his mental and physical disorders he cannot establish a balance. The other members of the family are embarrassed of him and their social prestige is affected. If either parent is intoxicant then the child is affected. He will also take to it secretly and the parents might be unaware of this so the entire family becomes addictive. Sometimes when the children indulge in intoxication in the presence of parents and other elders, the latter cannot bear it and they are hurt by the behaviour of the children. Sometimes the parents out of a sense of shame and fear do not discover these abnormalities or get the children treated in time. The other members of the family are always wary and insecure of the intoxicant especially children whose personality is greatly affected. They suffer from inferiority complex, frustration, stress and live in an atmosphere of fear and their growth is affected and the atmosphere in the house is always tense and unhappy. Thus the family's condition becomes pathetic.

6.3.8 DRUGS AND EDUCATION- Schools are meant for the all-round development of the child. If the environment is healthy then the child imbibes good education but if this is not so then the effect is opposite and he can never know the true meaning of education. If the student indulges in intoxication then the other students are also affected by this. The whole environment is affected. This hinders the potential and the performance of the students because the addict will never perform well and will never develop his potential. When the students are addicted or remain absent from class then the development of all the students is hindered. Addiction also fosters an atmosphere of illegal activities like stealing, criminal activities, sexual exploitation, and violent activities. And living amidst this one cannot have a healthy environment.

6.3. 9 INTOXICATION AND SOCIETY- We are social beings and our activities have a bearing on the society. If addiction prevails in the society then it cannot be called healthy and the condition can be said to be pathetic and in such a society honour, human value and traditions are all disrupted and crime gets a boost. Thus addiction is the bane of society and the cause of social disintegration. Entire families are ruined because of this. And in such a condition there is bound to be dearth of intelligentsia and the individual is not able to develop his inner abilities. We can see various signs of disintegration in the individual like indifference towards activities, lack of decisive power, and creativity. One who is indifferent towards oneself will be indifferent towards family and society and how can such a person be of any use to society? In such a situation crime would be on the rise. A person is ready to commit any crime for the sake of his addiction hence he will abuse others, steal, beat, kill, or take to prostitution etc. The future of such a society cannot be bright and children in the families also take to the same. The child will either emulate and take to addiction or live in fear. His immature mind is affected by all this and his personality also is stunted. Also we see that addiction prevents people from participating actively in social works. The impact of addiction on the society thus is not temporary but long- term.

6.3.10 DRUGS AND SMUGGLING- Drugs are a major reason that leads to smuggling and trafficking. The west is competing to give a new form to drugs and the consumption has reached a borderline. Earlier the prevalent drugs were hemp, cannabis, opium, ganja, mandrax, and L.S.D but now its cocaine, smack, brown sugar, etc. The most dangerous is super speed that is growing in the Asian and Pacific region. This is made illegitimately in laboratories and it composes of ephedrine, and fenny lisatone. Both these drugs were banned by U.N.O in 1971. In India too super speed is much in demand. It is 20 times more intoxicating than heroin and cocaine.

One dose lasts in its effect for 10 hours. In India drugs are smuggled into the country. The supply is in accordance to the demand. The banned drugs are sold illegally and this trade is into crores of rupees and the smugglers are called the dealers of death and these smugglers form an international racket. Drugs are manufactured in America and the western European countries.

6.3.11 INTOXICATION AND POLLUTION

Intoxication is responsible for pollution as well. One of the major reasons for pollution today is smoking. The nicotine and tar content in the cigarette is poisonous. The Pollution Programme Director of U.N.O had warned that the tobacco companies are creating a fuel crisis for the poor in the third world by taking away the wood that the poor need. The environmentalists say that for three hundred packets of cigarette a big tree has to be sacrificed. It is unfortunate that trees are felled and cut to make cigarettes. A survey conducted in Brazil says that to make cigarettes and cigars out of tobacco almost ix hundred and fifty trees are cut. Every year 6-7 thousand hectares of green jungles are sacrificed to fulfill the demands of tobacco companies. The loss of jungles coupled with the smoke the cigarette emits contribute to the pollution.

6.3.12 ECONOMIC LIFE

Money is necessary for living and lack of money can make life miserable. Drugs affect the economic condition of an individual. Money is required for drugs. As long as the individual has money he spends it on his drugs but when he runs out of money and he gets hooked, he starts selling his assets and possessions. His family becomes poor and the necessary things become scarce in the family and this has an adverse impact on the members of the family. The children are deprived of necessary nutrition and education. The condition of women in the house are pathetic. The children also suffer psychologically and they start imitating the bad habits of the elders. Their upbringing is affected so drug use is the cause of economic crisis.

6.3.13 ADDICTION AND WORK PLACE

The druggie carries his addiction to his workplace as well. His addiction damages his performance because he cannot discharge his duties properly and he commits many errors and mistakes. Research tells us that the addict is liable to commit three times the errors the normal worker makes. Many problems are created by the addict. His life is insecure but he also creates insecurity for others. Some class of workers who are in charge of public lives like drivers, pilots, traffic controller or some manager can endanger lives of others if he is in an inebriated condition.

6.3.14 ADDICTION AND SPORTS

Players and sportspersons who are regarded as the glory of the nation are not above this menace. Such players do not merely betray their country but they also play with their own health. The goal of the players is to attain the pinnacle and for this they resort to drugs influenced by wrong company and misleading education. And so they compromise with the prestige of the country. The players take to drug to improve their performance and their experiences but in the long run it has a regressive effect on their health. The players take drugs to stay awake, to control the respiratory function of the brain, as a painkiller. But soon this becomes a habit hence they are harmful. Different drugs are taken for sleep, to feel relaxed, to improve their potency. This revitalizes the hormones in the body and this in turn helps in the bodily growth and remedy.

6.3.15 DRUG AND CRIME

Consumption of illegal medicine and crime are interlinked. Generally people take to criminal ways like stealing, deceit, and cheating to get hold of drugs. Some behavioral changes can be seen when people take drugs regularly. They are eager to remove all obstacles that come their way but if the problem increases then people take to criminal ways. He makes efforts to increase his drug intake and this often pushes him to crime. When the addict's demand increases he needs more money to meet his demands and if he lacks money he resorts to stealing, snatching etc.

Mr. Walter.C. Reckles of the Ohio University has written in his book on crime that it has a deep connection with alcoholism. He said that three things are generally associated with crime and they are drinking, taking drugs and

inordinate sexual desire and with this visiting prostitutes, gambling, disintegration of family, abortion, begging etc and such problems are related and probably alcohol is the main root of all these problems.

Although it is not wholly true that only alcohol is responsible for all crimes but a majority of crimes generate from this and this cannot be doubted. Every drunkard is not unruly but unruliness and alcohol go hand in hand. A drunkard is indifferent to social responsibilities and is likely to commit more crimes than a normal person.

In a book called Behind Sins and Murder, half the cases of murder are caused by alcohol. It makes a person cruel, angry and lustful. For him life becomes valueless so he does not value his own life or that of others. He behaves irresponsibly at various places. In many places it is noticed that most of the convicts are drunks. Davins says that generations of scholars and involved people have said that alcohol is the only reason for crime.

Those who are involved in illegal activities get a false sense of courage after drinking. Alcohol erases the thin line between right and wrong and makes the person senseless. The person is not able to control his feelings and can do any crimes. All crimes of the sexual nature, and personal violence relates to alcohol. Experts believe that bars are the originating point of crime and illegitimate children. 90% of the illegitimate children are born of unions formed in the bars. Dr. Healey says that even a small amount of alcohol taken by adolescent boys and girls make them fall in their own esteem. Research has shown that women lose their sense under the influence of alcohol. Dr. Mackey says that 75% of the divorce cases are due to alcohol.

QUESTIONS

1. **ESSAY TYPE**
   1. Describe the various effects of drug consumption.

2. **SHORT TYPE**
   1. Cite the psychological reasons for intoxication.
   2. What are the social reasons for intoxication?

3. **OBJECTIVE TYPE**
   1. Name the particles in cigarette smoke.
   2. What are the reasons for intoxication?
   3. What is aneurism?
   4. What is streptococcus?
   5. What is polysithemia?
   6. The family plays an important role in the ———————— development.
   7. The ill effects of cigarette begin with————————————————.
   8. Smoking increases the size of ————————————————.
   9. The consumption of alcohol has an impact on the ————————————.
   10. At present ————————————is also the reason for intoxication.

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CHAPTER-7
CONCEPT OF PROHIBITION

7.0.0 OBJECTIVE

This lesson enables you to know the following things—

1. The need for prohibition.
2. The measures of prohibition—at the individual level, environmental level, and through medicines and therapies
3. Success of prohibition

7.1.0 INTRODUCTION (CONTEXT)

The means of comfort and luxury if used sensibly can be of use but if they are abused then it is a cause of problem. Medicines are one such example. At one level they are redeemers but at another level they are killers as well for example consuming them to cure illnesses. But when they are taken in excess then the individual loses his reality and he becomes a machine, a tool and creates a lot of problems in the society then these medicines are not life-savers but killers. Hence the need is to create awareness before the consequences become too terrifying otherwise life will be too difficult. For prohibition of drugs and liquor unless the person wakes up the problem will not be solved. Hence the individual must be alert and aware. For awareness the other members of the society have willingly contributed. Scientists, psychologists, and other learned men have from time to time made successful attempts to rid mankind of the crisis that has enveloped it and others have followed the examples set by these luminaries.

7.2.0 THE NEED FOR PROHIBITION-

While man is the supreme creation of this universe, who has unraveled so many mysteries of nature and is continually making attempts to know more and more, it is pathetic that man sinks into such depths and gets into

the mire of drugs and liquor which has such a terrible impact on himself and the environment. There is no doubt that taking drugs and alcohol is a fashionable trend. And if this damage is not controlled right now then the entire society will be crippled and distorted. It is time that drugs are banned. While our country holds a very distinctive place in the world today, it is worrying that our culture is facing a threat of extinction. A country that prides itself on assimilating so many different strands of culture should face crisis like drugs and alcoholism. Thus prohibition is becoming very necessary to save the individual from the grip of drugs, to arrest its evil impact, and to save the society and the culture today. Where we talk of individual happiness and well-being, and the question of value arises in the society and national upliftment and the issue of establishing good relations with other countries comes into being, self-ennoblement and national upliftment and the larger question of human welfare comes into focus, it is necessary that drugs are banned. The happiness, peace and cordiality of human life are wrapped in this. If drugs are banned then it will give opportunities for individual development, removal of social evils, character development, restoration of values, national development, establishment of international relations, common welfare, also common well-being. Also the ideal of everyone be happy and everyone be free of diseases, be pure will also be a living reality.

The harm caused by drugs and intoxication to the individual, family, society, and nation can be stopped only by prohibition that is by banning drugs and alcohol. We all know the benefits of the same. Personal health is ensured, character remains noble, and values are not lost. This will also ensure that crimes are reduced and family health and happiness is maintained. It also means that money is utilized well and that social life is happy and peaceful. Thus prohibition is useful for the individual. There are attempts in the society to ban intoxicating things. Different religions consider it a bane and campaign for total ban. Even at the government level such efforts are on.

At present many countries including America, Sweden, Denmark, Finland, Britain, Africa and India have actively banned and prohibited drugs. The prohibition laws are constantly made and revoked because the addicts find loopholes in it and twist it to suit their purpose. Still prohibition is imposed at various levels. In the traditional Indian society addiction is seen in a disapproving way but still intoxication is on the rise. In the satyagraha movement, Mahatma Gandhi had given a special place to prohibition. He had said that to be tempted to take to the red water is more dangerous than jumping into a well of fire or into a tempestuous river because water and fire can only destroy the body but alcohol destroys the soul. Along with the civil disobedience movement there were active campaigns to ban or prohibit liquor. Gandhi had sent women to the liquor shops to close them down and gave a very positive example of non-violent movement. And millions then were freed of the menace.

The article 42 of the Indian Constitution which lays down the Directive Principles of the state, assigns a special place to prohibition as well. Thus the task of prohibition is going ahead very speedily. Acharya Tulsi launched a very successful movement which converted many alcoholics and addicts and also raised awareness towards this grave problem. Thus we can say that while addiction is a curse, prohibition is a boon. Keeping this in mind activities are carried out at various levels so that the individual is not a problem for the self or for others.

7.3.1 MEASURES OF PROHIBITION

We must work at three levels to rid ourselves of the problem of addiction-

1. Individual level
2. At the environmental level
3. On the basis of medical or alternative therapies level

7.3.1. THE INDIVIDUAL LEVEL-

The individual is a thinking, conscientious being. He has the capability to rise to the level of a superhuman. He attains his goal by his virility and strength and makes the impossible possible. He has infinite strength and capabilities. And if he uses a fraction of this, his life would be successful. He is responsible for his happiness and unhappiness and this is true. Except for certain things man is responsible for his happiness and unhappiness. If he sits like an ostrich with his eyes closed to his problems they would never be solved. He will have to choose the path of happiness and peace because man has always sought happiness and peace for himself but what he

attains depends on his actions. If the individual gives a serious thought to questions like what he wants, what will happen, what is the purpose of his existence etc then his life would be altered. The individual seeks change, something new and if the answer is positive then the path of solution is strengthened. As we have already reiterated man has immense capacity, immense strength, the need is to recognize it. An individual has virtues and vices in him. Sometimes the vices overpower the virtues and the need is to let the virtues triumph and for this we must use our conscience. If we do that then all our life we would be reaping positive benefits.

To rid of his addiction to drugs the individual will have to make an effort. If the morale is high he will make the impossible possible even though the body be weak.

The power of will is unfailing. The one strong in will can convert the impossible into possible and his will helps him to sort out his problems and triumph over them whether the problems are individual or otherwise. Many incurable diseases are cured by will power. The work attains completion and success achieved when one resolves and believes in what he is doing. Faith in one's will yields successful results. If the addict resolves that he has to live a life free of addiction then he can really do so. The code of conduct laid by Acharya lays that the individual must make small resolutions and get rid of his vices and integrate goodness in his life.

The individual can evaluate his goodness and his badness. The addict cannot change unless he wants to do so. The individual has immense possibilities and if he recognizes them and tries to raise it then he can make the impossible possible. The individual can change himself with his resolution, strong will, self-confidence.

7.3.2. MILIEU

The milieu in which a person lives has a great influence on him. The environment in which the individual lives affects him. It depends on the individual to what extent he is influenced but there is no denying that he is affected. If he gets the right environment he prospers but otherwise he can sink as well. Thus environment plays a very important role in his life and it can swerve the individual's life into a particular direction. In the case of drug addiction environment plays a very prominent role and it plays a vital role in de-addiction as well. A healthy environment builds a healthy personality. In de-addiction the environment can play the following role-

7.3.2.1.FAMILY- The family is responsible for building a personality and also for disintegrating it. The family is responsible for giving an atmosphere conducive to the growth of the child, teaching him values, inculcating it in him. Thus the parents, or guardian, or the family members must keep the environment healthy. The family can play the flowing role in de-addiction-

1. Have a fellow-feeling and discipline in the family.
2. Pay adequate attention to the activities of the children
3. Be aware and to cultivate the same awareness in others.
4. Talk openly and freely to the children about drug rehabilitation.
5. Listen carefully to the problems of the children.
6. Encourage children to discuss their problems.
7. Explain the process of de-addiction and prepare the children for it
8. Take an active interest in the activities of the children.
9. Take an interest in the friends of children and not neglect them.
10. Behave well with kids and inspire them to do good.
11. Inculcate good values in children.
12. Make children aware of the harms of addiction and help them to get over it.
13. Wean them away from bad company and inspire them to make friends with good ones.
14. Keep the family away from alcohol and drugs.

7.3.2.2 EDUCATION- If the school furnishes the students with health education then they are aware of issues of health. Their outlook goes through a positive change. This education should also include parents and guardians and teachers apart from children, that is everyone should be aware of this. The students will develop a healthy living and they will stay away from drugs. Education is useful in the individual development. Thus the students from the beginning should be given an education that will make a decisive change in them.

7.3.2.3. TEACHERS- The teachers can play a vital role in de-addiction-

1. Participating in an open discussion telling the students about the harms of addiction and helping them in the process.
2. Taking an active interest in the activities of the students.
3. Discussing adolescent problems with the students and telling them the solutions.
4. Educating the students about career choices, helping them in it and fixing a goal and helping them in every possible manner to attain their goals.
5. Educating them on health issues.
6. Interacting with the students in such a way that they do not develop an inferiority complex or become intimidated.
7. Teaching them self-discipline along with discipline.
8. Creating an awareness towards duties.
9. Giving them the right education so that the inner qualities are developed.
10. Making them capable of seeking answers to their own problems.
11. Making the atmosphere in the school free of addiction.
12. Making the environment in the school healthy.

7.3.2.4 ROLE OF PHYSICIANS-

1. They must give the correct information about medicines.
2. To establish a rapport with the addicts so that they can relate to their problems.
3. Taking an interest in the patients.
4. Behaving well with them.
5. Discharging the duties well so that the patients are benefited by it.

7.3.2.5. THROUGH PROGRAMS

1. Educational programs that create awareness among people.
2. Raising public consciousness for de-addiction.

7.3.2.6.AT THE GOVERNMENT LEVEL-

1. Banning drugs and alcohol at public places.
2. Banning all advertisements related to addiction.
3. Banning the sale of intoxicants near industrial areas, irrigational organizations and other public organizations.
4. Banning the sale of intoxicants on highways, cities, villages and populated areas.
5. Prohibiting the drivers to consume intoxicants.
6. Prohibition of intoxicants while on duty.
7. Punishing those who encourage intoxication
8. Increasing the prices of the intoxicants.

7.3.2.7. ORGANIZATIONS-

1. Organizations must be in the interests of the individual.
2. The organization system should not be weak.
3. Intoxication should be discouraged.
4. People should not be misled rather they should be guided well.

7.3.2.8. COMMUNITY INTERFERENCE

The interference of the community is definitely useful. The community is responsible for passing on physical, psychological and social problems to the individual which actually become the cause of addiction. Various communities regard intoxication as a life-style but we can raise consciousness at the community level and resolve the problem. The community can act at the following level-

1. Defining intoxication and making its effect known.
2. Stating the uses and abuses of medicine.

3. Recognizing illness, infection, and health.

4. Understanding the limits and the effects of community interference.

5. Making people aware of addiction and its effects.

6. Making people aware of the political, economic, and social activities.

It is the duty of the community that they must contribute in the de-addiction activities and the medium for this can be education or some other means.

7.3.2.9.OTHER OPTIONS- We can consider other options and arrive at the desired results to stop intoxication. For instance people take to intoxication for the following reasons-

1. To get a good experience	2. For happiness and for reward.
3. For relaxation	4. To affect the consciousness.
5. To test their adulthood	6. To become part of a group etc.

For all this effects certain other options are also available so that the individual can lead a life devoid of addiction. For example-

1. Indulging in creative work	2. Doing political and social activities.
3. Doing religious work	4. Doing yoga and meditation.
5. Participating in sports	6. Taking on small or big responsibilities

7.3.3. MEDICINES

Medicines are also used for de-addiction. As we know medicines can be either life-savers or killers. Those medicines that are used to cure diseases are the beneficial ones. For de-addiction too many medicines are manufactured which help the addict to shake off his habit. There are many types of medicines. While some might act fast others are not quick and take time to show their effect. There are many reasons for intoxication and prominent among them are the psychological ones and there are many medicines to balance the mind and the sedatives are one of them. This helps the person to sleep well and to attain rest mentally. Similarly there are medicines that help to live an addiction free life. At present there are many pain killers available in the market which when taken with medical prescription can help to be rid of illnesses. Apart from this there are many therapies available-

7.3.3.1.RELAPSE PREVENTION- To resolve the problem of addiction knowing the behaviour therapy has been developed. This therapy believes that obtaining knowledge is the cause of disorganized behaviour. The individual tries to understand his behavioural problems and the individual is made aware of those reasons and experiences that prompt him to take to the old wrong ways but the technique of behaviour saves him. In this therapy the individual is encouraged to control and made to practice it. The individual is constantly confronted with positive and negative situations and the person has to concentrate on himself and must recognize the basic problems and the highly dangerous situations and also try to stay clear of them of his old tendency to addiction etc. This therapy concentrates on the individual and his problems and also develop the self-help tendencies so that the individual can sort out his problems himself.

7.3.3.2.MATRIN MODEL- This therapy provides a structure which provides a stimulation which keeps the addict busy and engaged so that they are disengaged from intoxicants. And the patient is told about addiction and not to relapse into the old stage. A medical practitioner encourages and helps the patients in the process of recovery and also the patient is encouraged to help his own self through programs designed for this. The patient's condition is monitored through his urine tests and the families suffering the menace of addiction are also educated and the medical practitioner is both the teacher and trainer and he establishes a decisive and practical relation and this therapy stresses on short term goals and the person is given personal advice and encouraged to fight his problems, and to find the resolutions to it and thus provided means for recovery. In this therapy the advice is given in 12 stages and also he is also given medical, psychological, employment and other facilities and the individual is invited for one or two days into various recovery programs.

7.3.3.3. MOTIVATIONAL ENHANCEMENT THERAPY- This is a patient-centered therapy where the individual is encouraged to find solutions to his problem and prepared for de-addiction and recovery treatment and his

addiction is controlled. This method works gradually and the patient after initial medical examination is passed onto four personal medical advice. In the first medical sitting the patient is encouraged to participate in the discussion and encouraged to stay away from addiction and to leave it. The motivational programmes are designed to provide mental strength to the patient and to reform him. There is a constant watch on the patient and the doctors are always ready to fight critical situations and the patient is regularly motivated to abstain from addiction. Also the patient is encouraged to talk to other similarly afflicted people and motivate them to abstain. This therapy works very well with alcoholics and addicts of marijuana.

7.3.3.4. BEHAVIOURAL THERAPY- This therapy is basically designed to reform the undesirable and incorrect behaviour of the patient and to motivate him to a correct and acceptable behaviour and to reward him for that. The following points are included in this program-
1. Filling various documents
2. Practicing proper and desirable behaviour
3. Keeping a watch on the progress and marking it

In this method the patient is encouraged and praised and is under constant watch through urine tests. This therapy treats in three ways-

1. CONTROLLING THE STIMULANTS- Staying away from the circumstances that prompt towards addiction.

2. CONTROLLING DESIRES- Changing those sentiments, thoughts, experiences and plans that prompt him towards addiction.

3. SOCIAL CONTROL- In this the aid of the family members is sought.

7.3.3.5. MULTIDIMENSIONAL FAMILY THERAPY- This therapy is focused on those small children who take to drugs. In this the treatment keeps in mind the family of the child and group advice is given. And in the collective way the family, school, and the society at large is involved. In the personal advice session the adults and the doctors discuss and take decisions for improvement. And to solve the problem skills are also developed and paths are carved to resolve the problems that come in the life of children. Also the guardians and those associated with the children are given advice. And with the parents the doctors are involved in a discussion on the behaviour of the children, their manner of learning, methods of control and inculcating decisive thoughts and tendencies.

7.3.3.6. YOGA THERAPY – At present yoga is used to resolve every problem and addiction is one such problem Yoga aims at purging the inner self, the unconscious and bringing about a change. Hence yoga has the capacity to refine the personality of the individual and to treat addiction many types of exercises are prescribed and experiments have shown that the different yoga meditations have liberated many of the addicts and among the different meditation practices the preksha meditation and the bhavateet meditation are prominent.

7.4.0 THE SUCCESS OF DE-ADDICTION - It is not enough to plan a de-addiction program but it must also be put into action. Many systems might be introduced but they do not guarantee success nor do they uproot the problem. It is not enough to make a law on prohibition, it is also necessary to enforce the law and to make it effective and the government has to pay attention in enforcing it. The addicts are of varying degrees, some are greater while others are lesser hence the tendencies and inclinations of these people are to be kept in mind. There might be cases when the person does not seek a total lay off in such cases the detoxifying process should be gradual and spread over because sudden de-addiction also has certain complications. Hence such people should be examined medically and a medical treatment should be given. In the present age when people are blindly rushing into modernist trends, intoxication might not be considered a vice but there's no denying that it is a vice. It is not easy to advice the younger generation hence to enforce the laws extensive programs can be presented. With legal intervention places that sell intoxicants can be closed down or banned. As soon as a law is made, ways are found out to break it and in such situations public support is necessary to enforce the law. For legal success plans can be made at the national level that engages a person creatively and that will ensure the transformation of the person. There might be some immediate problems related to the ban of intoxicants like

personal anger, loss of revenue worth crores, increase in unemployment, and disobedience of law. Despite all this prohibition is necessary, it might be that the law might not be instantly successful but gradually in the long run it can be made successful. In a developing country like India, that protects human values, it is extremely necessary. If prohibition is enforced it is not a surprising fact but what will be shocking would be an imaginative situation of senselessness induced by intoxication.

QUESTIONS

1. ESSAY TYPE

1. Describe the measures of de-addiction.

2. SHORT TYPE

1. What is the need for de-addiction?
2. How can we make de-addiction successful?

3. OBJECTIVE TYPE

1. What is the benefit of de-addiction?
2. Why the prohibition laws are made and broken?
3. How many solutions of de-addiction are there?
4. What are the therapies for de-addiction?
5. What is necessary for the success of de-addiction?
6. In a person——————— both exist.
7. Will-power is———————————
8. ——————————— has an impact on the life of the individual.
9. The intoxicant is———————————
10. With the help of law ——————————————— can be implemented.

REFERENCE BOOKS-

1. **Indian Social Problems**—Dr G.R. Madan
2. **Drugs**—Richard G.S & Peter T.S
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CHAPTER-8
PREKSHA MEDITATION AND DE-ADDICTION

8.0.0 Objective
8.1.0 Introduction
8.2.0 Change of Perception necessary for Transformation of Universe
8.3.0 Preksha : The Basis of Change
8.4.0 The Nature of Yoga
    8.4.1 The Scientific Nature of Yoga
    8.4.2 The Psychological Nature of Yoga
8.5.0 Preksha Meditation and De-addiction
    8.5.1 Asanas, Pranayam, Sound and Posture
        8.5.1.1 Asanas
        8.5.1.2 Pranayam
        8.5.1.3 Posture
        8.5.1.4 Sound
    8.5.2 Use of Preksha Meditation
8.6.0 Questions

8.0.0 OBJECTIVES-

After going through this chapter you will know the following things-
1. The need for change in perception for transforming the creation.
2. Preksha: the basis of transformation
3. The scientific form of yoga
4. The psychological form of yoga
5. Preksha meditation and de-addiction.

CONTEXT-

Man has infinite possibilities. He has knowledge, faith and the strength of character. It is character that makes life noble and this is possible only when the life lived is pure. There are many elements that can cut this exalted stature into a low, deplorable condition. Intoxication is one of them. It cuts man to size and makes him a pigmy. Hence it is expected that the individual's life should be free of vices, of addiction. Some people feel that habits once cultivated cannot be changed but this is not true. If this were true and man never changed, then there would be no relevance of teaching anything to man. Every religion has a tradition of teaching and this has yielded results. If a person seeks to change and he gets a teacher, guide then transformation can take place.

8.1.0 INTRODUCTION-

Transformation takes place at two levels- at the physical level and at the emotional level. Change at the body level is a temporary one but when the change takes place at the emotional level then it is permanent. The inner change is visible in conduct. Change can take place of its own and for this the person must have perceptual judgement . It means that without knowing the defects we cannot think of leaving the habit because change occurs when a defect or a problem exists in the previous system. If the addict is not aware of the harms of intoxication he would not seek a change. Hence full knowledge of the intoxicants inspires the individual not to indulge in them. A search for solutions can begin only henceforth. After knowing the resolutions we can experiment and these can bring about a definite change—this faith is the first step towards transformation.

8.2.0 CHANGE OF PERCEPTION NECESSARY FOR TRANSFORMATION OF UNIVERSE

Without changing the viewpoint we cannot change the universe. If the perception changes then it is very useful, because the universe also changes. But the most complex question is changing the viewpoint and this is applicable

in the context of de-addiction as well. Till the individual desires de-addiction, his perception of himself is not decisive, till he desires to change, nothing can succeed, not even preksha meditation. Hence we can say in the context of meditation that till the person has faith in it, till he is dedicated and he is active towards that, meditation cannot be successful. It is not a magic that will produce miraculous results without action. Hence to live a life free of addiction, he must change his viewpoint as well. And for that he must first look inwards, be introspective. Personality is divided in two parts- the outer self is given more importance and answers are sought outside too. Power and happiness too are sought outside. The individual must have the faith that strength, happiness and knowledge originates from within. A person is not ill merely in body but is so in his mind and his feelings too and if he seeks his illness and his habits inside him then he can get solutions. Man wants to live life of joy and happiness but these might not be in the comforts he seeks. The sentiment of happiness comes from within and if this feeling does not surge from within then comforts are negligible. Thus the solutions lie within. The need is to let it sprout.

8.3.0 PREKSHA : THE BASIS OF CHANGE

To strive for meditation is to strive for light, for enlightenment. The biggest problem of life is ignorance and this is the cause of so many problems. No other reason leads to so many problems and that is why an ignorant life is said to be a life of darkness. It is rightly said that the world of the ignorant is miserable while the world of the learned is happy. So the world becomes happy in one context and miserable in another. When we use our learning and knowledge the world is a happy place but if we are cloaked in ignorance it is a miserable world. Thus we must remove ignorance. But how? We are ignorant about ourselves, about the world. If the ignorance is about minute things it is not surprising. What is surprising is that the individual is ignorant about the life that he leads. A very potent medium of removing this ignorance is meditation which helps the individual to sail from ignorance to the light of knowledge.

Preksha meditation is in two forms- developing the spiritual consciousness and through a theureptic perception of breath developing the spiritual consciousness. The special use of preksha is helpful in solving the problem and the root is to observe or to perceive. This is an art or a skill not known to everybody. It is a special skill. At present touch therapy is popular but perception is not. Perception is strength. Observing is a strange power. If any part of the body is in pain and if we turn our inner gaze to that area then the pain will disappear after some time. This is so because the entire process of the body runs through breath and the brain controls the entire body. The brain is controlled by electrical power and chemicals. By gazing the body releases so many chemicals that we cannot even imagine that. Every breath releases about 400 types of images and those that reflect the purity of feelings, its positivity creates favourable chemistry. Pure, sanctified feelings release nectar like chemicals.

Health is closely related to feelings and impurity of feelings leads one to bad habits. Intoxication is one of them. Hence when preksha meditation stresses on perception the solution to problems becomes obvious. If the person looks at himself, observes his virtues and his vices and his feelings, then he will find the solutions to his problems in his innermost self. The broad symptoms of sound health are- good sleep, good appetite, good mind, thoughts and feelings. We make ourselves ill by our ignorance. While gazing is the solution to the problem it is a difficult task too because it requires concentration. All the practices of preksha meditation are related to perception, gazing. Thus the need is to concentrate. The more we attempt to concentrate, the easier it is to gaze. Lord Mahavir had also said that the soul must peep into the soul. Although it is the highest spiritual precept it is also a practical advice. It means to peep inside, to gaze at the physical body, to feel its trembling, observe the broader trembling and the subtler one, observe the biological, chemical changes in the body and to observe the recurrences in the body, its produce and its expense. Every minute something is produced and something is wasted. Watch the particle that is born. An important precept of Acharang is to look at the moment that the body produces.

Perception is a powerful tool but not much attention has been paid to it. If we had paid attention to it then we could have balanced the life we live at three levels. These three levels are - the physical, conscious, and the spiritual. Many situations arise in the stream of life that flows and what is to be observed does not require a

chant, or a sound. It simply requires us to gaze and by gazing we activate all the limbs and parts. This is the power of gaze. It electrifies the part of the body where it falls. The body can cure the illnesses and habits, but we need to look deep. All the powers are inherent in the body so we must gaze at the body and what we see with open eyes can be seen better with closed eyes, which is the inner gaze. Thus prekha meditation is the easy solution to problems.

8.4.0 THE NATURE OF YOGA-

Yoga is the basis of inner transformation and this is possible through meditation yoga. To understand this better we must look more closely at the scientific and psychological nature of yoga. Scientists and psychologists have presented the nature of yoga in their own fashion.

8.4.1 THE SCIENTIFIC NATURE OF YOGA

The brain can be divided into two on the basis of its activity-the right side and the left side and this is called the cerebral hemisphere. Research has shown that the right part of the brain is related to intelligence or wisdom whereas the left is related to the analytical or rational side. Educationists and Psychologists say that one-sided development of the brain is not good or desirable. The famous education researcher, Vivian Sherman has proved through the examples of Newton, Einstein that their scientific developments were the result of their developed inner intelligence which is part of the right side of the brain. And these successes became material because of the active left side. Vivian further says that for material gains if the emphasis is on the left side of the brain then it will become inert and dormant after a few generations and that will bring terrible results in front of us.

Yoga has various exercises to establish a co-ordination between the two parts of the brain and chief among these are the asanas, pranayam, meditation, chanting etc. Scientists have also proved that the right side of the brain is related to the left vessel that connects the loins to the head and the left side to the right vessel connecting the loin to the head. In reality yoga is supported by science. Spirituality and science are both the same. The difference is that science relates to the material world while spirituality relates to subtle and minute, the seen and the unseen substances and rules.

8.4.2 THE PSYCHOLOGICAL NATURE OF YOGA-

The scientific fact of the meditation yoga is that the active part of the brain immediately connects to the pituitary and pineal glands and this is determined in the changes in the hormonal discharge. Both these bulky glands are considered very mysterious from the spiritual angle because they release hormones that affect the level of consciousness. Philosophers and mystics have equated the pineal gland to third eye or the soul and it is very useful in connecting to the higher powers. This gland is useful in connecting to the high powers. Its full awakening takes the consciousness beyond the emotional and intellectual plane to an extremely subtle world. In the pituitary gland the interaction between the nervous and hormonal systems releases hormones. Pituitary dictates the glands and the emotional reactions. It is the doorway to the infinitely, extensive supreme consciousness and it is also considered the unifying point of the spiritual pockets. Through meditation we can control this gland and measure the gross, the subtle and the innermost selves and become a complete human being. Man might appear to be an amalgamation of flesh and bones but there is more to him than this. In reality he is the sum of consciousness and his personality is integrated in this consciousness and this is his existence and his value. Consciousness is life and when the consciousness builds up, the values lag behind. Yoga can human mind powerful, capable and pure and refined. The mind is very strange when it becomes fully purified and sanctified it becomes as powerful as uranium, plutonium and such atoms. The energy at various levels is manifest in various virtues. By practicing yoga one can reach the highest levels of consciousness.

Psychologists have classified human consciousness into three-

1. Conscious level- acts as the discriminating power.
2. Sub-conscious level- controls the blood circulation, breathing process like inhale and exhale, etc.
3. Unconscious level- the deeper layers where the thoughts of the past lie dormant and surface when the occasion rises.

Compared to other beings man's conscious level is stronger and it accepts the rational of the unconscious. He understands the positive and negative aspects of circumstances and possibilities and reaches a final decision. Thus positive guidance slips from the grip of the unconscious and settles into the conscious and because of this peculiarity man has been called a thinking being. Unconscious is the treasure in which the good-bad, useful-useless and all kinds of nectar-venom exist. Apart from this animal or primitive instincts also exist. Our roots are in the unconscious whatever we might be at the surface hence yoga emphasizes cleansing the unconscious because a cleansed unconscious means the behaviour will be refined.

The unconscious is defined by the neurological theory and mental existence is explained by psychological theory. According to the neurological theorists the stimulation of the nerves at the surface level resurrects the unconscious level and the psychological theorists believe that the mind controls the whole body, that is the activities that we do at the mental level. The values that we learn deposit at the unconscious level and that fashions the behaviour of the individual. Just as we educate the mind to develop the intellect in the same way to save the unconscious from primal instincts, from bad habits we must adopt yoga meditation. For knowledge we need training and teaching, similarly for refining the unconscious we need yoga.

The active part of the conscious mind cuts the currents of the unconscious hence the conscious is active while the unconscious is dormant. The insects, reptiles and other creatures lag behind intellectually but their thinking and conscious is slack and the subconscious is benefited by this. The sense of smell in the dogs is extremely sensitive and subtle. The sense organs of the bats have radar quality and the whales have the characteristics of a submarine. In North America the eel fish emit rays and currents that can produce 500 or more watts of electricity and it is controlled by the unconscious. The unconscious is powerful but it is not self-made, the individual shapes it and so the cleansing is done by the individual.

There are discoveries being made beyond neurology and psychology. For instance, to develop intuitive capability research is turning to parapsychology, neurology, metaphysics, occult science which helps us to conclude that the human brain is a store of magic. So we can say that through yoga and meditation we can explore the infinite possibilities and attain immense success and we can give up the vices and embrace new habits which will help us to develop good thinking and imagination, positive attitude, and all round development.

Research has shown that if we fully comprehend the inherent possibilities of the unconscious and if it is converted into action then the material world would see miracles. The scientists who explore the neurological powers of the brain are amazed at the importance and possibilities of the small but mysterious computer that is the human brain. It is not simply a small weapon for thinking and understanding but the store of immense possibilities. In our daily life we utilize a mere seven percent of the brain while the remaining ninety three percent is immersed in the layers of the unconscious.

8.5.0 PREKSHA MEDITATION AND DE-ADDICTION-

As we have stressed preksha meditation is the process of observation and gaze opens new capabilities, abilities and inner powers. All the experiments are for inner transformation whether the process is aided by the main part or a subsidiary part. With these experiments we can lead a de-addicted life. It solves the problems causing imbalance in the body, mind and feelings whatever the cause of addiction. If the person is cleansed and purged within, full of worthy values then the external circumstances would not affect him. Preksha meditation makes a person strong inwardly. It controls the blood vessels and its glands and refining the conscious which results that the individual is rid of his vices, worthless values rather they are examined and scrutinized.

For de-toxification mainly kayoutsarg, breath observation, consciousness- centered observation, and contemplation are main. While kayautsarg is the means of ridding tension, breath observation strengthens life, consciousness-centered observation concentrates on the pulses and glands and contemplation helps infuse new values into feelings and sentiments so that the person can lead a life free of intoxication.

It is said that hypothalamus controls the undesirable activities in the individual and feelings are also affected by this center hence it is natural that it is affected so. Psychologists believe that passions can produce many illnesses and it is also proved that if the brain is properly trained then we can achieve amazing successes.

Scientists believe that the adult brain is run by 20 watts electrical current. Some neurons produce electrical currents and we can do our work by using it.

Passions affect the brain in various ways. Neurological research has shown that these can release positive and negative chemicals. Neurologists believe that the nerves are not directed by the electrical brain currents but also by the chemical elements. By experimenting with these chemicals we can get great help in changing individual's habits, getting rid of his addiction and determining his behaviour pattern. Thus in changing the behaviour pattern we must focus on the decisive passions, and by repeating the same feelings we can achieve the desired results. And this is done in contemplation. The directions we give ourselves become our behaviour pattern. For instance in a book called **Psychology and Morals** the instance of cocaine addict is cited. He wanted to be rid of this habit but despite all efforts he could not do so. He kept a supply of cocaine with him and whenever he passed by a drug store he would stop, buy more and take it. To get rid of this addiction brain direction was practiced and he trained himself to imagine that whenever he passed by the store and moved on without buying anything. He meditated like this and after some time a miraculous change occurred. Now whenever he passed by the store the urge to buy cocaine was gone and like this his addiction was won over. For liberating oneself of addiction one has to tell oneself repeatedly that he is becoming de-addicted and this awareness raising exercise can make the person de-addicted. Many experiments have proved that preksha meditation can make an important contribution in de-addiction.

8.5.1 ASANAS, PRANAYAM, SOUND AND POSTURE

The immense source of energy is present inside man and he doesn't have to seek help outside. All he needs is faith in the self, determination, stability, awareness and constancy and to experiment on these grounds to reap good results. In the rearing of energy asanas, pranayam, sound and posture are very important and they are helpful in preksha meditation. These experiments prepare for meditation and when the person is inspired by these experiments then it is easy to be successful in meditation. These experiments affect the health of the individual. If the person takes to drugs due to physical, psychological or emotional reasons then through these experiments he can attain physical, psychological and emotional well-being and live a life free of intoxication.

8.5.1.1. ASANAS- The body is the root of many problems. If the body is healthy and the mind is healthy then the sentiments too would be healthy. Hence a healthy body is very important. The birth of illnesses, of problems, and impure feelings all take place in the body and if the body has to be free of illness, and be rid of problems then the only solution is the asanas. It makes the body flexible and prevents it from stiffening and removes the obstacles. Asanas number not one or two but are infinite and only a few major ones are convenient. For every part of the body there is a specific asana and special yogic exercises. Those cells that do not receive adequate supply of blood wither and wilt and new ones do not replace them. And those cells that do not get full food or blood become inactive. Thus it is not merely useful to work hard but it is a need of the body. If the brain does not fulfill its function then it becomes powers become weak. If those with strong memory and intelligence do not use this for a year then their intelligence and memory would get frustrated, thus it is necessary to use the parts. Hence asanas are very important. Even if it is not possible to exercise every limb of the body the major parts must be exercised through asanas and the major bodily parts are the brain, spine, heart, lungs, and stomach. Those who do not do physical labour must do asanas. The lesser the labour, the more inactive would be the body hence for health it is necessary to do some asanas. Yoga asanas or posture develops the body physically, mentally and provides stability. In the exercise the higher and the lower centers of the brain are used for concentration and immersion. The asanas improve concentration too and the concentration of the mind takes one into the final stage of absorption and trance strengthening pranayam, memory and meditation. While yoga postures give a flexibility to the body, it gives a dynamism to the glands and the joints. It also prevents the muscles from gathering fat and infuses a new life into the body. It also gives a new vigour, glow and brilliance to the body and after yoga exercises the person feels a deep peace. It also helps strike a balance between the intestinal glands, noradrenalin and serotonin hormones which can help remove mental fatigue. To eradicate mental illnesses various postures like surya namaskar, sheershasana, yogamudra, bhunjangasana, sarvanangasana, halasana, shashankasana are very useful and when done regularly these can help achieve miracles.

8.5.1.2. PRANAYAM- In the spiritual field the yoga acharyas made important discoveries of truth and gave the useful system of pranayam to the common man. It rejuvenates the body and if this invigorating exercise is adopted, developed and systematized then the individual can not only be free of illnesses but his entire personality can become glowing and brilliant and possess heavenly virtues within. Through this the metaphysical consciousness can also be developed. The blood vessels also circulate life through them and if this circulation for some reason is hindered for some reason then the entire system is thrown off gear and the person is gripped by many problems. So pranayam is the powerful medium of removing such obstacles. Maharishi Patanjali writes that pranayam weakens the curtain of darkness that covers the light, pranayam helps light descend and unveil the consciousness and through this conscious purity and happiness is achieved, the mind and the senses are cleansed and concentration is heightened and awareness is raised. The yoga gurus have even said that through pranayam the breath, mind and life can be controlled and the dormant consciousness can be raised.

Pranayam cleanses the blood vessels. The health of blood vessel depends on the purity of the blood and its division into glands and nerves. Pranayam helps better blood and more of it into the glands so that it becomes healthier than before. Thus the brain, the vertebrate and its vessels can be made healthy. Biologists believe that when we breathe impure blood flows in the brain and pure blood circulates in it. With pranayam the deep breath helps the impure blood to flow away and it gets a greater amount of pure blood to flow. When we look at the vertebrate and its nerves we realize that the blood flow in all these parts is slow so through pranayam we can increase the blood flow in these parts and these body parts become healthy. To keep the pulses healthy pranayam is recommended. In Bhastrika the breathing rate is slow and so all the parts of the body get a massage and the pulse gets affected. Thus pranayam is a very commendable way of keeping the body healthy and well. That is why the ancient yoga gurus considered pranayam as the only means of keeping every part of the body glowing and beautiful.

8.5.1.3. POSTURE- Posture also plays a vital role in the well-being of a person and is desirable for a change in the temperament. Posture means the inner feelings that get reflected, expressed and stamped in the body. Posture is determined by the inner feelings and an effective use of posture apart from being scientific is easy and accepted. Posture science expert and a deeply versed teacher Keshav Dev has after intense research and healthy experience has said that posture is the controlling factor like a switch board of the human body. Through this divine powers and special currents can be made to flow so that the imbalanced five essential parts can be brought under control. It gives physical, psychological and spiritual benefits too.

The human body is an amalgamation of five elements- fire, air, earth, water and sky. So from the thumb to the smallest finger each element forms a posture. Similarly we can make postures with different elements and their balance at the emotional level is effective. Postures are of two types-the natural and the artificial. The postures made to awaken the dormant powers of the body, postures that awaken the bodily consciousness so that the body becomes active. Even in preksha meditation postures have a significant role. So the inert powers of the body can help us raise energies through postures.

8.5.1.4. SOUND- It is the discovery of the Indian wisdom and intelligence that the fundamental base of the entire creation is the sound atom. Sound is original. Western physics says that sound is an electrical current; a special kind of electricity that can be converted into sound. When produced in a particular way, sound can create fire or do other miracles. A sound emitting out with a given rhythm and given current can produce expected results. A scientific research says that the vibrations of the sounds produced with rechan can do an internal massage. The blood flows unhindered and when the blood is filled then the life energy is lit. The sound currents not only have a physical impact but also cure states of mind like regret, despair, and inferiority complex etc. It also has an effect on the glandular system and the behaviour is affected. Sound vibrations establish a balance between sympathetic and empathetic vibrations. Thus sound can give the desired results.

8.5.2 USE OF PREKSHA MEDITATION –

1] Perception of long breath	20 minutes
1. Aspirated sound	2minutes
2. Kayoutsarg	5 minutes

3. Peception of long breath
    a. Breath observation on the navel   5 minutes
    b. Breath observation on the finger nails 5 minutes
Experiment conducted with aspirated sound   3 minutes

2] Consciousness centered observation   20 minutes
  1. Aspirated sound   2 minutes
  2. Kayautsarg   5 minutes
  3. Focusing with green colour on the consciousness center

[The inner side, middle and outer part of the ear]
 Observing the right ear   5 minutes
Observing the left ear   5 minutes

Experiment conducted with aspirated sound 3 minutes
Note- repeat this experiment thrice in three days.
  3] Experiment of observation   20 minutes
    1. Aspirated sound   2 minutes
    2. Kayautsarg   5 minutes

    3. Meditate on the focus point and observe and tell yourself that you are being liberated of addiction and repeat it twice in a mild voice. After that repeat it twice in the mind and see the words glowing in the mind's eye

    4. Introspection
 I am being de-addicted.
 Alcohol and tobacco cause harm.
 The liver is damaged, lungs are damaged.
 The possibility of heart problems and cancer increase.
 Cigarette affects the respiratory system
 These intoxicants are harmful and I will not use them again.
  Its my firm determination that I will not smoke or drink alcohol
 Now I am free of addiction   7 minutes
 Experiment conducted with aspirated sound   1 minute
   4] Exercise of determination

A determination exercise recommending de-addiction- in an attentive pose emit the sound of 'ahem' to create an atmosphere of determination.

Keep the left hand on the navel.

Breathe in the act of bhastrika. Focus on the breath. Keep the high breath and the low breath equal. Also determine that the high breath [inhalation] makes life dynamic.

Let life flow in the thumb as well as the forefinger, from the forefinger into the middle finger, from the middle into the ring, and from the ring into the small finger. Determine so and feel a vibration in the hands.

As the uniformity of the feeling increases, the grossness, the physicality of the hand will not be felt. At that time conceive a picture or imagine that you are sitting in front of a mirror and you can see your face clearly. Raise your subtle hand gradually and bring it to the center point of the forehead and touch the point. As soon as you touch the point you will go into a state of meditation and the hand will touch the center point and you will feel an unimaginable power surging in you.

At this point do the third exercise of de-addiction. Keep the time for 15 minutes and it can be increased as per convenience.

QUESTIONS

1. ESSAY TYPE

1. How is de-addiction possible through preksha meditation?

2. SHORT TYPE

1. How can preksha be said to be the basis of transformation?
2. What is the psychological base of yoga?

3. OBJECTIVE TYPE

1. At how many levels does transformation take place?
2. When is the ——————— completed?
3. Name the different types of preksha meditation?
4. What is the biggest problem of life?
5. Name the different stages of human consciousness.
6. De-addiction does———————————————————
7. The activity of the conscious brain cuts———————————
8. The experiment of preksha meditation is————————————
9. Emotions do ——————————————————— to the human brain
10. For change in habit———————————————— desirable results can be attained.

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CHAPTER-9
PROCESS OF TRANSFORMING VIEWPOINT

9.0.0 OBJECTIVES

The present chapter aims at giving the following information-

1. Information about crime and its reasons

2. Information about mankind

3. Information about crime and rehabilitation
4. Rehabilitation and the science of living
5. Process of changing perception.
6. Benefits of changing perception

CONTEXT-

Change is the permanent law of creation. Every phase of human society, civilization and culture has gone through the process of change. The beliefs, thoughts, viewpoint that seemed relevant at that point of time become obsolete and they have to be changed. In the present scientific age we see changes everywhere and in this race everything is haywire. These changes have made comforts and pleasures available to man but it has also given rise to problems of crime. Can crime be controlled by making changes in the system, making more comforts available, and making changes for consumption? This change would be correct only to a particular extent. The basic change has to be internal. Unless the criminal is transformed the problem cannot be eradicated, until the conscience of the criminal is purged the external changes cannot solve the problem. When the criminal goes through an internal transformation, he is fortified with positive virtues and his viewpoint is positive the solution to the problem will be easy.

9.1.0 INTRODUCTION

When the individual's viewpoint changes then everything changes and without changing viewpoint nothing can be achieved. All the changes in the world have occurred due to change in the viewpoint. It can change all the structure. The country, society, and the individual that cling to its viewpoint and does not allow change cannot change anything even if the world around is changing. Only a correct viewpoint can lead to the development of morality, can help in creation. It is rightly said that as the vision so the creation. A man perceives everything in the context of his viewpoint. While the law of creation is bound to a viewpoint, the biggest obstacle to creation is the reversal or inversion of the viewpoint. A wrong viewpoint spells failure. Before transforming the criminal if his viewpoint is changed then the problem would be rooted out and even if a problem surfaces it can be sorted out on the basis of similarity in attitude.

The present chapter talks about crime, humanity and rehabilitation of criminals because all the chapters of this unit[3] discusses rehabilitation system. Rehabilitation is for those who have been related to the criminal world. On the one side is crime and on the other is humanity and for the sake of humanity the process of relocation becomes important.

9.2.0 CRIME -

Crimes are those acts that do not have the sanction of the society therefore punishment is ordained for them. In fact it is a disease. Just as cold, heat, food or change in climate can cause illnesses, so the social, economic, political, and religious differences and health related adverse circumstances can cause criminal illnesses. Crime can be defined as acting against the established values of the society. While society aims at collective good, crime works against collective well-being thus society does not approve of such activities. We can describe crime as actions that are disapproved socially or are socially unacceptable because it is against the established conventions of society. It is harmful for the existence of society. Any society that has excess crime rate cannot be called a healthy society. The rules, conventions and traditions have been made for the welfare of the society. If the fence that is built for protection is destroyed then how will it be possible to protect. When the conscience of the individual is dead then he resorts to crime, a healthy, balanced person would not do a work that harms an individual or the society at large.

Crimes are of many kinds and it cannot be defined or tied to bounds easily. Even the crime experts find it difficult to accept the crimes committed as per morality, cultural values and collective traditions and also how to keep the other aspect out when it disrupts life in the process. That is why the crime experts have predicted that even if there were no law or regulations to prohibit crime, then too society would always punish the offenders, the murderers, the burglars. Thus we can conclude that immoral actions are not acceptable to the society.

Crime includes many actions like harming the possession of someone, violating the body of others, inhuman action, harming social values. Crime affects the individual terribly. Nobody likes those acts that make them unhappy therefore the society prohibits those actions that disrupt its peace and harmony.

9.2.1 REASONS OF CRIME-

There is a reason behind every action. Without reason no action can take place. There are varying opinions relating to crime. Scholars and experts have expressed their opinions. Some have given importance to one crime and others have stressed on another. If we look carefully then we find that there is not one or two reasons for a crime but many because the individual is not affected by one or a couple of circumstances but numerous. Thus any one reason can be responsible for crime-

1. hereditary	2. health and glandular system	3. education
4. family condition	5. social condition	6. economic condition

9.2.1.1 HEREDITARY-

The virtues and vices of the individual are hereditary. Generally we can guess and evaluate the gentility or crudity of the person by looking carefully at his face but this does not tell the entire truth. Psychiatrist and physician C. Lombroso attempted to give a scientific base to the above-mentioned theory. He believed that criminal tendencies are inborn and hereditary. It does not mean that the parents were criminals. It might go back not to the previous generation but to many generations. The inherent criminal has a different physical and psychological structure, which makes him different from others. Lombroso used the case histories of several criminals and minutely studied their facial features and concluded that their eyes, ears, mouth, nose, teeth, hair, shoulders were different in its composition than others. Even their physical action differs and is strange. For instance when they are wounded they feel less pain and their senses like eyes, nose, ears are sharper and more alert and they have greater strength and agility. Even if this theory is not factually correct it has its own relevance. And some of their habits are similar to brutes or savages.

Mr. Gelt believes that the characteristic features of a child are inherited half from the parents, one fourth from their grandparents and one eighth from their great grandparents. Even if these facts cannot be proved scientifically, scientists and psychologists believe that hereditary features have an impact on the personality.

9.2.1.2.HEALTH AND GLANDULAR SYSTEM

It is said that a healthy body inhabits a healthy mind hence health plays an important role in our personality. If a person is healthy physically then he does not have negative feelings rising in him. Even physical disability affects the individual and if the body parts are intact then his confidence level is high and on the contrary if there is physical disability then the person suffers from inferiority complex and this one reason why he takes to crime. Long illnesses also make the person irritable, tense and sleepless and this also affects the mental condition of the person. A health survey of the prisoners conducted in American and English jails prove that they were found to be physically less healthy than ordinary beings. In New York among the 800 prisoners examined twenty five percent were found to have sustained injuries in the head or had traces of diseases that rendered them useless. Twenty eight percent had tuberculosis while forty three percent had other ugly diseases.

Even the mental health of the individual drives him to crime. Sorrow, mental distortions, emotional instability also thrust a person into immoral acts. A sad person cannot control his lust and his behaviour becomes distorted and a distorted mentality is imbalanced. He is unsocial, irritable, cruel, suspicious and vengeful. If the person is fit physically but ill mentally then he is driven towards many immoral acts.

In the development of an individual the glandular system also play an important role. The glands might be small in size but they are important. These glands are situated at some special places in different size and they discharge into the blood hence they are called the endocrine glands. And the balance of discharge helps in the development of the individual. And if there is an imbalance in the discharge then the person is affected and their body, mind and emotions are imbalanced and the person despairs, frustrates, gets tense, scared, angry easily and such negative feelings rise in him and such a person is easily susceptible towards crime.

9.2.1.3. EDUCATION-

Education is the medium of wisdom and the education that does not do this cannot be called so. It is generally believed that education reduces crime and that one school can close a jail but this does not hold true at present. If the education teaches a person to be courteous, self-dependent, balanced, follower of social rules and help him to understand social responsibilities then it is a beneficial one. But if after being educated the person becomes flashy and showy, luxurious, lazy and immoral then the results cannot be pleasing. Education does not simply impart information, it also aims at transformation. So if the child is given value education right from the beginning then his development is ensured. A value-laden child cannot cause harm to himself or to the society in which he lives.

9.2.1.4. FAMILY CONDITION-

Family is often called the first school but if the atmosphere is not conducive to learning then it can yield terrible results. In a family that gives importance to values the child there will grow healthy but if the relationship between the parents is not cordial and the atmosphere of the house is not healthy then a child growing up in that atmosphere will not be normal. What the child sees at home he follows it. Families where the parents neglect the child, do not bother to find out his company, or attend to his needs, or pay attention to his tendencies or in families where stealing, intoxication, dispute, cheating, deceit, corruption etc are accepted the child cannot be normal. When he sees all this in the family and at home then he develops the same habits. His personality might be undeveloped. Thus the atmosphere of the family affects the child and if the child is influenced by all this then he is liable to become a criminal. Dr. Healey in his studies on young criminals had concluded that out of every fourteen houses only one was healthy and normal in mental and moral terms. His research further revealed that forty percent criminals were from families that did not instill discipline in the child, and more than half were in the company of criminals. According to the doctor the normal domestic conditions are where the interaction of the parents are normal and they are not separated, where they are not the raging or quarrelsome types, or poverty stricken, where children are not neglected, and they grow up to be noble in character, balanced and disciplined.

If the parents fulfill their responsibility then such a situation can be avoided but if the parents simply do their jobs and expect the school, social institutions and courts to take up responsibilities then the possibility of reduction in crime rate is nil.

9.2.1.5. SOCIAL CONDITIONS-

While the social conditions are responsible for reducing crimes some conditions actually fuel them. A society that fulfills all the necessities of the individual, and his interests the individual flourishes. On the contrary where there is no mutual co-operation, where interests are ignored and personal interests are important rather than collective interest, the individual is driven towards immorality. When the society is about to be divided then social relations also break and the ideals, values and objectives of the individual break. And he cannot differentiate between duty and non-duty. Thus division is also responsible for crime. Social competition and rivalry also push a person towards crime. When the individual aspires for high gains and posts then he cannot distinguish between right and wrong. The mobility in the society gives preference to individualism and the control of the joint family and the neighbourly interaction also vanishes. Where individual control is replaced by non-individual interference like police, court, law, state etc the individual's behaviour becomes unstable. When a state of conflict develops in the society then violent activities are on the rise. If the political organizations are weak then too crime rates go up. And if there are disturbing changes in the political scene then religious fundamentalism also increases. Even social fanaticism gives rise to crime.

9.2.1.6. ECONOMIC CONDITION-

Lack of money also gives rise to crimes because the person is not able to fulfill his needs for want of money. He resorts to immoral activities to fulfill his needs. Scholars in their survey have concluded that economic situation is a major determinant of crime. If the disparity between the rich and the poor is too wide then crimes are a natural resultant. Rampant corruption, dishonesty, profiteering leads to economic exploitation.

Unemployment is another reason for crime. An unemployed person is gripped by an inferiority complex and this drives him towards crime. And if the person is greedy then he will gather wealth in some way or the other and to earn more money he will resort to corruption, exploitation and other immoral activities. Sometimes the individual does not give importance to hard work and when he wants to make money without working hard for it he resorts to immoral means. When the needs of the person exceed then he will do everything to fulfill them and if it is not done then he doesn't feel happy. Excess needs take a person to immorality. Apart from this urbanization, industrialization, inflation are the other reasons that drive a person towards crime. Sometimes natural disasters are also responsible for crime.

9.2.2 CRIME AND HUMANITY-

Every thing in nature has a basic characteristic and utility and when the conduct confirms to the limits defined for it, it is beneficial. And on the contrary conduct can be harmful also. Just as the basic characteristic of the sun is in the heat and light it gives, that of moon in the coolness it provides and in being diagonal to moon goddess, and that of clouds is in the water it contains so the basic characteristic of human life is in its noble actions and creativity. If the sun, the moon and the clouds abandon their characteristics then there would be chaos and crisis in the universe. So similarly if mankind strays from his basic characteristic then he is fallen, destructive, divisive and indulges in criminal acts then his life would be valueless and he would be a blot in the name of humanity. Thus it becomes necessary that every person for the sake of the country, society and self should embrace moral values. It is a difficult task but with determination, practice, commitment, and intent this can be achieved. If the individual is committed towards equanimous wisdom, equanimous vision, and equanimous conduct then even difficult task can be made easy. Humanity is manifest in collectivity meaning that a humanitarian would be kind, sympathetic, merciful and cordial towards other beings and if this is followed with determination then social problems would not be because such an individual would desire the same for others.

Humanity is a state of mind and manner of action in which the person in times of adversity or according to the needs displays sympathy. There have been many persons in history who have organized revolutions and movements for the development of humanity and they have contributed usefully from time to time and their humanitarian ideas have not been untouched by humanity. Given below are some of the prominent views of some humanitarians. The society in which we live has definitely evolved from a community that was based on a unified self-consciousness and the extensive dependence on the idea of permanent refuge. Man aims at the greatest good and the incentive to improve on the self has always existed in society in some way or the other. To seek fulfillment the individual wishes to enlist others too in tasks that interest him. Also he is sensitive towards others and this quality makes him a social animal. The more the individual has such a feeling the more humanitarian he would be.

1. According to Lord Mahavira man is the maker of his own destiny and he can redeem himself by his pure conduct and by his actions.

2. The basic aim of the life of Buddha was to free mankind from injustice, misconduct and oppression.

3. The ideas of Socrates were filled with humanitarianism and he strongly supported resistance to hypocrisy and dishonesty.

4. Roman thinker Cicero stressed on establishing a balance between human conduct and social relations and he firmly believed that in practical life the ideal of taking decisions should be a feeling of respect for friends.

5. The famous philosopher, Confucious stressed that people should do their duties towards each other so that an organized co-ordination can be established. The subject of his philosophy was morality, individual and the state. The basic principle of his humanity is that man is the evaluation of man which means that good conduct, mercy and nobility which begins with the individual and goes up to the family, society, nation and the world.

6. The famous philosopher of China, Mansius considered the individual as the original unit of human relations. According to him a moral society can be built on the basis of the moral awareness of the individual. According to him the individual is good and has four qualities in him-love, good conduct, honesty and wisdom. And if the individual follows these four qualities then his personal and social life can be auspicious.

7. According to Dr. Ambedkar the love of one individual towards the other is morality and morality is religion and brotherhood is human love. There are many types of people- healthy, weak, wise, foolish, rich and poor etc. All the creatures have to struggle for progress. If inequality is given refuge in the society then everyone's development would not be possible and that is why the feeling of co-operation and respect is considered necessary so that nobody remains unequal. The society needs virtues and if the individual stresses on equality then he is virtuous. The ideal man that Ambedkar conceived in his ethical and moral philosophy is not a heavenly or divine being but one who is rooted in this world, a social being who is balanced, enthusiastic, committed, dutiful person and he has the highest human qualities like equality, brotherhood, mercy and friendship in him and a person who has all these in him can be freed of illusion, worldliness, attraction, anger, temptation etc and fill his personality with love, co-operation, sympathy, mercy, friendship and sacrifice. And such a person is not a theoretical being but a practical person and he is the guide who guides the progress of the society like Mahavir and Lord Buddha. The life of an ideal man is worth emulating and he inspires such virtues in the society so that it is benefited. The second aspect of an ideal man is character and Ambedkar valued such a person highly whatever country or religion he belonged to. Such a person is beyond bias, temptation, jealousy and he is not scared of circumstances. Rather he attains his goal in a committed way. The one who has commitment towards learning and aspires for a good character is a partner in social welfare.

8. Rabindranath Tagore approved of moral and spiritual independence. His concept of liberty is purely spiritual which is rooted in the entire humanity. His main aim was the attainment of universality based on love, mutual feeling and coordination. He regarded the world as the home of human beings and not the boxing ring of power and politics and according to him entire races and nations can be unified in a bond of love through spiritual relations. A true and honest person is socially oriented, sensitive, and imaginative. Social responsibility is necessary for human relations and neglecting these for purity and social co-ordination is not justified. For social welfare and benefits mutual social co-operation is necessary. Even love and fellow feeling are necessary for human welfare so the individual must be sensitive towards others and not be indifferent to their miseries. And if on the contrary a situation of social tyranny exists and exploitation of people due to widespread ignorance and untouchability persists then it points to loss of moral claims. So the individual is responsible for his welfare.

9. Pt. Jawaharlal Nehru considered humanity as the god of the individual and social service as his religion. He did not accept those principles and ideas that quashed inner beauty in a human being. He felt that the individual was responsible for what he became. He stressed on labour and hard work in the community to eradicate human problems and he was always impressed by the inherent courage that human life was capable of. The power to fight adverse forces, the courage to win and conquer natural forces, his infinite patience, hard labour, dedication towards friends, forgiveness, and the instinct of happiness and joy that surfaces even in misfortune etc were qualities that showed that man had the capability and the power to resolve his problems. He also believed that there are moments of wonder in personal and social life when one feels the need to do something original, different. If necessary people should adopt a revolutionary attitude so that important changes can be brought about in the society. It is not enough to have an ideological viewpoint; the need is to bring it into practice for converting it to success. If the social situation is grimly degenerating then revolution must be organized because revolution cannot in such circumstances be delayed for long or denied. It is everyone's duty to find solutions to the problems of the present and the aim of a revolution must be to establish peace and harmony.

10. Spenser believed that good deeds are helpful in co-ordinating man to his environment. Hence the relevance of good deeds, moral rules and regulations. Our previous generation with its wide experience constructed such moral laws, regulations and virtues that can be useful in protecting the life of the individual and the society. In this way the fundamental aim of such a moral system is to protect the life of the individual and society so that a stage of co-ordination can be attained. The moral regulations are not the end but the means. The individual's peace and happiness, protection and prosperity depends on his co-ordination with the milieu, environment. Spenser laid special emphasis on co-ordination. He defined life as the co-ordination of the creature with external circumstances.

Individual is the maker of his own destiny and he has a profound relationship with other creatures as long as he lives. Even if his worldly identity is ended with the disintegration of body, his authority continues to be. He continues to live with nature through material elements and through his ideas and psychological elements he continues to live in society. His thoughts and actions are harvested by other men. His ideas either hinder or develop mankind. Thus society always desires selfless thoughts and actions hence everyone must make efforts to ensure that his thoughts are moral and his deeds are worthy so that the flowing current of humanity is not disrupted. Man must always keep in mind that his thoughts and actions continue to serve mankind and create goodwill among men even after he ceases to be.

9.3.0 CRIME AND REHABILITATION-

Every society has its own beliefs, traditions and values and if every one follows it regularly then social peace and harmony is maintained but a deviant situation is harmful. That is why the society desires the individual to follow its beliefs, traditions and values and vice-versa. Hence rehabilitation is so important because the individual gets a proper guidance which is useful for the individual and the society. Rehabilitation becomes necessary when the individual works against social values and a distortion develops in his life. It is not necessary that rehabilitation refers to criminals. It is, in fact a wide encompassing term. Generally, rehabilitation is required when a person develops a physical, psychological or social distortion or there is some hindrance then he requires attention and cure to reinstate him into his previous state.

9.3.1 MEANING AND DEFINITION OF REHABILITATION-

The term comprises of two words- re+habilitation which means restoring to the former condition, or reinstating. Various scholars have defined rehabilitation in their own fashion.

Wilfens Weger (1980) defined it as " using those resources that exist in the environment or in the culture and which in practice can be established or organized."

It is obvious that in the process of rehabilitation those resources should be used that are found in the environment or in the culture. If other resources are used the individual imbibes the values found in his environment or culture. According to Bennet (1978) rehabilitation is an aid system through which the physically or mentally challenged person is made to use the available habitation in a way which is possible in a general environment.

A physically or mentally disabled person cannot use his wealth or resource in a proper way. Through the rehabilitation scheme he is restored as per his milieu so that he can live his life well.

Anthony Ethel (1984) says that on a philosophical basis rehabilitation refers to the process by which the beneficiary is directed in such a way that his powers are used; so that he can his inner abilities and he can live an unaided life and make an essential career.

This means when the inner powers, energies are developed, his capabilities also develop so that the individual does not lose his balance and does not depend on another because the solutions are with him. When the person becomes capable then he becomes capable of facing the problems.

9.3.2 PROCESS OF REHABILITATION-

The following things have to be kept in mind when a person has to be rehabilitated so that the process is easily put into action and the right results are achieved. In this two things are important:

1) Through rehabilitation the inner abilities of the individual is developed and he is encouraged/motivated with the aim of letting the individual help himself and also develop the ability to learn again.

2) The social and material environment should be improved so that one escapes conditions that promote crime.

At one end are the inner capabilities of the person and at the other the external circumstances. Special attention must be paid to both hence it becomes imperative that the inner capabilities are strong. The external conditions are constructs and if they are removed then there would be no problems. Because if they would not be built then the problem would not surface. Therefore improvement in the social and basic condition is necessary. The individual is affected by every act in the society hence his behaviour changes. And if these things are kept in mind then the desired result can be achieved.

9.3.2.1 PRINCIPLES OF REHABILITATION PROCESS-

There are certain principles of the rehabilitation process on the basis of which it can be made more effective.

1. It should be based on extensive and necessary human requirements and must be as per the rights of the beneficiary/user.
2. The beneficiary should be valued meaning he should be given importance and encouraged and in all this his wishes are important.
3. Encouraging the beneficiary in such a way so that he can prepare himself according to the community environment.
4. Encouraging him in the proprieties and manners of social life so that he can play a social role.
5. Developing a feeling of independence in the beneficiary so that he can grow his assets and support system.
6. Process should be based on individual needs.
7. It should be evaluated again so that its acceptability, compatibility and necessity is not affected.
8. The process should be worth enforcing in work place.
9. Process should take place between the agency and the beneficiary.
10. Process should be encouraging and co-operative so that it ensures the personal development of the beneficiary.

The above-mentioned principles stress on strengthening the inner abilities and till that is done, the individual cannot co-ordinate to the external circumstances. Science of living gives four points of rehabilitation process—transformation in viewpoint, in behaviour, change of heart and non-violent behaviour. Through these the inner aspect can be strengthened and personal and social life be made a success.

9.3.3.0 REHABILITATION AND THE SCIENCE OF LIVING

Science of living is an educative system that stresses on the all-round development of the personality. It develops those values and qualifications which are considered necessary in the life of an individual. It is not a theoretical branch of learning but a practical one in which through preksha meditation inner transformation can be brought about. Meditative yoga brings about the process of inner transformation. Scientists and psychologists in their research have stressed on the utility of meditative yoga. This can balance the personality. Yoga propounds the ideal of cultivating and refining the senses, which can control crime literally. When the senses are under control and refined, the passions and lusts are limited and circumscribed and the individual is not in a disturbed or agitated condition. The one who restrains and conquers his senses is not likely to indulge in an inhuman act. And there is no violence involved and in the absence of violence no crime is possible. This ideal propounded by yoga is thought-provoking and to be internalized into the system. Inner purity limits the individual and lures him away from evil and inspires him to good conduct. All the precepts and experiments of preksha meditation are considered important in the science of living. The need is to convert these practices into action. These experiments help in the rehabilitation of the individual because when the behaviour becomes imbalanced then the reason for the same is either internal or external. Preksha meditation erases the internal reasons. And if the individual is refined and transformed internally then the external

circumstances do not affect him. He creates his own balance. His viewpoint, behaviour and feelings get refined and he can lead a happy personal and social life.

9.3.3.1 CHANGES IN VIEWPOINT

A man sees every action in the light of his viewpoint and every individual has a negative and positive viewpoint. A negative viewpoint frustrates the feelings of the individual and develops feelings of frustration, agitation, anxiety, stress etc. and disintegrates his personality. On the other hand a positive outlook develops the inner personality of the individual. Thus it is necessary that the viewpoint must be balanced and equanimous A wrong viewpoint can push the individual towards crime and that disturbs the social system. Such people cause harm to the society. Hence it is imperative that criminal acts be stopped and for this, metamorphosis is necessary of which the individual is the epicenter. If the viewpoint of such people becomes equanimous then feelings of mercy, non-violence, friendship, social commitment and such values develop that are extremely important in society. Science of living can aid in constructing a positive outlook. Unless the outlook of the individual becomes uniform and pluralistic his problems cannot be resolved. Hence change in outlook is necessary for a successful life.

9.3.3.2 CHANGES IN BEHAVIOUR

When the behaviour of the individual deviates from social norms then he is forced into anti-social activities. And because of his imbalanced behaviour he is never happy and that becomes the cause of social problems. A healthy society expects of its members to follow its norms. Hence the need to rehabilitate those who are deviant. Preksha meditation can help in balancing the behaviour and when it becomes normal he can once again live a happy, contented life. And when the individual behaves in confirmation to social values then the social condition is healthy.

9.3.3.3 METAMORPHOSIS OF HEART

Change of heart is considered a major achievement. By change of heart we refer to change in feelings. Two types of sentimental currents flow in the individual and they are positive and negative. While the latter pushes him towards failure, the former drives him towards success. If we turn the pages of history we find many examples of change of heart. When the emotional current in a person is not pure, he cannot decide between right and wrong. The origin of feelings/emotions is internal, so until the proper emotional flow does not come out, the person cannot act correctly. An emotionally unstable person indulges in cruelty, violence, malice and immoral acts. And as long as such a current predominates he does criminal acts which have an adverse effect on the society. But when this current ceases then he can lead a calm, peaceful life and give happiness to everyone. So without a change of heart the calm that he seeks is impossible to achieve. And as long as the passions are powerful no situation can affect him. Hence a change of heart ensures a happy and peaceful life as well as a smooth social life.

9.3.3.4 NON-VIOLENT BEHAVIOUR

Non-violence means not hurting any creature through speech, action, body and soul and when this becomes part of a mindset and conduct then peace and happiness prevails. If non-violence is a consequence, conclusion so is violence. It can be removed though. If the causes of violence are eradicated then it would cease to be. To make a person act non-violently, it is necessary that violence be curbed and to look for reasons that lead to it. There are some inherent tendencies in every individual that affect his behaviour. The feeling of possession, attachment, and fear lead to violence. When his desires become unlimited, he tries to fulfill it somehow or the other. These desires prompt him towards crime. He resorts to immoral activities like stealing, looting, and murder etc. and these become a social problem. For a non-violent behaviour, it is necessary that these evils are abdicated. When change takes place in a person, his consciousness becomes cleansed and he keeps himself from violent acts. Meditation, yoga, and non-violent practices give the desired guidance to the individual.

We are discussing in brief the change in behaviour, and perception, transformation of heart, and non-violent behaviour. Through these the individual can change his behaviour and save himself from criminal acts. And the

individual reform is the reformation of the society and the nation and the well-being of the entire creation is implicit in it and the knowledge of science of living is helpful in this reformation.

9.4.0   PROCESS OF CHANGE IN PERCEPTION

When the perception of the individual is proper and regular then every act is in accordance. But if the perception is wrong and false, then false assumptions, detached thinking and isolated desires grow. These causes give birth to problems. Bitterness, fear and other evils grow because of indifferent thinking. Cruelty towards animals, attraction for material things, unbridled tendencies, insistent, obstinate thoughts, indifference towards the body etc are some of the things that sprout in the absence of equanimous viewpoint. The above-mentioned evils push the individual towards the world of criminality.

The famous philosopher Descartes had said, "I exist therefore I am. The proof of my existence is that I think and because I think I am."

Acharya Mahapragya had said, "I am and I am a creature of a developed brain so I think." Thinking is not a mark of the brain but an expression. The individual experiences three stages- knowing, seeing and thinking. The thinking stage comes only in the absence of unknowing and unseeing. What is invisible and ambiguous, and about which we cannot say something all of a sudden, thinking and brooding is necessary. The one who cannot think, who does not have a thinking ability is ignorant.

Thinking is an art and not everyone is apt in this art. The one who knows this art has a strong path ahead of him. Thinking also has two viewpoints- negative and positive. The one who broods with negativity faces failure while the greatest binder of life's success is a positive outlook and the individual's success lies in this.

There are twin visions-practical and determining. One is gross and the other is subtle. When we look at the world through a gross perspective it appears that it functions as per a system and when we look at it from a subtle angle that consciousness is the driving force. The system does not exist of its own but it is directed by a consciousness. All the systems that we see are directed by the individual, by his own consciousness. The need is to understand how the consciousness or the state of mind changes. Circumstances and the state of mind are two differing things. All the goodness or evil is sometimes ascribed to circumstances but this is not correct. If the inner vision of the individual is powerful then problems can be easily resolved. We live in a society and living in a society means being surrounded by problems. The society is both the problem and its resolution. Thus it must be scrutinized if the problem arises from the society or within the individual. Psychological problems give birth to other problems. The individual's aspirations are unlimited because he desires everything for himself and this aspiration cannot be suppressed by any controlling system because aspirations are an original tendency. And the major reason for the continuation of aspirations is fixity of viewpoint. A change in viewpoint is immensely necessary and for this spiritual progress is desired. Until the person changes, his consciousness evolves till then no solutions will be found even if systems change. Change in systems also changes the viewpoint but inner transformation is also desired and every thing should be seen not in an isolated context but in a pluralistic manner.

9.4.1   THE MEANING OF CHANGE IN VIEWPOINT AND ITS NEED-

Change in perception implies knowing truth, to seek truth, contentment, and knowledge within. It is obvious that as long as viewpoint is not correct, he cannot find happiness within because he reads right as wrong and wrong as right or even when he knows right from wrong he does not leave his obstinacy and as long as obstinacy persists in the individual, change is not possible. Obstinacy obstructs knowledge thus only viewpoint can awaken wisdom in the individual.

Problems in social life are inevitable. Apart from problems it also ensures certain conveniences and that is why the individual accepts social living. But when collective consciousness does not evolve rootedness develops. The main ground for success is a positive feeling. If the thinking of the society is positive then the road to development is strengthened and in its absence the individual is gripped with despair, frustration, worry, indifference to responsibility. Labour, tolerance, a good behaviour, humility, veracity etc develop when the

viewpoint is positive. Such people give importance to hard work and develop intimacy in the society and a community of such people is always moving towards progress and the society can develop when we rise above selfish interests.

The fundamental base for social development is the dignity of human values. A society that does not subscribe to mercy, tolerance, restraint, independence cannot develop. The seeds of progress can sprout only on a value-laden earth and if the earth is not fertile the seed is meaningless. Every society expects economic progress but when money becomes the defining thing then it only creates problems. Thus the need is to have an evaluative perception. This will help the individual to decide which values are more important. The individual is the major factor of the society. The individual compliments the society and the two cannot be separated from each other. The fundamental problem in social life is the deviation of the individual. If all the people living in the society have a uniform thinking, living standards, life-style, political and religious system, aspirations and perception there are no differences of opinion and difference of mind. But where differences exist then along with difference of opinion differences of mind also crop up. Differentiations lead to constrictions and the society becomes distressed. There is a contradiction in the nature of the individual and society and this contradiction creates all complications but if the person wishes to remove these problems then he has the possible solutions.

9.4.2 THE SCIENTIFIC ATTITUDE OF POSITIVE THINKING

The thoughts that are within us are indicative of our previous thoughts. As the person thinks and ruminates that becomes the reality. Incidents, experiences, action, and the path of life are the determinants that help the thoughts to rise and get stored in the unconscious. According to the experts the brain does what is fed into it. The thoughts of the individual affect his health. He sees the reflection of his viewpoint in every action. If the thoughts and viewpoint of the individual is positive then his health too is good. On the contrary negative thoughts and viewpoint affects the health adversely.

Research has proved that when the individual is frightened or tense he is likely to have a high blood pressure. Anger, rage and malice can lead to heart attack and paralysis and greed and excessive sloth and weight lead to diabetes and heart problems. Dr. Rebecca Weird believes that despair and frustration dissolves the insulin level which produces diabetes. Holistic medicine therapy believes that if the person gets rid of evil thoughts within then his possibility of getting healthy is increased. Positivist Dr. Norman Vincent Peale resolved many of his problems through prayers. The famous writer, George Orwell, believes that thoughts fashion the language and language shapes thoughts. Successful, contented, healthy and powerful people have positive thoughts and medical research has proved that optimists have a high level of a hormone called endorphin and it is more effective than morphine.

Similarly a mood of peace is prompted by a hormone called neuropeptide which makes one experience a natural happiness and peace. Other research has proved that stressful thoughts decrease the immunity in the body. Research has also discovered that every one has the same nervous structure but it depends on the individual how he uses it. Dr. John Schindler believes that the individual can control the thoughts, beliefs and experiences of his unconscious through the conscious. The individual is the maker of his thoughts and he is the controller of his thoughts too. Those who cannot control their thoughts become enslaved by the practices, emotions and actions produced by negative thoughts. By simply changing the thought process life can be brought under control. It can be explained by the example of computer where a new command brings a new result on the screen. The individual is the master of his body and his mind and not the other way round. If the individual decides that he is going to be the master of his destiny then it is so.

9.4.3 POINTS OF CHANGE IN VIEWPOINT

Health is examined in three ways- physical, mental and emotional. In the same way the health and ill-health of society depends on the viewpoints and conduct of the individuals. And the society that does not have the right viewpoint is called a sick society and the society that has the right attitude is called healthy. A creative outlook is the mark of the health and well-being of the society. It is obvious that when the viewpoint is right it is

creative and a creative viewpoint exists where selfishness can be restrained. And a society that thrives on selfishness is a destructive one. When the individual gives importance to his selfish interests, social interests become negligible. And a self-centered viewpoint makes the society sick. When the individual thinks only of his selfish interests then the community does not figure in his scheme of things. The problems of the society become the individual's problem too. The individual and the society are not different. The individual is the unit of the society and if the individual is the unit, society is a group of such units. Hence the malaise of one affects the other; the malaise of the individual influences the society and vice-versa. But when the individual denies this fact, then the problems of the society increase. To preserve the health and well-being of both the following points must be borne in mind.

9.4.3.1. CONTROLLING SELFISHNESS-

Individual selfishness can never be rid. It is inherent in man but his selfishness can be controlled. Self-centeredness must be within confines. It should not be so strong and overpowering that every act is defined by that. When the individual thinks only of his own interest and does not think of others then it is a dangerous situation for the society. Thus it is imperative that selfishness should be controlled and a restrained consciousness should emerge. Those who are self-centered would never hesitate to indulge in immoral activities because their own interests are primary for them. This tendency prevents them from caring for others. Self-interest is desirable to the extent that it does not harm others. Where it impinges on the interest of others in the society then it becomes a problem.

9.4.3.2. SENSE OF RESPONSIBILITY-

For a healthy society a sense of duty is necessary and in its absence the sense of fear in the individual increases. If the individual follows his duty then there is no need for laws and regulations and punishment. They are required when the individual shies away from his duty. We demand rights but if we follow our duties then our rights are preserved. But when the individual has no sense of responsibility then he is deprived of many successes. And when he is living in the society he is not of the society. Till this consciousness rises in the individual he cannot live his personal and social life happily. Every individual has duties-towards the self, the community, the country and an idealogy. The one who fulfills his duty reaches the pinnacle of success. And success touches only those who are alert and aware. Many problems crop up in the society due to lack of a sense of responsibility. If the individual has to fulfill his needs then he must be aware of his responsibilities, otherwise he will only be compounding problems if he takes care of only his interests. In this he can even use immoral means. If it is necessary to fulfill his needs then duties are also necessary. But the individual wants to live a life of ease. He desires comforts and luxuries but does not consider duty as necessary so how can this be feasible. Thus the individual can be successful only in following his duties. It gives rise to a surge of excitement in him which inspires him to good deeds. Thus for a holistic viewpoint it is necessary to have a sense of responsibility.

9.4.3.3. SENSE OF SACRIFICE-

The one who considers materialism as the essence of life is living under a wrong assumption. If consumption is necessary then sacrifice is an ornament. The individual should possess a feeling of justice as well. If the individual hoards, becomes greedy and does not cut down on his accumulation then it becomes a problem. Materialistic outlook has a three-pronged point—more production, accumulating more and more consumption. This outlook has made a few consumers or reapers, while others are deprived and denied and some have become miserable. It is indeed a problem. There are many reasons why a person encourages materialism. One of the major one is the isolated viewpoint which fills him with a sense of ego that encourages a person to accumulate and to become a mindless consumer. But if he cuts down on his consumerist tendencies, limits his desires, and tames his ego-centered approach then it is possible to find a solution to the problem. If the individual gives up his weaknesses and shortcomings, adopts his goodness then his life can become worthwhile. If the sense of giving away also develops along with the accumulation tendency then situations like deprivation and misery would not exist. Every one will get according to his needs. But the reality is that on the one hand

we have the hoarders and on the other the deprived lot. So how can social well-being exist? Hence if the sense of sacrifice, philanthropy develops then we can visualize a healthy society.

9.4.3.4. TOTALITY OF VISION-

A person who has a wholesome vision has a positive outlook but an agitated mindset isolates himself and distorts his vision and thinking. Until the individual has a full picture any thinking constructed on that basis will be partial. For equanimous and balanced thinking it is necessary to have a holistic vision. This can do away with a lot of struggles. An agitated thinking prompts many accidents like communal and racial struggles, familial and social controversies. But a holistic vision leans and inclines towards truth. And the result is that truth is available. The individual has two aspects—personal and social. If the personal aspect is strengthened then he thinks only of his own interest, himself and his own gains. And these two diverse viewpoints have created many problems in the community.

9.4.3.5. INTERDEPENDENCE—

Interdependence means supporting each other, mutual dependence. Societies that don't subscribe to this principle, social life is problematic. And if we analyze the problems of the present then this is a graver problem than poverty. We are living in a social set-up without evaluating our interdependence. But when interdependence exists then discipline also prevails. When the individual rises above his selfish interests and thinks of others then his objective viewpoint becomes enlarged. When the question of mutual support comes objectivity ceases. The more we evaluate mutual dependence the more discipline the individual is likely to have. In the personal life independence is valued so in social life dependence, social support is valued. If there is no support in the social life then the individual will have to face many problems. Social life is built on mutual dependence. When the individual obliterates unity and mutual dependence then he is isolated and thinks exclusively of personal life. If the person thinks from the other angle he cannot achieve anything on his own and the image of the society comes to his mind. Without unity he cannot live a life and he cannot even establish his independent identity. And when these things don't surface in the society, it becomes a sick unit and the social life is disrupted. And problems like violence, untruth, and cruelty etc surge.

9.4.3.6. CO-ORDINATION—

Where there is one there is no opposition but where there are two there is opposition. It cannot be done away with. Thoughts, interests, and ideas cannot be stopped but how can life be in the face of opposition and differences. Conflict, dissension and differences of opinion are an essential condition of a social life and this creates a lot of problems in life. Hence in such a situation co-ordination is desirable. It is the greatest principle of pluralism. To seek a third path between two contrary things is to establish co-ordination. Where two people cannot bear each other, and there is no tolerance, there is no question of tolerance. A state free of passions is possible against a background of co-ordination. The calming of passions, and malice, purity of mind, and knowing the value of non-violence and friendship enables one to know co-ordination.

9.4.3.7. TOLERANCE-

When the individual tolerates then the other also bears. But if the individual is not tolerant then how can the problem be sorted out? The world we live in is a world of union and separation. In our everyday lives there are so many incidents of kindness, so many accidents, and difficult circumstances and if we cannot bear this then how can he solve other problems? This is a terrible affliction of the present age. Developing powers of tolerance is like developing strength. This allows us to be patient with the shortcomings of others and their strengths. When tolerance develops then the individual is balanced and composed. He does not bloom at the prospect of something pleasant or wither at the prospect of unpleasantness. The one who knows to tolerate attains the ideal of forgiveness. Tolerance is the key to social success and ease.

9.4.3.8. CO-EXISTENCE-

Co-existence means to live together. The general assumption is that two opposite religions cannot exist together. Lord Mahavira had said that two opposite religions can be together. In philosophical terms permanent-

transient, general-particular live together. If we think in a social context we realize that people differ in interests, hobbies but still they co-exist. But where the individual guided by his selfishness and in isolation thinks only of his self, negates others then the social life becomes miserable. When the existence of others is denied how can peace exist there or can there be social life? Hence a necessary factor for social life is co-existence.

The pluralistic factor is freedom from false assumptions, detached thinking and freedom from obstinacy. Change does not come about simply by knowing about it. For this long term practice is necessary. For an all-round development of a holistic outlook the following pluralistic principle and practical exercises and observations are necessary.

Training	Theoretical level	Theoretical circle	Points of theoretical training	Practical training
On the outlook	False viewpoint	False assumptions, obstinate tendency to others thoughts	Training of pluralism,truthful viewpoint to understand viewpoint, liberty, partiality, co-ordination.	Co-ordination, liberty, observation of co-ordination.

9.4.4 ACHIEVEMENTS OF CHANGE IN VIEWPOINT

Change in viewpoint gives many achievements. In the absence of the right viewpoint the society is deprived of many achievements. If the viewpoint of the society becomes creative and equanimous then the following achievements can be obtained-

9.4.4.1. MENTAL PEACE-

The individual might be disturbed despite all the comforts and luxury that he has. There is a conflict raging inside him and he is miles away from peace. He is so engaged in mental calculation that he has no peace. A person with a healthy body but an unhealthy mind can never be at peace. Worry, tension and frustration are problems related to mental health. And till the individual viewpoint becomes equanmious he is surrounded by these problems. And as soon as the viewpoint changes the problems do not obstruct the individual. And he can live happily and all his problems get over and he can live a fearless life. The individual recollects, imagines, and broods but a person with a equanimious viewpoint will not indulge in these beyond a certain limit because beyond a certain limit these become problematic and excessive indulgence creates mental disturbance. An equanmious viewpoint keeps the person at bay from these problems. Mental disturbance is not created by circumstances rather they are because the viewpoint of the individual is wrong and this creates problems. Generally the logic is that circumstances mould the perspective of the individual but the reality is that it depends on the outlook of the individual how he takes the problem or the circumstance. He can accept favourable conditions or adverse ones but he cannot accept disturbance.

9.4.4.2. FREEDOM FROM PROBLEM-

Problems keep surfacing in an individual's life. There is problem and a problem cycle. While the problem go away after sometime but the cycle stays and this becomes agonizing for the individual because his problems never cease rather they increase. And when they become agonizing for the individual then his viewpoint is not equanmious. Such a person stays away from problems. His problems are not unceasing because he has solutions to them, his viewpoint resolves them. The problem arises when the viewpoint is not clear. Once it is clear then the problem does not have such a terrifying proportions and the solution also seems easy. But if the viewpoint is irrational then every petty, small things can disturb the individual. Every action that is against his inclination disturbs and bothers him and it is obvious that when this is the situation a person can never be happy. In a social context problems are inevitable. If any action that obstructs the individual affects him he cannot experience happiness and peace in his life.

9.4.4. 3. DETACHMENT-

An individual has many needs and he tries to fulfill them. To fulfill a need is one thing but attachment is another. To attend to a need is always there but there is no strong attachment to reality. It is necessary to fulfill our needs because if certain things are not fulfilled then life becomes imbalanced, disorganized, and problematic.

Hence this is also a necessary aspect. If a person is attracted to the material that is his need then there is a problem. To use a material is one thing and to be attracted o it is another. Thus when use and attraction become fused then it creates problems. But when the viewpoint becomes —equanmious then material and attraction, use and attraction become different. This is the truth. When the material thing becomes a lust then how can a solution be achieved. All this is due to a wrong viewpoint. When the view opens up and he becomes aware of truth and untruth and when he looks closely then the problem does not remain so, it arrives naturally at a conclusion. Therefore the person with a creative, equanmious outlook does not feel attached to the material. His attraction ends and a detached person does not create problem but resolves the problem because attraction is not compulsory. The need is to fulfill those needs that are considered for living. When the attraction of the individual gets destroyed then he becomes aware of the reality and this happens only when the outlook is right.

9.4.4.4. KINDNESS-

A saying in Sanskrit when translated goes like this- for a scoundrel learning is for controversy, wealth for ego satisfaction and power to harass others. But for a gentleman it is just the opposite. For him learning, wealth and power is meant for the use of others. He is not cruel. He has an unceasing spring of kindness in him and that is because he is vision is equanmious. And because of this he comes under the category of learned people. A defect in the vision creates feelings of cruelty in the individual. Right from the beginning punishment has a place in the social scale. And this is correct as long as his power is used for a worthy reason but if it becomes a method of torture then a situation of social unrest rises. In recent times many such incidents have come to light that bring to the fore the cruel instincts of the individual. But if values have to be established in the society or some worthwhile thing has to be done then it will not be possible on the basis of cruelty. We cannot eradicate crime on the basis of cruelty and punishment will not help to help to solve the problem. The basis of cruelty is greed and an inhuman viewpoint and this is the reason why a person harasses, harms others and becomes inhuman. All the immoral activities are due to the defect in viewpoint. Inner purity also means external conduct would also be the same. The humanitarian ideology has emerged to contain cruelty and this can be called an equalitarian vision. This means considering all creatures as equal and this vision is necessary. When the vision and direction changes everything the whole environment becomes joyous. When the viewpoint changes, the spring of kindness sprouts and the same current flows on the surface that streams inside. When this humanitarian current flows, it should be understood that the same light of kindness burns and illuminates within. Kindness is considered necessary for a meaningful social life and only this can bring a worthy change and construction can be given the right direction. And this can be possible only when the viewpoint becomes extensive instead of being narrow and confined. When the viewpoint changes, a current of mercy flows inside.

9.4.4.5. TRUTHFULNESS-

As long as the viewpoint of the individual is not correct his faith in truth is not complete. He regards truth as untruth and he has no knowledge of reality or even if he knows he does not consider it as true. This pushes him towards darkness. But when the viewpoint becomes equanmious he acknowledges truth as truth. His conduct also becomes so.

The important point of Indian culture is to seek the cosmic soul, God and not otherwise. Knowledge has two streams metaphysical and physical. The latter takes one to the material thing, physical science and this helps the individual to earn his living and enable to develop his skill there and this is also important for living. It cannot be left but this is not the final frontier and if we consider it as the ultimate border then problems would not be solved. The individual will be stuck on this point and he will stray as well. And this is the cause for immorality and corruption. When the individual becomes material centric, wealth centric then his vision does not extend beyond this. He does not want to see beyond this and he turns towards wealth accumulation and the means become less important for him. It is obvious that when the desires of the individual are infinite it erupts like a volcano and he has no control over them and problems arise. The individual is engrossed in

fulfilling his material needs because he lacks the consciousness to be otherwise, in the absence of control and the diversity of viewpoint and he thinks these needs are primary and this becomes the reason for the malaise in the society. That society is healthy where evidence is important. However high the aim of the individual if the means are not cleansed then the aim loses its value. The means should be pure as well. This will not give refuge to immorality. For a healthy society it is necessary to be truthful and metaphysical. It is not enough to depend on material but metaphysical is important too. If a balance between the two can be achieved it would be desirable. When the viewpoint becomes equanmious then truthfulness also is found in the individual.

QUESTIONS

ESSAY TYPE

1. Explain in detail crime and humanity.

SHORT TYPE

1. What is rehabilitation? Explain its process.

2. Explain the contribution of the science of living in changing the viewpoint.

OBJECTIVE TYPE

1. What is crime?

2. When does economic exploitation take place?

3. What is the medium of knowledge?

4. When is a co-ordinating atmosphere possible?

5. When does rootedness develop?

6. A true person is ———————————— creature.

7. Every society has its————————

8. ——————— flows inside the individual.

9. Individual and the society can be ——————————

10. The ———————process starts simply.

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CHAPTER-10
PREKSHA MEDITATION AND BEHAVIOURAL CHANGE

10.0 Objective
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10.7.0 The Role of Right Perception in Changing the Behaviour
10.8.0 Preksha Meditation and Behaviour Change

10.0.0 OBJECTIVES

You will know the following things after going through this chapter:
1. Meaning of behaviour
2. The meaning of behavioural change and its need
3. Reasons that affect the behaviour
4. The test of moral behaviour: good conduct
5. Different opinions on behaviour
6. Obstructing factors of behaviour

7. Points of equanimous life-style

8. Role of equanimous viewpoint in behavioural change.

CONTEXT- Behaviour is the means of knowing a person. It is difficult to gauge a person internally but through his conduct we can fairly know him. How a person interacts with himself, with others, with substances, with other things etc manifest in his behaviour displays his personality. Thus behaviour is the mirror of the personality. Man is a social animal and his behaviour affects the society living as he is in a social set-up. If his behaviour is restrained then his personal and social life can be lived happily otherwise his life becomes miserable. Thus it is desirable that the conduct of a person is informed with positive values like softness, kindness, restraint, and worthiness. The behaviour of a person is so complex that it is not easy to comprehend it fully because it is an ever-changing phenomenon. It is both inherent and acquired. It is of two types—normal and abnormal. To ignore social values, customs and traditions and indulge in anti-social activities, or in activities that harm the self and others or to harbour negative outlook excluding human welfare is deemed unusual behaviour and this is regarded as harmful.

10.1.0 INTRODUCTION

In a day a person behaves in myriad ways, reacts so variously that it is difficult to classify. His single point agenda is to give back what he receives. His sentiments keep forming and changing. In a certain situation he laughs and in another he cries, he is angry sometimes and calm and quiet at others. But all this is not without reason. There are emotions behind all these. The three-pronged points are like this—behaviour, the determining emotions and the worldly consciousness behind the sentiments. This is a cycle. As things appear before a person sentiments are formed and a reactionary behaviour follows. All behaviour is reaction and the entire life of an individual is comprised of such behaviour and this is the result of worldly consciousness. This implies accepting what comes to him. Where the individual lacks the divine spark or consciousness, he is attentive only to his own selfishness. But when the spark asserts in him he becomes free of reaction. We can see the divine spark in the lives of Lord Buddha and Mahavira.

10.2.0 BEHAVIOUR

Man has three basic characteristics—thought, speech and behaviour. The ability to think exists in those that have the ability of speech and man's behavioural ability exceeds all other creatures. While the other creatures have had a uniform behaviour for the last thousands of years, man's behaviour has changed. Man is the only creature who has changed and evolved in his behaviour and refined his conduct. And the branches, knowledge systems based on this forms the discipline of psychology. What should be done and what shouldn't be constitutes part of a huge volume of literature.

There is an anecdote in Sanmati Tikka which exemplifies behaviour. The answer is it is three-fold and has three parts- action, completion and indifference. While some work is acted upon, others are completed and others are ignored and this is the pattern of behaviour. Man has divided his behaviour into three parts. For a good cause he acts, and what is not good or to his liking he just leaves or completes and what is to be ignored, he ignores. Conduct is not confined to itself. Thoughts maybe personal but speech and conduct are relative and both affect each other. Lord Mahavira established the multiple outlook. He instructed that thoughts should not be insistent, speech should not be controversial and conduct should not be imbalanced. Man's thoughts, speech and conduct are relative. No thought is detached, or complete, no speech is detached meaning that it does not state the entire truth. Every conduct is relational that is it changes according to time and country. When the relativity increases then detachment develops in thoughts, the mind becomes free of tension and the behaviour is balanced between action, completion, and indifference.

10.2.1 MEANING OF BEHAVIOURAL CHANGE AND ITS NEED- Change in behaviour means to make it more positive, free of blame, and in accordance to values. The behaviour of the social creature should confirm to values. This is the ground on which his all round development is possible and a healthy social structure is grounded. The basis for a healthy social life is the normal behaviour of the individual. This ensures peace and happiness in the society because the individual is not the only one in a society. A person desires

happiness in his life and for a happy life change in the behaviour is necessary. A positive change in the individual ensures that removal of many evils and many problems can be resolved. Many circumstances arise in front of the individual and these influence him and if the person maintains his balance then adverse situations cannot affect him. Many great people have attained success with their restraint. Negative emotions like deceit, agitation, cunningness take him away from success. These negative emotions become a part of him and that is why for a happy life and healthy social structure behaviour change is necessary. A restrained behaviour makes and not breaks a person and the success of human life is hidden in this. Behaviour change should not be external but internal. Until the person changes internally his beahviour will not attain equanimity. Thus it is necessary that the beahviour changes internally. Until the inner personality changes external change would not last long. When the behaviour of the individual is abnormal social problems like stealing, addiction, burglary and such criminal activities crop up, which is not indicative of a healthy society. Therefore if positive changes brought about in the conduct of such people then many problems can be sorted out.

10.2.2 REASONS THAT AFFECT BEHAVIOUR- Given below are some of the reasons that affect behaviour and these are—

1. Hereditary	2. Bodily structure and health	3. Natural reasons	4. Family
5. Education	6. Social and cultural factor	7. Economic factor	

10.2.2.1 HEREDITY- Many characteristics in the individual are found hereditarily. His colour, looks, body structure are all borrowed from the parents. Not merely this some characteristics are inherited from previous generations and these can be both good and bad. Even the intelligence, mental abilities are affected by this. Sometimes even illnesses are inherited. Thus it is generally held that heredity has a lot to do with shaping the conduct of the individual.

10.2.2.2. BODY STRUCTURE AND HEALTH- The behaviour of the individual is also determined by the body structure and health. The height and width of the body, and his colour all define his body structure. If it is normal then he is filled with self-confidence and independence. On the contrary if his structure is not normal then he is filled with inferiority complex and he is motivated to behave abnormally. If he is disabled then he is filled with despair or if he is suffering from a long illness then he becomes irritable and tense and this makes his behaviour abnormal. The body has glands called the glandular systems that release hormones into the blood and the hormones reach the entire body. But if the glands are defecient or in excess then the digestive system, behaviour and personality of the individual is affected significantly. To study the direct proof of hormones on the behaviour, scholars have done some successful experiments. But if these glands behave abnormally then the entire system in the body is affected and the individual behaves abnormally. For example- if the hormones of the thyroid gland are less then the memory power is affected and the physical and mental growth is restricted. But on the other hand if it is excess and active then the individual becomes restless, depressed and emotionally imbalanced. And in this condition mental distortion is also detected.

10.2.2.3. NATURAL FACTOR- We live in a natural environment and these natural circumstances affect his behaviour. The geographical location also affects his physical structure. Warm and cold temperatures affect his behaviour. And if the environment is changed then the working capacity and the health of the individual is affected. And if the circumstances are again changed then the behaviour again changes. The difficulties of the weather make the behaviour abnormal and the individual is pushed towards criminal activities. For instance- those living in colder climates require hot things and if this requirement is not met then the behaviour is likely to become abnormal.

10.2.2.4. FAMILY- The first school of the child is the home. He learns the values of sacrifice, tolerance, friendship and mercy etc. If the child imbibes good values from the family then he grows up well but on the other hand if he does not inherit values then his personality development is restricted. Psychologists believe that the environment of the home shapes the child. If the child gets the love and affection of the parents then his development is normal. The interaction between the parents and the relationship between the other members of the family, the order of the child are all major determinants of the child's behaviour. If the family atmosphere

is one of disharmony, dispute and indifference to values then the child will also grow likewise. Broken family, or the over protection of the parents, faulty discipline, etc are reasons that affect the behaviour of the child.

10.2.2.5. EDUCATION- Education is the medium of growth and the right education takes the individual towards progress. Thus the right education is considered necessary in the growth of the individual. If the child is given the right education right from the beginning then he will grow likewise. If the education includes moral or value education then the character of the child is moulded well. If the education keeps the all round development of the child then his behaviour is balanced. The health of the child depends on the physical, mental and emotional health of the child.

10.2.2.6. SOCIAL AND CULTURAL FACTORS- Society is a major force and the human behaviour is its contribution. If social and cultural values, customs and traditions, ideals, dignity, honour etc are held in esteem in the society then the social condition is regarded as healthy. But in the absence of these things the society can be called sick. Thus behaviour is also determined by society. If the individual is well- regarded and respected in the society then he can grow and develop easily. Otherwise inferiority feelings develop in him which makes him mentally sick.

10.2.2.7. ECONOMICAL FACTOR- There was a time when money was not considered the only means of living but in the present age money is the major factor that determines the success of the person. In such a situation a person cannot judge what he wants to do and what he doesn't. But if he continues to behave like this then he will become sick mentally. In the absence of money the individual is not able to fulfill his needs and then he resorts to immoral, criminal and violent activities to do that. Thus economic backwardness can really become a hindrance in the development of the individual.

10.3.0 THE TEST OF MORAL BEHAVIOUR: RIGHTEOUSNESS

A person living a social life cannot live alone. He interacts with others. When we study the behaviour of the individual then the question arises what behaviour can be categorized as righteous, or bad, or auspicious or inauspicious, or divine and truthful, or untruth and sin. In the Indian philosophy behaviour is analyzed in terms of sin and virtue or truth, untruth. In the western knowledge system behaviour is seen as auspicious, inauspicious. The fundamental question is what is the test of good and bad behaviour. Many branches have studied this question and there are psychological and ethical tests. What behaviour can be deemed good and which one can be called bad. All creatures desire happiness and psychology has used this natural instinct as the base of happiness. Acharang Sutra has said that all desire happiness, nobody seeks misery. It is the habit of creature that all seek favourable pain and not an adverse pain. This habit has been made the test of morality, conduct, and behaviour. And if we say that happiness is moral then many problems arise and the social system gets disrupted. If alcohol gives happiness it cannot be justified on moral grounds and if we classify it as ethical then there would be no more classifications of unethical. Happiness does not have a single definition. It is based on different interests and desires. The happiness of every one differs. Some might be happy abusing others or raging wildly. So there are many things that are unhappy but ethical and happy but ethical.

There are two schools of thought on the test of morality. The first is that the action or conduct that is approved by the society or the people of a country, or age is called moral. This approbation is worldly. It is a practical test, not a universal one because the definitions of morality keep changing. What is approved and accepted in one country or age as moral might be considered immoral in another country or age. Therefore these tests are practical. But the real test of morality is that the conduct that binds values or makes them dense is immoral and what is pure is happiness and what is binding is unhappiness. Happiness comes from dissolution of action and unhappiness comes from binding of actions and that is the base of morality, immorality. If we think holistically then morality is the only ground for evaluating behaviour and all the problems can be sorted out on that basis.

If we look at the term righteous then it clearly indicates that the behaviour that is truthful and right is righteous. But the question still is what righteous behaviour is. Although some conduct is considered righteous and others are called improper conduct but the basic question is which element classifies a conduct as good or wicked. It is generally said that to lie, steal, be violent, wicked behaviour is sin and mercy, kindness, sympathy,

truthfulness etc are righteous conduct. But what is the base that classifies certain actions like stealing and violence as wicked and approves of mercy and fraternity as righteous. If we look at the origin of the term from Latin term rectwo which means according to the law which means that the conduct that is lawful is righteous and what is against the law as wicked. By law we mean the social, religious rules and traditions. In the Indian tradition too righteous is described in the Manu Smriti, which says that the conduct approved by traditions of a country and age is righteous. This means that to follow the traditional code of conduct is called righteousness.

But a conduct that is acceptable to a particular society cannot be accepted as truthful or right on that basis. The truth is that it is accepted because it is truthful, and right. In the Shantiparva of Mahabharata, Duryodhana says that I know the duty but cannot act and I know sin but cannot be rid of it.

The value of conduct depends not on conduct but on its result or means. We can evaluate conduct on the basis of its result on the society meaning what is the impact of certain behaviour and what is the reaction to it. But still the final evaluation must be some ideal or means. In truth the supreme means of human life is the factor that can test the evaluative standard of righteousness.

10.3.1 CHARACTER AND CONDUCT- Generally the virtuous person is that whose conduct is good but this is not the wider meaning of the term. Character refers to the physical and mental nature of the person which makes him different from other people. Rationality is a main characteristic. And because of this there exists equality among people. The physical attribute, mental and ethical nature differentiates people from one another. The inherent mental and ethical characteristics form his character. Some instincts are inborn in the individual. His actions in childhood are not the same. As he grows the individual has to restrain or polish his actions and take right or wrong vows. Therefore character also means an exercise of will and the person who behaves well in a practiced manner is called virtuous. The independent will of the person differentiates him from other creatures and he acts according to the situation or against it. He develops his character with his good will. One or two isolated incidents of goodness do not define a virtuous character. The one who always does the right desire, does good actions can be labeled good.

Conduct is man's practiced and desired action. Therefore it depends on the practice of desire meaning character. Conduct is the manifest form of character. That is why character is related to personality and conduct is related to action. The two are related in the same way as the tree is connected to the root or the fruit. They are complimentary to each other. Conduct is built on the basis of character and character is built on the basis of conduct.

10.3.2 DEVELOPMENT OF CHARACTER-Human character is changeable. It grows in the lifetime and it depends on the following things-
1. On the basis of will power and restraint.
2. On the wide assumption of moral ideal and the insight of duty.
3. Daily observance of duties
4. On the truth of actions and righteousness

If the individual follows these four things in his life then his character will grow.

10.3.3 HABIT- When we repeat desires, actions again and again, it becomes a habit. In the beginning it is a difficult task but it requires will and effort but if the thing is repeated then it does not require either will or effort. While Socrates described knowledge as virtue or religion, Aristotle called religion a habit. Socrates refers to knowledge as knowing one's responsibility, a knowledge that can be attained with conscience. An ethical conscience inspires the individual to virtuous actions hence duty should be a habit and that leads to religion. For religion, conscience and habit are required as Mackenzie has described religion and it is an acceptable definition.

10.3.4 CONSCIENCE AND HABIT- If the individual distances himself from the mob and follows his conscience his actions cannot be deemed wicked. Sometimes when the individual is with the mob he emulates the mob. And if we think broadly about this then we realize that he becomes a log which has no identity of its own. When the log floats on the current of a river or a stream then it hits the banks or gets entangled in the tress or plants that grow on the banks and this is because the log is connected to the water. But if the same log is

converted into a boat then it is rowed by the boatman and it can go where he desires. Similarly if the personality that floats with the current is moulded like a boat then his personality also develops because he is not a log anymore but a boat. It is the misfortune of the individual that his conscience is not awake and so he does not live well. If his conscience is awake then he will not behave like the mob or an animal rather he will be like the boat made by the boatman who will chose the right path. The conscience is the master of the individual and it is considered important in our behaviour otherwise the behaviour would not be normal. Conscience is the blessing of nature and if it is ignored then the results would be terrible. At present we witness the result of the same. If the individual behaves conscientiously then the shape of the personal, social and national lives change. Its absence helps in the rise of chaos, corruption, tyranny and such tendencies. In the materialistic dazzle if behaviour is not conscientious then the individual has to face grave problems. If the person has to be a boat then he has to face these problems. The boatman has to row his boat through adverse situations and conquer them to move ahead. Conscience is the guarantee of a secure life. If the conscience is reduced to a thought then the individual becomes one like the crowd and he does what the crowd does. When others behave corruptly then he also behaves in the same way, that is, indulge in wrong. If virtue is desirable then one must become virtuous. When there is co-ordination between what the person says and does, his thoughts and speech are the same then he is on virtue's path. Life's worth is weaved in this. It is not useful to collect and store wisdom, what is important is to behave in a similar fashion. The worth of knowledge is when it is used in the correct way. Swami Vivekanand said that conscience is the most powerful weapon of the individual. History is a witness that any work done in the absence of conscience has been destructive. Therefore if the individual takes a lesson from history and behaves using his conscience then his life would be happy and peaceful and worthwhile.

10.4.0 VARIOUS OPINIONS REGARDING CONDUCT

All the curiosities and available knowledge systems of the individual is materialized in the purity and organization of his conduct. Conduct lends a flow and dynamism to the individual. A virtuous man leads his life well and inspires others on the path of virtue. A virtuous man's life is dedicated to the welfare of others, and filled with values of selflessness, friendship, non-violence, truth, and verifiability. These virtues are very significant in a personal and social context.

The individual is a social animal. He can grow only in a society. The actions of the individual influences the society that is why the deeds are either applauded or condemned meaning that he is evaluated on the basis of his actions. Good deeds are lauded and bad ones are criticized. Sometimes the same action can benefit one and harm another, that is, the same action can have different viewpoints. This is because the education given to children in childhood by the family helps it make his conduct. The environment in childhood is not uniformly same but differs, his Bharat also varies. Generally the prevalent methods are the basis of comprehending goodness and badness and the basis of all thoughts. That is why without reading the scriptures we either praise or condemn the actions of others. The question is which action can be called good and which can be termed bad. Generally such a question gets two responses- the first being that the action is good and bad so it is called so. The individual is aware of good and bad. Even if he does not know what is good or what is bad. The second response to the question is that evaluation is based on social sanction. What the society regards as good is considered so and what is regarded as bad is thought so. If the social customs and traditions differ then the good and bad will also vary. In both the situations the conduct is decided naturally. Either the individual does not have the consciousness of the same or he does not give it a thought. That is why ideas differ and mutual disputes take place. The deed that is right for one is not so for another.

Various philosophers have defined conduct in the following way

SOCRATES- The basic principle of Socrates was know thyself. He believed that the real happiness of life is derived from the right actions and the misery or misfortune of the individual is due to his bad actions meaning that if the individual does good the result too is good and if he does evil then the result also is bad. The individual does not want to be miserable or unhappy and does not do anything bad consciously. The one who knows of good deeds does well.

Socrates considered knowledge as a virtue, which is universal and objective. The individual should not do evil in any circumstances. Rather it is preferable to bear unhappiness than do evil. Socrates believed that the more the individual thinks and acquires knowledge, the more likely will his actions be good. The individual becomes wicked in the absence of knowledge.

PLATO-He considered conscience as virtue and justice as the original virtue because it is the mother of all virtues. He referred to three virtues on the basis of human behaviour and these are- intelligence, will power, and sensitivity. The virtue of intelligence is right thoughts, the courage of will power and the restraint of sensitivity. When the individual is courageous he listens to the orders of the conscience. Self-restrained is the one whose will and passions listen to his intelligence. When the three powers are combined then the action is judicious.

BUDDHA'S MORAL PHILOSOPHY- Buddha's philosophy is basically conduct focused. He said that if someone is struck by a poisonous barb then the first thing to do is to remove the arrow, attend to the wound and not to wonder who shot the arrow or why and how he shot it. He meditated on the right path for the development of the individual and society. He held that there were four truths-that there is unhappiness in the world, that there is a reason for the same, that it can be eradicated, and there is a way to remove it. Since the solution had eight parts to it, it was called ashthamarg. Everyone must follow these. They are-right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. When the individual follows this then his conduct is strengthened and the well-being of the individual and the society is inclusive in this.

JAIN PHILOSOPHY- Jain philosophy also lays a lot of stress on conduct and here the emphasis is on ideal knowledge, rational perception, and ideal conduct. It refers to five vows and they are- non-violence, truth, non-stealing, purity of mind, and non-attachment to temporal possessions. By following these right direction can be built and if good thoughts exist in the individual then he cannot cause harm to another.

THE MORAL PHILOSOPHY OF GANDHI- Gandhi gave supreme importance to ethics and morality. Ethics is the system that elaborates on right and wrong and human well-being and in its absence social development is not possible and mankind becomes directionless and purposeless. Thus the awareness of duties is necessary for any society. Gandhi emphasized on the practical aspect of morality. According to him all unwilling actions are unethical while willing tasks are ethical and moral. He referred to eleven virtues, which can make human conduct noble and these are- non-violence, truth, chastity, non-stealing, detachment, physical labour, removal of untouchability, equality of religions, sense of belonging to the country, and fearlessness

VEDANT- The Vedas believe that the individual should have a sense of duty. Every individual has the divine in him hence another should not be used for attaining one's goal. All are equal. And every one should be respected. The Vedas also say that desires should not be suppressed, rather they should be brought to the right path and this is a practical view. It also says that every person must follow his duties for the betterment of society and in the service of God.

10.5.0 OBSTRUCTING FACTORS OF BEHAVIOUR

10.5.1. DESIRE- Freud says that behaviour is guided by desire meaning that every act is determined by desire and without will even a finger is not lifted. All the actions of the individual are uninhibited. But in the absence of will no action takes place even if it is present in the conscious world but there is a vast world of the unconscious hence repression should extend to the unconscious as well. The conflict of desires is very big. The conflict in the unconscious is constant. While one inspiration drives man closer to the goal, another hinders him hence the individual has to make choices to minimize his conflict. If the desires are accompanied by the conscience then there is no problem. But in the absence of conscience desire overwhelms the individual. Man has a rational mind, which can limit desires and control them and help make choices. Desires are both virtuous and not virtuous so right choices have to be made and if the individual does so, then he is committed to virtue and problems do not assail him. The individual despite being aware of wickedness is trapped into it because there is a conflict inside him and those who conquer and discipline their desires never lose. Their problems are sorted out. Desires are also important and significant in life. It is not possible to ignore it completely but it is harmful to follow every whim of it. Therefore there is a middle path, which is refining desire that is morality.

10.5.2. EGO- Ego prevents the individual from being virtuous and those who are egoistic stray from the path of virtue. It takes the individual from truth and when he does not review the truth then his behaviour also is not perfect. Imbued with egoism the individual imagines that he is powerful, and learned but this is his undoing because he is miles away from reality. This also makes a person obstinate. When the individual is humble then he attains truth and when the conduct is humble he is successful and so there is a possibility that he can be virtuous. But when egoism predominates then the behaviour is affected. A humble person however learned he might be never displays it and their learning is manifest in their conduct. But the proud and egoistic tries to display his knowledge, learning and earn respect even when he is hollow inside. And in doing so he obliterates the difference between right and wrong, good and bad, virtue and wickedness etc. Hence politeness, humility must be given due importance because human well-being is inclusive in this.

10.5.3. NON-BELIEF- At one point of time the philanthrope did not hesitate to exploit others. He doubted if it were possible to do welfare with an easy, natural behaviour. This doubt made him inhuman, defiled. Cleansing the behaviour is also cleansing the means. But when man became materialistic and consumerist then he wanted to attain his goal at any cost and in all this purity of means was empty talk. This behaviour of the individual affects both the self and the society. When he knows right from wrong and still indulges in wrong it is clear that he has lost faith in worthy means. The one who believes in the purity of means cannot do anything impure. When the means and the end are pure then it will be seen in his behaviour as well. The purity of means is as important as the purity of the end and as long as he believes in this his behaviour can never be wrong.

10.5.4. LACK OF VALUES- The one who leads a social life believes in values, follows them so the life of the individual becomes happy but in its absence problems arise. In the absence of morality, verifiability, tolerance and a sense of duty the individual becomes inhuman and this is a problem which does not affect the self but also the nation and the world in a larger context. This problem is created by the individual and the solution also lies with the individual. Acharya Mahapragya says that the problem of ethical values is a world-wide phenomenon and values are being lost and every thinking being is agitated by this. That the values are re-established is what everyone desires and expects and it is our duty to do so.

10.5.5. OTHERS- There are many obstructing elements in the behaviour of the individual which makes it unusual like excessive anger, lack of compatibility, greed, and attraction etc. There are some basic tendencies but these must be restraining them would be beneficial for the individual. And when these are imbalanced then problems arise.

10.6.0 POINTS FOR A PERFECT LIFE-STYLE

All the impact of the individual depends on his life-style. His impact and importance is determined by his life-style and the way he lives. It is one thing to live and another to know the art of living. When the individual lives artfully and creatively then his life is meaningful and successful. Those who don't live creatively lead dull, boring and meaningless life. Thus it is important to know the art of living and live life accordingly. If the individual changes his life-style then his entire life changes. And this refers to change in behaviour because the individual is evaluated on the basis of his behaviour. Hence we call it the mirror of the individual, his actions are a reflection and that this reflection is perfect the individual must set a goal and nothing is possible without it. If we assimilate small things in our day to day living and change his life style then life can be worthwhile. Such a person does not create problems for others rather he is useful for others. Acharyashri Mahapragya has given some points for changing life style which can be useful in changing the behaviour-

10.6.1. RATIONAL PERCEPTION – In the visible world there are many colours and shapes and these can be seen with the eyes and hence they are visible with the eyes. Things are not limited and they are beyond visibility range. The eyes cannot see beyond colour and the shape. But when the inner eye opens many invisible things become visible and the myriad forms of things become manifest, which are beyond the sensory perception. This is the inner gaze. When the consciousness becomes detached from attraction then the philosophical consciousness awakens. Only this can help to see the reality of things. And this also helps to distinguish conscious from the unconscious. And this is the rational perception. The inner factor is not visible,

it is manifest only through behaviour or through a voice. Perception is very important, if it is the world exists otherwise nothing is. In the philosophy of Lord Mahavira perception is very important. Ideal perception, ideal knowledge, and ideal conduct are the three ideals that strengthen the path of salvation. Only when the perception becomes perfect, knowledge and conduct also become ideal. But a change in perception turns knowledge into ignorance and the conduct of learned also becomes controversial. But when the inner eye opens, the course of life changes.

Rational perception is the basis of behavioural philosophy. It is called as strong like the Sumeru mountain range with a deep base and on that range learning and religion are based. Without rational perception, ideal knowledge is not possible and without knowledge ideal conduct is not possible. And without ideal conduct righteousness is not possible and without righteousness release from karma is not possible or redemption viable. One who believes in ideal behavior does not sin. The righteousness or immoral conduct of the individual is determined by his perception. When the perception is not rational his charity, sacrifice, and manliness even if fruitful will be considered impure. Even Buddha considered this as necessary for moral life. The Geeta also says that the outlook is defined by the devotion of the individual. Rational perception is a philosophy of life and without philosophy life has no meaning and as the vision so is his character. An irrational perception leads towards decline and a rational perception takes one to heights. Hence reality is an important concept in constructing life's perception. All philosophical traditions applaud the realistic life perceptions of detachment and freedom from passions.

The mixing of substance is union and its disjoining is separation. And this is for auspicious and inauspicious. In this world everyone in his life has to go through moments of union and separation, auspicious and inauspicious, favourable and unfavourable conditions whether he is rationally inclined or otherwise but there is a difference. The latter becomes agitated and cries over the separation of favourable things or on coming over unfavourable thing. On the contrary the rationally inclined remains calm and collected at favourable or unfavourable events or things. He does not get entangled in it. Unless true devotion and truthful vision does not come within the individual equaninimity of thing has no meaning. Change in vision automatically ensures change in life. It does not change with the change in place. Without a direction in life and change in perception self-development is not possible.

10.6.2. NON-ABSOLUTISM- It is a vast term. If the individual follows the principles of relativism or multiplicity of reality then his problems would automatically be solved. Many differences can be seen in familial and social life like differences in interest, ideological differences, thinking differences etc. These differences are natural because everyone has a different way of rumination, thinking and perception. Such differences create disputes and dissensions and this cannot be denied. It does not however mean that the individual should always be gripped with problems and create problems for him and others. Such behaviour desires change and it is necessary to integrate multiplicity of reality in his life and give more importance to co-existence. Every individual has his own existence that is why we must evaluate each other's interests, thoughts and sentiments. To regard the self as truth and others as untrue is making behaviour bitter. To make behaviour harmonious the views of one another must be respected and we seek truth in that. This is the key to life's success. To think only from a single perspective and to ignore the other perspective and to zero it obstructs social life. Therefore if all contrary characteristics co-exist then the differences between individuals will disappear. Multiplicity also integrates relativism in it. The individual life is relative and not isolated and every individual has some expectations from others. The food that a person consumes involves the effort of so many people. If the individual becomes isolated then it would be difficult for him to live. Many people co-operate to fulfill the needs of one. In this condition if the individual proudly thinks that he can alienate himself then it will create many problems. A life that includes multiplicity of reality is a life of humility. And the principles of coordination, co-existence and relativism make life easy and happy.

10.6.3. EXCLUSION OF UNNECESSARY VIOLENCE- Against a background of mercy, kindness, friendship and equality etc flourish. The one who does not live on an inner plane cannot be non-violent in his conduct. In the social life even if total non-violence cannot be practiced then it can be minimized and unnecessary violence

be avoided so that problems can be easily sorted out. We cannot rule out some necessary violence but we cannot support violence either. To include non-violence in our lives, to explain the significance of non-violence in social life, to move the society towards non-violence and to reduce the savage dance of violence, one must follow it as code of conduct. And the result would be a restrained life and when the individual lives a restrained life it is obvious that unnecessary things will not be used, and it will be limited in use and he will develop sensitivity in his life. The result will be the construction of something creative, and a happy life.

10.6.4. EQUALITY, TRANQUILITY AND LABOUR- Equality extends to the entire creation. Unless the individual views the creation as equal then he will not perceive himself like others. If a sense of equality prevails towards all creatures then there is no question of any problem. Tranquility refers to calmness within. It means the absence of negative feelings, the minimization of anger, attachment and greed, then a peaceful life can be led. And if a person lives a peaceful life then the other products also become unimportant for him. Labouriousness refers to the state when the individual gives importance to labour, trusts in it then he gives his life a meaningful turn. It is said that an empty brain is the devil's workshop. A person thinks, and puts it into action, gets involved in some creative work then he is at bay from evil thoughts, wicked behaviour. Labour means hard work.

10.6.5. RESULT OF DESIRE- Our desires are unlimited and when the person gets entangled in them then problems arise. Excessive desires make life imbalanced. To balance life it is necessary that the individual takes the desire to a conclusion, desires a result. A life of excessive desire is like death. Hence to seek the conclusion to desire, to control it, and to have appropriate desire will result in personal and social health. The individual leads his life according to his desires but the problem arises when the desire becomes so powerful and overwhelming that he wants to utilize all the available resources and store it. That excessive desire does not become the cause of a problem hence from a spiritual, social and practical point of view it is necessary to take desire to a conclusion.

10.6.6. RIGHT LIVING- For a social creature to earn a living is necessary for survival. Living should be such that it does not require a verification or proof or justification, does not involve violence, or stealing, looting or does not create problem. Many a times the individual resorts to wrong means to earn a living so that social life resounds with problems. Such activities encourage crimes and social peace and happiness is disturbed hence the individual should subscribe to right living.

10.6.7. VALUES- Behaviour of the individual is determined by his values . If the foundations are laid with values then life will shape out well. Hence good values have a lot of significance in the life of the individual. Good values encourage the individual to the right path.

10.6.8. PURITY OF FOOD- The food we eat has a close connection with conduct, thoughts and behaviour hence the food should be pure. In this connection, Ayurveda instructs that one must have beneficial, moderate, and a fixed order of food. It means that the food that we eat must be beneficial, moderate, limited and food that is earned through verification. Science also says that one must have a balanced and nutritious diet. Research has shown that diet is not a matter of health but it affects the entire life. The behaviour of the individual is affected by neurotransmitters. Food builds neurotransmitters that is why they say as the food, so the behaviour. At present this principle is considered very important. Food is important from a psychological point of view. The psychologist can diagnose the problem by simply analyzing the diet chart. Hence pure, virtuous food is considered important for the individual.

10.6.9. LOVE OF CO-RELIGIONIST- This means love and fraternal affection for people of the same religion. This love is strengthened by things like helping him, supporting him and closeness to him etc. When such feelings develop then the saying of the entire universe being a family becomes true.

The nine points of life-style are considered very important. The need is to think about it, to ruminate over it and to put them into practice. Any one who builds a life on that basis is happy and healthy and he will also build a happy family, community and country.

10.7.0 THE ROLE OF RIGHT PERCEPTION IN CHANGING THE BEHAVIOUR

Rabindranath Tagore has said in one of his songs that two people were talking to each other and a third asked them whether they would like to go to hell or heaven and to this the two promptly said that they would like to go to heaven. The third one said that there was a condition to this that they will have to take a wicked person with them but if you want to go to hell then a virtuous person will accompany them so where they want to go. To this one of them said that he would not like to go to heaven with a wicked fellow but would not mind going to hell with a virtuous person because his righteousness would transform hell into heaven.

Right perception also offers similar thoughts, it does not give importance to place but to person. If the conduct and perception of the individual is cleansed and pure then whatever the place, it will aid him in attaining self-development and joyousness. But at present the individual gives importance not to perception but to substance. A teacher in his dying moments told his disciples that the light of knowledge he has illuminated should not die, rather the symbolic light burnt should always keep burning. The disciples vowed that it will keep burning till their last breath and follow his orders. After some days the oil in the lamp burnt itself out and the light was flickering. The disciples discussed this amongst themselves and decided that if the lamp burns itself out, they will keep the mast that holds the flame secure.

The person who keeps perception pure and right does not stray from the path of light, and keeps the torch of knowledge and its illuminating light. If we give importance to the dead traditions and rituals and not to conscience then development will not be possible nor can we achieve happiness. That is why perception must be right so that one can achieve important things. We see with our eyes but they generally see only the defects. It is not bad to see the defects because it offers possibilities of improvement. If the individual sees his own defects and tries to remove them then it is commendable and such fault-finding is not a defect but a virtue. But this trait becomes a bad habit when the person finds fault with others and this is the cause of his own decline. When the person tries to publicize the weaknesses and defects of others trying to cover up his own faults then his knowledge also becomes defective. Right perception refers to purity and he sees the virtues of others and sees his own faults and tries to improve on them.

The question is why right perception is given so much importance and why it is regarded priceless. The solution is that right perception makes the perception pure and enlightening. The individual moves from darkness to light and it is similar to the exultation a blind person feels on getting to see the world, a feeling that only he can experience. A greater joy can be felt when a person feels happiness when the perception moves from incorrect to correct and he can see his own self in a realistic light. The individual can distinguish between right and wrong, virtue and wickedness etc. When the perception becomes right and cleansed then all his problems are solved and he can lead a life of happiness because he changes inwardly and its effect can be seen in his behaviour.

10.8.0 PREKSHA MEDITATION AND BEHAVIOUR CHANGE

The result of meditation is alertness. When transformation takes place inside then change can be seen outside also. Change takes place in both the directions, changing externally does not mean that any conversion has taken place internally as well. Therefore to read change as external is not enough. If the inner self is full of cruelty, deceit and the external self is sweet then it cannot be regarded as change. When the person changes he is cleansed in his thoughts and sentiments- so two kinds of purification take place and with this cleansing the practical side goes through positive changes. This inner and external alertness bring a level of purity to life and behaviour.

The exercises of preksha meditation are useful for individual development. All the exercises of preksha meditation are for the cleansing of behaviour and they are for inner changes. Exercises like kayoutsarg, internal trip, perception of breath perception of body, perception of psychic colours, perception of psychic centers, and short perception can play an important role in changing the behaviour and these can help build the physical and mental health. If the sentimental side becomes strengthened inwardly then external circumstances cannot overpower the individual. When the individual gazes inwardly then the path of transformation becomes

stronger. The exercises of preksha meditation are useful in awakening the inner vision of the individual and if these exercises are used o build belief and support then the behaviour will soon be positive. When the perception becomes pure then the perception of the individual becomes ideal and he becomes aware of right and wrong. Asanas and pranayam are also useful because they too have a dual impact-both physical and mental and through them the inner chemicals can be balanced and if the inner self is balanced then the external self will also be balanced.

QUESTIONS

ESSAY TYPE

1. Good conduct is the base of moral behaviour. Explain

SHORT TYPE

1. Why is behavioural change necessary?
2. Explain the points of ideal living in changing the behaviour.

OBJECTIVE TYPE

1. What is the mirror of behaviour?
2. What are the basic characteristics of man?
3. What results in inauspicious actions?
4. What aspect of morality does Gandhi emphasize on?
5. What view is constructed by right perception?
6. Behaviour is————————————.
7. Physical disability produces ————————————.
8. Plato called conscience ————————————.
9. Gandhi had accepted————————————.
10. All the exercises of preksha meditation are exercises of————————————'

REFERENCE BOOKS

1. **Outline of Ethics-** Prof. Ashok Kumar Verma
2. **The Untouched Aspects of Non-violence-** Acharyashri Mahapragya
3. **Mokhamaggo –** Vijay Muni Shastri

CHAPTER-11
PREKSHA MEDITATION AND CHANGE OF HEART

11.0 Objective
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11.0.0 Objective

The present chapter will give you information about the following things-
1. The necessity of heart transformation
2. The meaning of heart change
3. The basis of heart change
4. The scientific base of change of heart
5. Points of change of heart
6. The necessary medium of training exercises for change of heart
7. The knowledge of preksha meditation exercises for the same

11.1.0 CONTEXT (Introduction)

The progress and development of human culture and civilization is the story of change. Progress is not possible if there is no change. Man wants to change himself, his circumstances and his environment and for

this he has move ahead by his efforts and his vigour and strength. The greatest achievement of man has been change of heart. No other creature can do this. Man is the only being who can do this. He has propounded the principles for the same, used it and has been successful in it. There are some basic instincts in man which only he can refine and he has done that too.

11.2.0 THE NEED FOR HEART TRANSFORMATION

Moral and ethical values can be established in the society only by a change of heart and that can help rid of psychological illnesses. These mental illnesses lead to distortions like excess passions and hatred hence the need for leveling and assimilation. Through change of heart the emotional flow of the individual can be eased so that social values can be established and the well-being of the individual and the community is included in this. Being a social animal the activities of the individual should not be such that it harms the society. A healthy society can be built only when the emotions of the individual are refined, and positive values like mercy, kindness, truth, forgiveness, friendship are established. Otherwise the individual can neither help the self or the other. The base of a healthy society is interdependence and until this consciousness rises in the individual he cannot lead a happy life. Hence transformation of heart is necessary. But if negativity is at the base then it is reflected in every activity. Such an attitude takes the individual away from success. So for a happy and healthy life change of heart is necessary. All those who indulge in wicked and criminal activities due to mental illness or disorder should go through a transformation so that individual and social peace is maintained. If the individual is fortified internally then external attractions and circumstances do not lure him. Therefore inner metamorphosis is necessary for the solution of a problem.

The physical and mental health of the individual disintegrates due to his evil assumptions but emotional cleansing can rid him of his problems and gain benefits. This helps the individual to transform himself. His conduct, behaviour improves and then society also goes through a metamorphosis. The problem that afflicts us at present is that people do not worry about the root but the leaves and flowers, until we reach the base of the problem and transform that, surface changes will not help. The individual wants to resolve the problem and even when the problems are sorted out once, it gets entangled again. At present material or substance is considered the solution to problem and it can resolve issues partially but not wholly and the individual should realize the limitations of its utility. Through emotional change the consciousness of the individual can be purged so that his consciousness awakens.

11.3.0 MEANING OF CHANGE OF HEART

This does not refer to heart transplant or substituting with an artificial heart. The term refers to emotional change, removal of negative feelings and awakening of positive feelings. In a psychological context it means the refinement of basic instincts and that indicates change of heart.

11.4.0 BASIS OF CHANGE OF HEART

Man is a conscientious and thinking animal and he has the power to uplift his life. He can transform from a simple soul to a great soul to a cosmic soul. The problem is that he does not use his powers. Actually he abuses his powers and veers them towards inhuman and brutish activities but for this we cannot blame the powers. The problem is with the misuse. If a good thing is not used constructively then it becomes malevolent. All the means of progress and development can be converted into a means of destruction. Thus a person can rise or fall, develop or regress using his powers and potential. Emotions play a vital role in the rise and fall, progress and regression of the individual.

In every individual two kinds of current course through-positive and negative. The negative ones are hatred, malice, and passions while the positive ones are-kindness, friendship, co-existence and uprightness. In our everyday living negative feelings find easy outlet and channel and they are expressed. Any conduct, behaviour is interpreted on the basis of the stream of emotions. The individual can turn inwards and activate positive currents. Excess of negative emotions makes the tone, sentiments, and conduct bitter. Man learns from circumstances and he moves ahead on that basis. The entire personality is interpreted on those terms. The

external circumstances are-social, physical and geographical while the inner circumstance refers to the subtle, inward topography of the body, the activities going on inside.

1. EXTERNAL CIRCUMSTANCES- This includes the social, physical and geographical situation. All the three situations affect the individual. The feelings originate on this basis. If the situation is favourable then positive feelings evolve but if the situation is unfavourable then negative feelings arise. Thus the circumstances are helpful in the rise of feelings.

2. INTERNAL CIRCUMSTANCES- Two elements work mainly in determining the inner circumstances and they are electrical and chemical. Without electrical current even a single part would not work. The chemicals made in the body release certain emotions and these determine the passionate states, points of mental development and all the systems of behaviour.

3. INNATE PHENOMENA OF SUCCESS- This refers to the age-old traditions and values. The values of the individual shape his actions, and that determines the emotional current. Emotions originate from the innermost realm. The emotions determine the thoughts, and the chemicals are built accordingly. Lord Mahavira had made an important contribution to the principle of colours. When colours have innumerable places then the chemistry of the glands are also countless. In the speech of Mahavira there are number of chemicals. The number of chemicals released is in proportion to the emotions and even medical science acknowledges that. The release from the glands and its activity affects the personality and emotional current flows. If emotional conversion has to be made feasible then it has to be done through the feelings rising in the interim realms.

Unless the emotions are understood the problems would not be resolved. The basic problem for mental problems is emotions. All the problems sprout because of that but it is the mind that puts them into action. All the instincts are directed by emotion. It originates from the innermost regions of personality. Emotions are of two types- good and bad. The origin of emotions is the innermost regions of the body, from where they filter and enter the gross body, and the mind and speech and body are affected. When the current is impure then the pure current gets hidden behind them and as soon as it gets released it finds an expression. The pure and impure ones cannot be together. Those who believe in karma say that there are as many chemicals in the body as there are karmas. Every incident is related to a chemical and every chemical is associated with karma. And that gives rise to emotions and emotions prompt karma.

Emotions originate in the innate phenomena of consciousness, in the subtle parts through the efforts of consciousness but the expression is possible only when a reason exists. The chemicals in the body, the biological atom become the cause for expressions. Through emotions chemicals are affected and chemicals are affected by emotions.

In psychological terms we exist on a conscious level, awake. There are subconscious and unconscious levels about which we are ignorant. We live on the basis of our inner and outer selves and till these are unified and the personality becomes indivisible problem cannot be solved. Those who support theories of karma believe that emotions shape the conduct and behaviour which create dual personality. A person might appear to be calm, forgiving, composed but the next minute might be raging, agitated and conflicting. In a day he assumes so many forms.

Ayurveda lists three impulses or disorders – the wind or impulse principle, the bile or the energy principle and phlegm, the body fluid principle. When these are in equilibrium the individual is healthy and any disequilibrium causes the health to be disturbed. And this disequilibrium causes physical and mental illnesses and this affects the emotions. The emotions are affected by this disorder. Excessive wind causes instability and fear, imaginations rise, and when bile increases anger and restlessness and when phlegm increases lassitude, drowsiness and sorrow arises. All the expressions arise due to these causes.

Health is not related merely to the body, it is connected to emotions as well. The one who is not well at the emotional level is sick physically even if he does not appear to be so. Gradually mental problems assail him. Illnesses are caused by karma which is intentional. The gathering and storing of emotions also cause illnesses. According to Acharya Mahapragya if the emotions are pure then thoughts are pure too. Emotions are related

to the tremors of passions and thoughts are connected to the working of the brain. In the innermost regions of the human mind two types of tremors are simultaneously making their impact-that of attachment and that of non-attachment. Both co-exist and make emotions. The weaker the passion the tremor of attachment becomes weak and inactive. When the feeling of non-attachment is strong then the feeling is of well-being.

11.4.1 ACHARYA MAHAPRAGYA AND EMOTIONS - The tendencies, emotions and habits of the individual are produced by a strong medium called the psychic spectrum. And without cleansing the psychic spectrum habits cannot be changed. Before we comprehend the cleansing process of psychic spectrum it is appropriate that we understand where the impurity arises. And if we understand the process then the purification becomes easy. Bad habits arise due to three colours and these are black, blue, and grey. Violence, cruelty, deceit, untruth, intoxication, sloth and such defects are produced due to the malevolent trinity of these colours. The originating place of these colours is the adrenalin and gonads glands, the emotions attached to these are born here. Science also says that sexual urges are born in the gonads glands and other emotions like fear, agitation, and such evil emotions arise here. These two glands in yoga are referred to as the swadhishthan circle and the Manipur circle. The text of yoga is called self consciousness which says that feelings like cruelty, enmity, passion, disobedience, agitation are all produced in the swadhishthan circle. Other feelings like jealousy, shame, fear, lust, bitterness and dejection are al part of the Manipur circle. Greed, the impulse of breaking, optimism, worry, maternal feelings, pride are all produced in the anahat circle. From psychic point of view heartlessness, cruelty, meanness, and invincibility are all part of the malevolent trinity- the black colour. Ignorance, attraction, shamelessness, meanness, lust, dispute come under the confines of blue colour. Crookedness, the tendency to cover up one's defects, attachment, false vision, the tendency to pierce the other, unpleasant talk are part of grey colour spectrum.

From the psychic point of view the psychic spectrum includes three colours, while there are three circles in yoga and physiological science has three glands. All these descriptions read alike and there are marvelous similarities in the entire three phenomenons. It becomes amply clear that all the evil tendencies spring from navel, the lower belly or the genital region and the heart.

Lord Mahavira in this context has said that the inlets of the body are the same as the outlets and the outlets are the same as the inlets. The benevolent leshyas or colours are bright red, bright yellow, the bright white and through these benevolent colours transform the personality.

11.5.0 THE SCIENTIFIC BASE OF HEART TRANSFORMATION

Our thoughts, to a greater or lesser extent, are influenced by love, hatred, retaliation, malice, benevolence and such tendencies play an important role in the conduct of the individual. The cerebral cortex is that part of the brain which seats the tendencies and instincts. This includes the conscious, the subconscious and the jelly-like structure that has the sentimental part embedded in it. The function of the sentimental part is to establish an emotional balance and when certain instincts like hunger, sex, anxiety, despair, create mental instability then it is the function of this system to re-establish balance. This system gets to the root of the problem and for this purpose it uses such signals that catch and integrate and re-establish balance. In the other creatures the emotional faculty works through nomenclatures and these are the reaction to the information gathered from the environment. Some of the emotions like hunger, thirst, sex, anger, fear, maternal love etc that are spontaneous and easy. These tendencies do not merely produce emotions but also compel the individual to act according to the wishes and he can develop his capabilities and refine his tendencies. Through the conscious mind these tendencies can be controlled. This conscious mind is the result of conscious decisions taken by the higher level of brain. The emotions and the basic tendencies influence the individual. Sometimes these emotions strengthen and confirm the basic instincts and sometimes it makes it weak, sometimes there is a conflict between the emotional faculty and the conscious mind. These conflicts result in psychophysical ailments. The other creatures do not become a victim of such ailments because they have only one predominant emotion in them at a given point of time. But if the individual suppresses one of the conflicting instincts and deposits in his sub-conscious then the conflict can be controlled and this solution is nature grilled. But the instinct buried in

the sub-conscious can lead to frustration and these can find an expression in violent and aggressive activities. Psychologists have termed this process as repression and these can lead to emotional distortions. Many nervous disorders, mental imbalance, fragmented mentality and madness etc are the result of emotional instability.

Scientists have proved that the instincts of the individual and the hormones that raise them secrete a hormone in the glands. These hormones are released in the endocrine glands and the nervous system and the chemicals are released in the blood. These glands deeply affect the physical activities and the instincts. The glands and the emotions are deeply connected to each other. While one gland secretes in excess, the other secretes less. Some glands are active in some while some others are active in others. When the pineal gland secretes in excess then the individual goes through malice, stress, agitation etc. and when the pituitary gland functions normally then the individual takes lightening decisions and his inner intelligence also develops. When the gonads are hyperactive, the sexual drives are stronger. Thus every individual is different and this difference is mainly due to the imbalance in the glands. The emotional content in the individual affects the hypothalamus and that in turn affects the glands which in turn affects the emotions. When the emotions become impure then the flow of the glands is also imbalanced. If the thought, instinct and the emotions are ordered then the glands also function well. A scientist had said that if we treat the glands well then they too would treat us well. But if our thoughts are wicked then, and our tendencies corrupt then the flow of the glands will be imbalanced and the person might become criminal in intent. The smuggler has an imbalanced pituitary and the drunk has an imbalanced adrenal. In the age of scientific advancement we have many machines to study the subtle emotions. Israel has made a microwave respiration monitor, which can detect from half a mile if the speaker is lying or telling the truth. Through the tremors of the breath emotions can be gauged to determine the extent of the relation between the emotions and the breath. Our breathing is always monitored by the emotions.

The brain is affected by the electromagnet rays and the chemicals. At present through psychological machine they are trying to find out this truth and to reach a conclusion like what is the reaction of certain chemicals and what is the impact of the electrode on a certain center etc. There are many centers in the body that produce agitation, passions and instincts. Through an inner process this task becomes natural. There is a center in the hypothalamus called the docomillion nucleus. An American doctor has discovered ninety chemicals that lead to worry and anxiety. If a person is quiet then is given a dose of anxiety then he will be so till the effect lasts but if the person is given a shot of chemical that reduces tension then he will not be tense. There are as many chemicals as there are emotions and the effect on them will be as such. By yoga and meditation we can regulate these chemicals and also through exercises related to the problem.

11.6.0 POINTS OF HEART TRANSFORMATION

These points are useful in the same-

1. Development of concentration
2. Development of equanimity
3. Practice of alertness
4. Self-discipline
5. Developing fearlessness
6. Developing tolerance
7. Developing will power

11.6.1 DEVELOPING CONCENTRATION

The person who cannot concentrate on a single point and cannot be alone can never be successful. To be solitary and live in the society is a skill and it is the key to success. The one who has concentration can be alone as well and the one who cannot focus on a point will be in the midst of a crowd even in a jungle and his crowd is an imaginary one and he cannot escape it. Hence an experienced acharya has said that there is no point in retreating to the jungle unless the passions are conquered. To be solitary means keeping the mind focused. And this is the biggest success of this life. In a crowd such powers of concentration cannot be raised. The source of power awakens only when one keeps the mind focused.

So for transforming the heart or the mind it is necessary to develop concentration and for this the speech and restlessness has to be contained. Without reducing restlessness success cannot be achieved. Till the attraction is regulated, concentration is impossible. The mind has too many things to wander and if we let the mind

wander then how can we concentrate? And if the attraction is in one direction then it can spell problems. Therefore if the outer attractions are matched with the internal then a balance can be struck. Restlessness is in the being of a person till he breathes his last. But if the circumstances and the hindrances are over then the restlessness of the body can be contained. This is a practice of concentration. If the concentration is achieved then attraction does not become obstructions in his path. Restlessness to a certain extent is commendable but beyond a certain limit it becomes undesirable and destructive. No principle can be put into action unless restlessness is contained and those who have done so have been successful. Through a concentrated effort a task of ten hours can be done in five minutes. And for this practice is necessary and without practice a transformation is not possible.

11.6.2 DEVELOPING EQUANIMITY

Every thinking being desires that the garden of his life is abundant with the fruits of happiness and the flowers of peace but these can be achieved only when the plant is of equanimity. Every moment of life can be felt with joy if it has equanimity and balance and in its absence joy can be turned into sorrow. In the context of equanimity every incident can give the joy of solitariness and excessive happiness.

At present the most pleasant term is equanimity and the most unpleasant is discord. The thinkers have spent a lot of time on the social and economic inequality but have not given much thought to conscious discord. Unless the mind of the individual is equanimous it reflects on the social and economic systems, the problem cannot be solved. Situations of happiness and unhappiness arise in front of the individual and he is affected by them. Thus it is very clear that the consciousness of the individual has no meaning. At the time of happiness he is surrounded by a sense of importance and at the time of unhappiness he has feelings of inferiority. When he feels egoistic he feels no less than a king and this gradually frustrates him.

As long as the mind is oppressed by feelings of discord the individual is caught in the trap of attachment. As long as he is in a conflicting situation then feelings of like-dislike, attachment and aversion his emotional aspect cannot be strengthened. If the individual desires equanimity and his behaviour is discordant then how can his behaviour be balanced? History shows that only a person who has the quality of equanimity can be called an ideal and his life can be called worth emulating. And when the person finds equanimity in adversity then he leads a life of success. Even in the social field only that person is given prominence who believes and subscribes to an equanimous behaviour and follows it. This cannot be achieved at once and the individual has to make an effort. When he seeks the truth, he is successful. If there is evil in a person there is also goodness in him. If anger is within him then the means to appease it is also in him. The center that raises the instincts is also the place where the feeling of equanimity exists hence it is said that the discord of mind exists then equanimity also exists. But only he can achieve absolute equanimity who reaches the final point of development of consciousness and when equanimity rises the individual is above passions and aversion.

In the absence of equanimity the individual cannot lead a happy life. Material, wealth, power, opulence can become the means of happiness, bring the individual close to happiness but he cannot be closer to happiness. Equanimity is the closest to happiness, the closest means. And if the person has a feeling of equanimity then he is equanimous in happiness and sorrow but in the absence of equanimity then even a thousand material things cannot bring him happiness and the individual will be unhappy. When this feeling becomes strong then the individual leads a life of happiness and peace. And even if he is bereft of material well-being he can be happy if he has the bliss of equanimity. All the evil tendencies in the individual create a sense of discord and if the mind is not happy then the physical happiness also dissolves. Feelings like retaliation, anger, pride etc create viciousness. Lord Mahavira has referred to eighteen types of constrictions and he said that they are evil. To seek equanimity means to loosen these knots and not to entangle the constrictions but to untie them. The Lord even designed a fast to attain equanimity and this has two aspects-to let loose the obstructing elements and to use factors that will help in the process of attaining this. The feeling of equanimity develops in the person when he realizes inwardly that he is alone. In the absence of this feeling he is overpowered by instincts like hatred, anger, egoism and jealousy. When the individual integrates this solitary feeling into himself then discord breaks

and the instincts of anger, hatred, pride and jealousy disappear. This change may not happen in a short span but if one is conscious of equanimity then it is not impossible to be successful in attaining it. And when the individual seeks equanimity then changes take place and the germs of discord are killed and the seed of equanimity sprouts. The result is that the tree of equanimity is green, cool and the one that fulfills the wishes and in its shade a happy life can be led.

Equanimity means the perception is untouched by sensations of pleasant and unpleasant and if this feeling is experienced with these feelings then the concept of transformation moves ahead. It is not easy to escape these sensations. When all the reasoning of pleasant and unpleasant sensations, intelligence and power is used then equanimity dissolves. When the person meditates then he attains equanimity, the mind becomes option less, minus all options and this means being free of passions and malice and this is equanimity. It is a very difficult thing to attain, more difficult than staying hungry. If the person is entangled in passions and other contaminated emotions then it leads to many problems. Hence meditation helps in attaining equanimity.

11.6.3 PRACTICE OF ALERTNESS

If the individual wishes that his personality becomes effective and powerful and successful then he must be self-aware. Awareness means living in the present. We spend our lives in dreaming of the past that has ceased to be or imagining a future that is yet to be forgetting the present before us. He who knows to catch the present and live in the present, has his powers concentrated and he can use them. It is rightly said that the one who is awake and alert has increased intelligence meaning that memory and awareness increase. Such thinking works better and his powers are concentrated. Unnecessary imagination and wishful thinking weakens the power. And to escape the abuse of the powers one must live in the present and practice alertness. The single point programme of alertness is concentration which means to fuse into the work that one is doing. When the individual effaces the distinction between the doer and the action then the agent becomes the action and he is successful. When the agent becomes the active then a peculiar consciousness rises in him and peculiar things get disposed. When the individual is conscious of his goal then the material becomes mere material and he can easily attain his end. Alertness is light and as long as lives a life of unconsciousness then the light is hidden inside him and he lives in darkness. Sometimes the individual consciously leads such a life because he is not conscious of his goal but when the awareness sinks the individual is forced to think what he should do and what he shouldn't. The important point of refinement is alertness. When one who is alert towards his existence then every behaviour in his life is dictated by that. When the light illuminates from within, then all the four directions light up. This changes the direction of life and everything becomes lightened. When the person becomes aware then he can recognize good and bad emotions and through this awareness he can refine the chemicals that affect his behaviour and conduct. And all this is a great feat of his. The one who is awake and conscious of the present is also conscious of the past and the future. Therefore the present is precious. By being in the present the person can evaluate the past and plan for the future. Therefore the present is so significant. If the present is successful then the future is also assured of success.

Alertness cannot be practiced in a second. For this regular practice is necessary and as the awareness increases the individual becomes conscious of every action. If awareness increases towards thought, speech and the body then no evil thoughts can enter the mind. Even if some evil thought surfaces and if the mind is alert then it will disappear of its own. If you are conscious of the speech then crude language and terms get restricted. Similarly if one is conscious towards the actions of the body then unjust things will never happen.

11.6.4 SELF DISCIPLINE

Some laws are natural and some are universal. The laws of nature are universal and are applicable to all but they can be changed as well. In the social sphere punishment is applicable and in the spiritual field discipline has a value. When we talk of discipline then anger and retaliation have no place. Discipline is not to make others dependent but to make them independent, to give the individual the base for liberty. To respect personal liberty is the origin of discipline. Indian culture has always stressed that self-discipline is as important as external discipline. Where discipline is imposed only on others, self-discipline cannot exist there and personality

cannot develop. Without self-discipline there can be no alertness. Mere external restraint makes consciousness mechanical. When self-discipline rises then independent consciousness also is realized. Discipline means to restrain desire. The individual has infinite desires and they prompt him to fulfill it. When he is caught in the vortex of desires he gets entangled in problems. But when he becomes self-disciplined then nothing can affect him. When this consciousness of good and bad, of what is to be done and what not awakens in the individual, then self-discipline becomes visible. His perception changes. He gets disturbed when he sees want and it creates problems. The one who knows deprivation can never be stable. And the one who has seen the emotional aspect of life is disciplined which reaches a higher stage of self-discipline. Thus for emotional transformation, self-discipline is very important.

In the absence of self-discipline transformation is not possible. In the entire animal world the code of physical force and punishment works but man has developed self-discipline instead of relying on corporeal punishment. Heart transformation is an invisible process. It cannot be seen but it becomes visible in the way self-discipline develops. Without self-restraint non-violence is inconceivable and when the individual learns of self-discipline then problems do not bother him.

11.6.5 DEVELOPING FEARLESSNESS

Fear is a basic instinct. The individual is plagued by fears of past, present and future and fear means to escape. There are four reasons that create fear-lack of knowledge of natural laws, lack of knowledge of physical laws, and the laws of the mind and that of consciousness. The one who knows these rules and codes has nothing to fear. The one who has conquered fear and from whom the rays of fearlessness emit can bestow the same on others. These rays unify and dispatch fearlessness and only through fearlessness we can overcome fear.

11.6.6 DEVELOPING TOLERANCE

Tolerance means to bear and the other meaning of the same is power and the two meanings merge to make tolerance useful as a concept. The human touch signifies the body as tolerance as the body. It does not have the feeling of pride or inferiority. These two feelings create discord in the individual and these do not reach the innermost realms of the individual. The interests of the individual are varied and when he establishes coordination between these differences it is tolerance. In the absence of tolerance there can be no union only separation. Tolerance plays an important role in building the personal and social power of the individual. The one who bears is great. Only the powerful and courageous can be tolerant. And the individual can become so by strengthening the feeling of tolerance and it is necessary for mental peace and with tolerance happiness develops and the person becomes successful. But if the person is intolerant then he tries to pull others down. The mind is considered the reason for all the good and bad and if the mind has to be developed and its powers have to be developed then tolerance develops. When the person develops tolerance in his behaviour then many problems are easily sorted out and when tolerance becomes powerful and strong then the principles of the individual are also favourable. Tolerance develops mutual harmony even in diversity.

The result of tolerance is peace. In the absence of tolerance peace is not possible. Tolerance means to bear different conduct, values, thoughts, interests and to co-exist peacefully. Diverse factors can co-exist and its basic point is developing tolerance. It supports peace and for change and transformation tolerance is necessary.

11.6.7 DEVELOPING WILL POWER

A powerful medium of transformation is will power and development is possible only when there is a will power. The development and progress that has taken place since pre-historic times to the present is due to will power. Will power means to dare to dream and to convert that dream to reality and to be determined. When the individual dreams and converts that dream to reality and the dream becomes a will power. It is a big power. When this power develops in the individual then he achieves the impossible. Will power means to developing the power of non-acceptance, that is not to accept the demands of the mind and the sensory perceptions and till this happens, will power will not develop because external attraction of the individual

becomes his problem and because of this his emotions become contaminated. But when the individual seeks success he has to deny all these things he cannot be successful.

11.6.8 DEVELOPING KINDNESS

Kindness means friendship. The person who makes the world his friend and aid then his kindness and mercy also develops in correspondence. Mercy is connected to sensitivity. Every creature desires love and the scientists believe that even plants respond to love. It is the code that grants success. The working capacity and the intelligence level of everyone differ but still we are human beings. If we understand this simple thing then all problems would be easily solved. Hence we must leave our cruelties behind and make our social life happy.

11.7.0 PRATISING TRANSFORMATION

There are many problems in life and it is not easy to win over these problems but a trained person can achieve this. But when the intelligence and heart are not trained for this he can never get over such problems. Training has a lot of importance in life. Any work that an ordinary person cannot accomplish is done by a trained person. All tasks can be done through training. Even heart transformation is not possible without training. It has three parts- faith, consciousness of solution and practice.

11.7.1 FAITH

If the individual does not have the faith in his work then he cannot be successful. Thus it is the first condition for success.

11.7.2 COGNITION OF RECOURSE

With faith it is also necessary to have be cognizant of the recourse measures, means, knowledge, and other measures otherwise the work will never be finished.

11.7.3 PRACTICE

Training is possible only when it is accompanied by pratice. What is not clear in theory becomes clear in pratice. It is not enough to grasp a thing.

11.8.0 TRANSFORMATION AND PREKSHA MEDITATION

Through meditation tendencies can be controlled and the brain can be regulated. When the cells and the glandular system are controlled then the life-system can be controlled and regulated. Through meditation the resistance of the body, mind and emotions is brought to an end. In the preksha meditation the process of seeing or observing includes perceiving with equanimity, without passions, in a detached frame. When we perceive with pure consciousness then changes begin to take place.

Meditation is also the means to break the stupor, the dormancy. When the individual consciousness is contaminated and loses its vigilance the outlook is not equanimous. Through meditation when the karmic self is crossed and the emotional stage is achieved then the stupor breaks. Emotional stage can be touched by consciousness and no material reaches there and no machine is useful in this work. Only consciousness can reach that point. Through preksha meditation the emotions can be cleansed. Emotions are the first stage of transformation. All the practices of preksha meditation are the practice of inner change, of heart transformation.

11.8.1 KAYOUTSARG

This is the practice to awaken the psychic center. It is the conscious awareness of each part of the body, understanding the tendencies of the body, to know the truth of the body and its life system. The person who through practice becomes so aware knows his personality and this can be attained by kayoutsarg. The restlessness of the mind stems from the pulse beat. It can aggravate the restlessness of the mind. It is a mutually reactive situation. The mind cannot be controlled directly. For that the support of the gross body is necessary. If the restlessness of the body is regulated then it can be reduced. Through kayoutsarg the mind, body and the tension in the emotions can be reduced. This helps to store power and the individual can move towards spiritual progress.

11.8.2 INTERNAL TRIP

It is the process of the upward flow of energy so that positive feelings can be developed. Through an internal trip the energy is made to flow upwards. When the consciousness is concentrated in the sensory organs then the feelings are contaminated so by making the consciousness upward facing the feelings can be cleansed and purged. Internal trip helps in that.

11.8.3 PECEPTION OF BREATHING

Long breath is a process of knowing the personality. As we become alert and conscious of our breath, refinement begins. Through perception of breathing we can live free of passions. It is the moment of canalizing the restlessness of the mind and the longer the moment is stretched the greater the inner purity. Through perception of breathing we can control and regulate the heart beat and when that is controlled the mind becomes quiet and calm. With the increased practice of long and deep breath the emotions are canalized and controlled. Then the individual becomes alert and vigilant towards all his activity and through this activity the ego consciousness becomes weak and when ego breaks then anger, greed and other instincts also end and when these instincts begin to cease then the emotional tranquility is restored. Thus long breath perception is an important way of memory perception.

11.8.4 PERCEPTION OF THE BODY

Through perception of the body we can know the inner mysteries of the body and it can control the life system of the body. When the mind is regulated then primal drives and carnal passions cannot affect it. We know the workings of the body and it breaks many false assumptions and the mind becomes changed. During the perception of the body when a new life is infused in the body then it listens to all the commands. It does not allow the inner flow to be manifest outside but begins to be tranquil and calm.

11.8.5 PERCEPTION OF PSYCHIC CONSCIOUSNESS SPECTRUM

This is a process of awakening the innate psychic centers. When these are in a gross state then they give rise to crude, primal drives but once these are refined then feelings of equanimity awaken. Till the psychic consciousness spectrum does no change the possibility of refinement of feelings is nil. Without changing the emotions, behaviour or habit personality cannot change and neither is spiritual progress possible. In the psychic spectrum some centers are specifically responsible for emotional change.

ANANDA CENTER-this is the primary emotional center. Emotions are expressed through glandular system. The heart associates with the emotions. So the area around the heart is affected by this and this center is related to the thymus. Chanting with full concentration on this center is regarded as useful.

VISHUDDHI OR CLEANSING CENTER- For cleansing the emotions it is necessary to meditate on this center. By practicing this, many problems can be sorted out and success attained. To clam the restlessness of the mind it is necessary to perceive this center.

COSMIC CENTER- this center must be necessarily used. It is also related to the taste center when the electromagnetic rays of the tongue are tranquilized then electromagnetic rays of the taste center are also soothed.

PSYCHIC CENTER- The tip of the nose is a particular center of consciousness. To concentrate on this for psychic powers is useful. To observe this center is useful for getting rid of despair and frustration.

SIGHT CENTER-observing the sight center can cleanse the emotional currents and develop mental peace.

DE-ADDICTION CENTER-by meditating on this center alertness can be increased. Physiologists believe that the part above and below the ear is important from many points. By concentrating on this point one can lead an addiction free life.

JYOTI CENTER- By concentrating on this center anger is controlled and it is also important for chastity. This is located in the pineal gland and it establishes its control over the glands below and observing this can get rid of many physical and mental problems. The pituitary glands are considered the seat of this center and by

concentrating on this inner wisdom awakens and this introspection prevents him from being affected by external impurities.

PEACE CENTER-To be rid of inner passions and primal drives it is necessary to meditate on this center

KNOWLEDGE CENTER- an important seat of pulse is the brain which regulates all activities. By observing this center inner wisdom can be achieved and every activity is linked to alertness. And when inner wisdom is achieved then alertness increases and the emotional aspect is strengthened.

11.8.6 PERCEPTION OF PSYCHIC COLOURS

This is an easy way of simplifying the emotions. To concentrate on the bright colours is an important step in the purification. Yellow, red, and white are the benevolent trinity that cleanses spiritually and the entire spectrum of human personality is overpowered by these colours. They can even cure physical ailments and mental infirmities can be rid and spiritual dormancy can be broken. Contaminated language and distorted feelings can be cured by the perception of colours. This process of inner research cleanses thoughts and emotions.

By meditating on the arc of white colour various impurities can be cured and the venom inside the body is purged. By meditating on red colour awakens the tejasya center. The weaknesses of the mind and its difficulties can be removed through this meditation and the mind can be empowered. Through the nervous system the following inner transformations can be brought about-

1. By meditating on the aura of red colour like that of the sinking or rising sun on the whole body helps in ridding the primal passions within six months.

2. By meditating on the aura of yellow like that of a winter evening for six months can help reduce and regulate primal passions.

3. By meditating on white on the tip of the nose helps in the eradication of all evil thoughts.

Many practices of leshya or perception of psychic colours are important for regulating the heart beats.

11.8.7 CONTEMPLATION

This is an important practice of seeking the truth and it plays an important role in changing habits and this is used even in medicine. This practice is assured manner of changing the habit and bad habits, addiction etc can be changed. Through contemplation equanimity, tolerance, non-violence, mental balance etc and some positive feelings can be strengthened. If the feelings of the individual are impure then his splendour is contaminated and if the visage is glorious then it reflects the purified feelings inside. Through leshya or colour meditation the inner feelings can be purged or cleansed. In leshya meditation emotions are connected to the glands and the colours can be used to bring chemical changes. Contemplation is an important way of developing positive feelings and negative feelings can be eradicated and positive feelings can be awakened in the individual and these feelings can be taken to the unconscious. Apart from this yoga and pranayam are the important physical exercises that can help in this. Through these attempts the physical health is maintained and the chemicals in the body establish a balance. If the body is healthy the mind will also be healthy.

11.8.8 EMOTIONS

Emotions can be changed with counter emotions. Acharya Mahapragya has given nine points for welfare and through these points feelings can be purified. These nine points are-

1. I become wealthy and prosperous.	2. I become modest and decent.
3. I become intelligent	4. I become tolerant
5. I become peaceful and calm	6. I become powerful
7. I become happy and contented	8. I become energetic and brilliant
9. I become chaste and pure.	

11.8.9 CHANT

Through chant emotions can be purged and cleansed. There is a close connection between the mind and body to the chants. Chanting is eternal. When a certain emotion is built in the mind then it is difficult to break

it and if the person desires then one can reach the root and seek the solution. When the word corresponds to the emotion then it signifies right but for this the corresponding chants must be chosen. The chant then touches the innermost core and pacifies the connections of emotions then the process of emotional change begins. When the word touches the emotion then it is converted to reality. The need is to choose the right word and its appropriate usage. If this is done a big change is possible in the emotional quotient.

11.8.10 SELF STUDY

For emotional transformation, self study is considered the right system. Reading good thoughts, good thinking, and good literature are all instrumental in changing the emotional current. This is also a means of research. If study is undertaken systematically then it is useful. Simply reading is not self-study. It also includes the process of contemplation and thinking. In its absence self study is not beneficial. Simply listening and reading is not effective. What is achieved through contemplation is definitely useful in changing the emotion. The butter attained by contemplation cannot be achieved by simply reading.

Through the attempts of preksha meditation the consciousness of the individual can be purged. When the consciousness is purged and cleansed then the impurities within are flushed. Through these practices the individual again behaves well and thinks rightly. In the process of rehabilitation preksha meditation is proved to be useful. If the individual really desires change and believes in experiments and practices them, he can reach his goal.

QUESTIONS

ESSAY TYPE

1. Define transformation of heart and discuss its base.

SHORT TYPE

1. What is the need for transformation?
2 What are the points of transformation?

OBJECTIVE TYPE

1. What is the biggest achievement of man?
2. How many types of emotional current flow in a person?
3. What is docomillion nucleus?
4. Define the points of well-being.
5. When is self-study possible?
6. Human being is the only creature who knows —————————————
7. Human being has replaced corporeal punishment with—————————————
8. In the perception of body the prevalent ————————————— can be regulated
9. Without purification of leshya system ————————— is possible?
10. Meditation is the process of breaking—————————————

REFERENCE BOOKS

1 **How to Think** – Acharya Mahapragya
2. **Communication with the Unconscious**- Acharya Mahapragya
3. **Brilliance** – Acharya Mahapragya
4. **Walk Alone**—Acharya Mahapragya
5. **Spiritual Knowledge**- Acharya Mahapragya
6. **Preksha Contemplation**—Acharya Tulsi
7. **Preksha meditation: Cure**- Muni Mahendra Kumar
8. **Rise**—Acharya Mahapragya

CHAPTER-12
THE PROCESS OF NON-VIOLENT BEHAVIOUR AND ITS BENEFITS

12.8.2 Non-violence and Small Vow

12.8.3 The Benefits of Non-violent Behaviour

12.0.0 Objectives

After going through this chapter you will be versed in the following things-

1. The meaning of non-violence and its importance
2. System change- social, economic, and political
3. Systems and religion
4. The responsibility of intellectuals
5. Non-violent training- its basis and experiment
6. Non-violence and small vow
7. The benefits of non-violent behaviour

CONTEXT

Every man lives in two phases—internal and external. If the demand is made internally the supply is done externally. By living in two different phases the problem becomes more complicated. To incorporate the problem many systems were devised- social, economic, and political. But it is obvious that these systems were inadequate in giving a complete solution to the problem hence the problem continues to be. In such a condition it is necessary to seek a solution and for that it is necessary to delve into the problem. First that must be sought and then the solution. This will not encourage violence. If a non-violent society is to be built then such a behaviour is expected. And for that inner and outer reformation is necessary.

12.1.0 INTRODUCTION

The individual's life flows in two diverse currents—the material world and the emotional world. All the changes have taken place in the material world. Changes have come about in the economic system, political system and the social system but the emotional world has been completely ignored and this was a big mistake. For a non-violent behaviour internal change is necessary, the other important change is to reform the emotional world. Till both these aspects are taken care of, the problem will not be sorted out. Hence reform is necessary in both the worlds. Man is a social animal and he lives in the society. He follows the rules of the society and the systems devised by the society. Hence the system should be such that it gives that it gives the solution to the problem. If the system made by man obstructs man then it is a problematic question. The need therefore is that the systems should be such that it benefits all. The system has three aspects- social, political and economic.

12.2.0 THE MEANING OF NON-VIOLENCE AND ITS SIGNIFICANCE

Non-violence means not causing harm to any creature in terms of body, mind and through speech. Non-violence is the supreme ideal of life. The path of non-violence is always been strengthened by positive feelings. Comparing non-violence to many things Sutrakar says that non-violence is the refuge of frightened creatures, transportation for the birds, water for the thirsty, food for the hungry, ship in the ocean, medicine for the afflicted and the companion in the woods. In all the aspects of religion non-violence holds a very important place. A non-violent person follows the principle with an ascetic fervour and this is usually favourable. The reason is that on the fertile grounds of non-violence the plant bearing positive fruit grows. Just as the basis of three worlds is the sky, the basis of islands and oceans is the earth, in the same way the basis of vow, virtue and character is non-violence. It has been called the mother of the world because it protects all the creatures and is the cause of their rise. To compare it to a mother manifests a psychological fact. Like a mother it protects all the living beings. In this world mother has been regarded as the ultimate benedictory power and non-violence also is benign. In a drought-hit land it is like a nectar, a life-giving water, in the jungle raging with fire the cloud that brings rain, and the ultimate cure for all the sorrowful and the miserable. Supporting these sentiments, Upadhyaya Yashovijay has said that non-violence is the playground for virtuous deeds, the gale that blows away the dust of sin, the cloud harbouring rain that quietens the raging forest of fire, the angel that brings good news, the step that leads to heaven, the companion of liberty, the harbinger of salvation .

The patanjali yoga philosophy laying stress on non-violence says that on establishing non-violence hostility naturally disappears. It has the power to raise voice against the atomic destruction. After going through the rigorous and austere practice of non-violence Lord Mahavira had said that don't kill anyone, if you do, you will be killed too, don't pare and pierce anyone, if you do you will be pierced too, don't cause anguish or suffering to anyone, if you do you will suffer too.

Non-violence is the basic principle of spiritual progress. Universal peace can be established only with no-violence and it is a boon for the world. In Acharang Sutra it has been called the great path because it is the path of salvation. Through non-violence three fold problems can be sorted out. A non-violent lifestyle not only enriches individual life but also that of the nation and the society because it is a creative force.

In this way it can be said that non-violence has a lot of importance in life. For this it is necessary to make it a habit, part of one's conduct and behaviour. Unless it is made part of one's behaviour, it will be a mere theory. The need is to bring it to the ground of reality and practice. Only then will its significance become known. The solution to the problem is possible only when the individual makes efforts to put it into practice. When the individual gives importance to non-violent behaviour then he will have solution to problems.

12.3.0 SOCIAL SYSTEM

Society offers two diverse pictures- one that subscribes to material and the other that is free from the coils of society. These two are contradictory things, the one leads to wealth and opulence and it requires its own commitment. This makes the individual cruel and violent. If the individual is to be blamed for this, the society too is responsible. The individual is shaped by the assumptions of the society. Therefore when the social system is made it is important to keep right and wrong in mind.

12.3.1 CAUSES OF SOCIAL PROBLEM

We must bear in mind the affliction of society and what are the reasons for the same and why the society is persecuted. For this the main reasons must be sought-

12.3.1.1. THE PROBLEM OF EGO-

Ego is a major reason for making the society sick. All display is due to pride and for this the individual is responsible Ego is like a race that has brought only flashiness and futility into prominence sidetracking utility. Life's needs can be fulfilled even by the relatively young but it is a fact that one can only eat bread for food and not gold and silver. The egoistic is only concerned with the reality of earning and this way of living and feeling has afflicted the society and the individual. On the one hand we see excess and on the other deprivation and denial. In such a situation problem would naturally arise. Those who are deprived also want wealth and wish to display it. Generally the weak are affected by all this and they are bent on fulfilling their wishes and it does not matter how the money is earned. The only important thing is to fulfill wishes. On the other there are a few who are gripped by inferiority complex when they see such display and they are victims of mental stress, frustration, sorrow and other emotional afflictions. This also creates a new problem in the society.

12.3.1.2. INDIVIDUALISTIC OUTLOOK- The individual becomes a hindrance in the construction of a healthy society. When he tries to make accessible things of comfort and luxury for himself and his family, then he does not bother about the comforts and happiness of others. Such an outlook creates problems for others. Everyone has a place in the world and if the individual looks only at him and not at others then what will happen to others? The wealthy and resourceful person can manage but what will happen to the deprived? Where the consciousness of benevolence does not exist such an environment is created. Selfishness has gripped the society and this selfishness is not beneficial for the society.

12.3.1.3. PLEASURE SEEKING OUTLOOK- The individual wishes to enjoy everything and the present economic system has gratified his senses. It subscribes to greater production, greater hoarding and consumption. This outlook has made some voluptuous, others have become deprived and still others have become miserable. But this consumerist culture has created problems for man himself and he is paying for it. This consumerist tendency has helped in fulfilling every possible necessity. And the ill effect of this is environment pollution, the

mindless cutting of trees, the increased production of materials etc which has created dangers for the individual and the environment. The problems of the environment are well-known. This consumerist attitude has created many problems for the individual.

12.3.1.4. THE TENDENCY OF RIGHTS- Right is one of the basic tendencies of every being and this is the root of many problems. This tendency is at the root of many problems and this includes many facets, the tendency of collecting and hoarding, of attraction. The individual wishes to keep everything under his control within the parameter of rights. This complicates matters.

12.3.2 POINTS OF SOCIAL SYSTEM

Non-violence, truth, non-stealing, chastity and non-attachment to temporal possessions are all considered the basic characteristics of our character. This has been interpreted by the Jain philosophy, Buddhist philosophy, Patanjali yoga and Mahatma Gandhi. The interpretation that has been valid in the past two-three thousand years and has defined conduct or character is valid in a social context. We can talk of character and progress only when we know social system. How the social system functions, what is its basis etc must be placed in a familiar social context before we talk of conduct and behaviour. Because till the basic conduct is understood it is not easy to understand the character and conduct and this is also related to society. Therefore it is necessary to understand this aspect of social system. The following is the basis of social system—

12.3.2.1. LIBERTY- Liberty is inevitable with society. It is the basis of social system but it does not fully solve the problem. When a lot of people gather, problems arise. So the solution is that with liberty regulation or control too is necessary. The first principle of multiplicity is liberty and control. Liberty must have a limit and this is necessary so that everyone enjoys freedom. In the absence of control liberty is not possible. Control means that the powerful do not impinge on the freedom of the weak. Until there is a balance between the two, the social system will not function properly. Hence a balance between the two is necessary.

12.3.2.2. EQUALITY- Equality means the same behaviour towards all. There are no high or low, no inferior or futile or useless. Even Lord Mahavira subscribed to this but this is not possible in the world of reality. The truth is that it is just a theoretical principle and not a practical reality. We see inferiority and futility reigning everywhere. When a person lives in terms of the body, existence, and rational self then there is inequality. And the talk of equality does not apply everywhere. With justice and propriety there exists inequality as much as equality. From an economic point of view when the principle of equality was sought to be established it was thought appropriate to fix the wages of labour that is the lower end of the strata was determined but no efforts were made to contain the higher limits. In the social system both equality and inequality have their value. The basic necessities of all are the same but the fulfillment differs and it is not on an equal basis. When the question of justice, organization, intelligence and skill arises then equality becomes a mere concept. An important concept in a social system based on multiplicity is a justified coordination of equality and inequality.

12.3.2.3. COOPERATION- The society without co-operation is not appropriate. The social system is based on co-operation. If the individual stays in a group and mutual cooperation does not exist then there is a stop for everything. Where pauses and stops operate a society cannot function. For instance if with every 1 a comma operates then it will read like 1, 1, 1 but if the pause is removed then it reads as 111. When the full stops cease then there will be unity and cooperation. The worrying thing is when two people live together and do not contribute to each other. This indicates that they do not have the awareness of community living and they do not realize the utility of living together. Society can function only when people are unified and cooperative. Also people must have the awareness when they have to cooperate and when not. Cooperation is as important as non-cooperation. Not to cooperate and support evil is an important social principle.

12.3.2.4. SYMPATHY- Sympathy as a social concept has developed a lot. If a person is in misery many people sympathize with him. While sympathy exists apathy is also a phenomenon that exists in the society and that drives the individual to wrong and immoral activities. Therefore if the feeling of sympathy is strong then there will be no problems.

12.3.2.5. TOLERANCE- There are people of different tastes, thinking and nature in the society and if there is no tolerance, the society will crumble. Both tolerance and intolerance exist in the social system but if tolerance is dominant and overpowering then the solution is easy.

The above-mentioned facts are necessary and if the individual does not have faith in the above-mentioned facts then the base of social system crumbles. The morality level prevalent in the social system is killing it. There are many who do not want to indulge in evil but stray in darkness due to ignorance. For them anuvrat or a minor vow is like a lighting lamp.

12.4.0 ECONOMIC SYSTEM

Acharyashri Mahapragya says that violence is inherent in the nature of economics therefore economic system cannot be fully non-violent but problems like crime, cruelty, exploitation, luxury etc can be contained. Therefore the economic system should be such that nobody is exploited and that it is for the well-being and good of everyone. Also if the distribution of resources and wealth is equal, and the needs of everyone are taken care of then violence will not find a refuge. Economic problems drive a person towards crime therefore certain things should be kept in mind before the system is formulated.

12.4.1. ASPECTS RELATED TO ECONOMIC LIFE-

The following things are related to economic life-

12.4.1. 1. DESIRE- This is the primary aspect of economic life. The basic problem associated with every creature is desire and this is a medium that is the dividing line between creature and non-creature. Even those who do not have a psychic consciousness have desire. This is a marker that is available in the undeveloped and the developed creatures. If desire is the marker of life, it is also a problem. If it is confined to a limit then there is no problem but where it crosses the mark then it assumes a problematic proportion meaning that it becomes a problem. If it becomes excessive then the individual is gripped by many problems. And these desires create so many problems, sentiments, and tendencies in the individual. Thus it is the cause of so many problems.

12.4.1. 2. NECESSITY- Necessity is associated with life. A life without necessity cannot be lived. The basic necessities of the individual are bread, clothing and housing, medication and water. But needs do not have an end either. Marxism is a theory that developed out of necessity. When Marx saw his child dying of hunger he was forced to ruminate on the question of hunger? Does it govern every aspect of human life? Such questions gave birth to the philosophy of Marxism. Nobody is free of this cycle that is every physical being has a need.

12.4.1.3 EARNING AND POSSESSION- One of the basic tendencies in man is to earn. Even other creatures possess this tendency. They gather from nature. Also all creatures have the tendency to possess

12.4.1.4 ENJOYMENT- Enjoyment is associated with economic life. If the question of enjoyment does not exist then there would be no attraction and neither would economic life be so complicated.

12.4.1.5 EXPLOITATION- The individual exploits others for possession but if he earns in a justified and legitimate manner then he does not exploit.

12.4.1.6 KARMA THEORY –Generally it is propagated that a person is rich or poor because of the karma of his previous birth. This belief has further complicated the economic situation. With exploitation the same belief is associated.

12.4.1.7 ECONOMIC IMBALANCE- The increasing competition in the economic field has increased crime and it has even diminished the thin line between right and wrong.

12.4.1.8 VIOLENCE- Attachment, possession and violence cannot be separated. They are the two sides of the same coin. The individual indulges in violence to possess everything. At present the wild animals are hounded and killed and the urge behind all this is violence. To make one economically stronger people resort to violence. And the main reason for this is possession.

12.4.1.9 DISCORD- Lack of money creates discord and excess of wealth also creates discord meaning that both the situations lead to discord.

12.4.1.10 WAR- War is also fought on the basis of economic system.

In this way we can conclude that various aspects related to economic system create problems.

12.4.2 THE PROBLEMS AND SOLUTIONS OF ECONOMIC FIELD

Lord Mahavira had said that the individual, who seeks pleasure and comfort, hankers for affection, who sleeps too much, seeks a life of comfort, rarely achieves good condition. The one whose outlook is comfort and pleasure, seeks only happiness and pleasure. His consciousness also becomes dormant. Kautilya had said that wealth is most important and that is my opinion. In the present age the whole environment is driven by economic condition and everyone is caught in that trap. Though economics is a major issue it is not the most important thing. The problem lies elsewhere to which not much attention is paid and this is the comfort and pleasure seeking outlook. In this age when the multinational companies are making so many comforts available to man, and the way his consciousness has become dormant, is a phenomenon that was not witnessed earlier. The perception is that of unlimited comfort and this is the root cause of corruption. If tolerance is developed then the problem can be solved. We should be aware of the limits of comfort and luxury. The comfort that does not cause harm to the physical, mental and economic health of others is acceptable. But anything contrary to this is unacceptable. There are some things that might appear to be comfortable but they are harmful for health. Luxury is unwanted and undesirable so there must be total control over this.

If the individual uses his conscience then he can lead a life of happiness and peace. The Geeta also says that without feeling there can be no peace and without peace we cannot even dream of peace. On the one hand we have the happiness that comes from wealth and on the other we have the happiness emanating from peace. If there is a limit to wealth then peace and happiness will naturally follow.

Lord Mahavira has defined man and his nature and listed four elements- religion, wealth, work and redemption. In the Indian philosophy too four male principles are accepted as universal. Without these the individual personality cannot be regarded as whole. Chanakya has said in Arthashastra that the base of happiness is religion, the base of religion is wealth, the base of wealth is state and the base of the state is the victory over the senses. Without the latter he cannot imagine of state and wealth and the truth that he has propounded in Chanakya Sutra is his coordinated perception. The society that Mahavira imagined has all the principles of economics and many principles are formulated. This society is a coordination of spirituality and economics. It is not simply materialism or an isolated religious outlook but a judicious combination of both.

According to Keynes modern economics has developed on the principle of materialism and the problem with that is its isolated perception. This is the reason for economic crime, economic competition, difficulties in production and distribution. According to Keynes that we have to attain our goal and make everyone rich and in all this moral thoughts have no value. When the basics of economics is against morality then is it surprising that problems are created? In the absence of morality, evil tendencies spring.

The present economics has three bases—desire, necessity and demand. Increase the desire, necessity and demand. If the economic principles of Lord Mahavira are to be considered, then the following things must be added—convenience, lust, attachment or dormancy, luxury and prestige. Convenience cannot be wholly unaccepted because there are inner desires in the individual. Convenience is necessary even if desire exists. Luxury is neither necessary nor compulsory nor convenient nor simply entertainment. It is simply a flashy display of enjoyment, luxury is simply enjoyment and in this, tendencies of desire and ego are at work. Mahavira had rightly said that desire is immense like the sky so desire should be controlled. Instead of suppressing desire it should be limited and controlled.

12.4.3. PARAMETER OF ECONOMICS

The present economic system has created stress, unhappiness, and led to violence which even poses a threat to world peace. Murder and suicide are normal. This has compelled the individual to consider that there is some fault in the economic system which has posed problems for us. There are some parameters in the new economic system—

1. To be supportive in world peace
2. To reduce crimes
3. To discourage violence
4. An economic system rid of exploitation

12.4.3.1. BE A PART OF WORLD PEACE- the one who wishes to move ahead on his own can be a danger for the nation and the society. The principle of environment is that whatever you do, must include thoughts for the entire universe. If we think in those terms the problems would cease but the reality is that nobody spares such a thought. When the policies of global economy are formulated then it must be kept in mind that these policies are such that they do not harm the economic policies of the world and the individual. What is hindering for the individual is also undesirable for the world. On the contrary what divides the world economy will fragment the individual as well. The need is to see that the economy is helpful in world peace and beneficial for the individual.

12.4.3.2. REDUCE CRIME RATE-Through the new economic system the crime rate must be reduced. The crimes that are happening these days are not without cause. The economic assumptions have created so much of greed in the individual that he expects a certain kid of economic progress. The modern man wants to create a certain standard of living for himself. Those who have the means easily available to them they commit big crimes, they exploit and indulge in commercial or political crime but the poor due to lack of mean commit small and petty crimes. The poor man is so dazzled by the prosperity he sees all round him that he too desires something like that. This instinct propagates because there is no serious consideration of the means or moral values or economic policies. If the social system is not adequately heeded along with the economic system then economic progress will not yield the right results.

12.4.3.3. DISCOURAGING VIOLENCE- Violence is associated with life. It cannot be completely eliminated but it can be reduced. We must see that there is no unnecessary violence or aggressive violence and the economic policy should be such that it does not encourage such a thing. At present in the ideological field this false assumption is working. In terms of progress man is better than other creatures and on that basis everything is edible for him whether it is the animal or a bird. Man kills millions of animals everyday and this is an unnecessary violence. So despite this can he be called the supreme creation? The term has been abused and it has made man tyrannical in a way as it has never happened before.

12.4.3.4. AN ECONOMIC SYSTEM DEVOID OF EXPLOITATION- The economic system should be such that it does not exploit anyone, which does not establish economic or social dominance. If the man-made system is coordinated then there can be solutions. If there is a feeling of gathering and hoarding then a feeling of distribution should also exist. Solution will not come through by a single voice. If both the voices are included then the new economic system should give the solutions, become functional and worthwhile and man will be able to breathe in happiness.

At present violence is used as a weapon in every field. This weapon is not merely used in politics and commerce but even education is not left untouched by it. To regard violence as a solution is a big mistake and this is a terrible situation not merely for mankind but also for animal kingdom. If the emphasis and stress given on armament and violent training were transferred to disarmament and non-violence the whole world would heave a sigh of relief. The devastation caused by nuclear weapons has created worries for all thinking beings. For a nuclear free world the then prime minister Rajiv Gandhi along with Michael Gorbochov drew a ten point programme, which was called the Delhi declaration and which had the following points-

1. Peaceful co-existence should be made the base of international relations.
2. Human life should be deemed priceless.
3. Non-violence should be made the base of social life.
4. An atmosphere of harmony and trust must replace fear and suspicion.
5. The political and economic independence of every country should be respected.
6. The resources spent on armament should be spent on social and economic progress.

7. The all round development of every individual should be ensured.

8. The human material and intellectual ability should be spent on solving the problems of the world.

9. International security should be the key issue instead of balancing terrorism.

10. Efforts should be made to make a nuclear free and non-violent world.

In this declaration non-violence has been made the base of social life, and the pledge to make the world non-violent has been expressed and this is remarkable. At present the world needs upliftment.

12.5.0 POLITICAL SYSTEM

The individual is living between two extremes- problem and resolution. But he tries to be free of problems and seek solutions. Democracy as a system evolved because of this solution-seeking tendency. This system allows everyone to be equal and there is no obstruction on the basis of caste, colour, or community. Everyone has equal rights. This equality is the life of democracy, its base. This characteristic makes democracy so popular and dear to people as everyone wishes to be in an equal role. Even small inequalities create problems. Democracy bestows good on everyone but it also has its share of problems. Despite being good, democracy is not a complete system. In the absence of fulfillment problem and solution go hand in hand.

12.5.1. PROBLEMS OF DEMOCRACY

The problems of democracy are the following:

12.5.1.1. INCAPABILITY-In the present context when the question of equality comes up then the attention will be concentrated on numbers and not on quality. People will be preoccupied with numbers and worry that numbers should be strong. In the elections if quality is negated then incapable and ineffeicient also becomes capable. Where ten capable people can run the administration, hundred incapable people cannot run the show. With democracy the curse of incapability is also associated because of the potency of number. There is no room for quality and efficiency and this is a drawback. This is really a problem.

12.5.1.2. DECENTRALIZED RESPONSIBILTY- The biggest problem of democracy is that quick decisions are not possible. If the right decision is not taken at the relevant time then unnecessary delay is caused which is a problem.

12.5.1.3. CORRUPTION- Democracy allows a lot of room for corruption. Elections are held on the basis of assurances but after winning the elections the candidate does what is unthinkable and condemnatory. Hence there is a lot of scope for corruption to grow. Elections are the spine of democracy and the support system of elections is the assurance or declarations. Various slogans and catch phrases are given like remove poverty, control inflation and other such catchy phrases made to woo the voters. But the problem remains as it is. It is surprising that the one who gives assurances at the time of elections becomes embroiled in personal disputes and ego clashes, forgetting his promises. The attention of the politician is then turned towards saving his power and authority. He does not have the time for national problems. Ambition becomes more important than capability. Therefore politics does not offer solutions to the problems of the nation.

12.5.1.4. PROBLEMS OF CHARACTER- In his sermon in the annexe, Acharyashri Tulsi had said that it is a big surprise that there are no character requisites for the members of Lok Sabha and the Vidhan Sabhas. In the administrative field educational qualifications are pre-determined but there are no such requirements for parliament members. So if the character of the leadership of a big nation is not exalted then how can we visualize a brilliant future? Belief in non-violence, control of resources, the capacity to regulate and control passions, a dedication to social justice, a perception of co-ordination and relativity, intellectual capability, mental balance are the major factors that can be used to test the character of any politician. Can one who does not fulfill character requisites be beneficial for democracy? If we think deeply then such a politician cannot be successful. If he does not discharge his duties properly then the problem will only compound and not lessen. Every individual has certain inherent traits like monetary greed, instinct of retaliation, mental imbalance and such weaknesses but when these are refined the character is ennobled. If we look at it, have the politicians developed the method of refinement, are the politicians well versed or skilled to draw the chariots of democracy

and have they been trained? No, nothing of this sort has happened. At present those who are running the government are doing so with their eyes closed. To run the government three eyes are required. Due to lack of inner vision or insight the problems will not be solved. In the absence of this vision only one solution is possible—materialistic outlook and the individual uses material only on that basis. But the truth is that he is not a matter or substance but a consciousness. And the problems of the consciousness are not physical or material but mental and its solution is possible only through mental training.

Democracy has made power so dynamic that it has risen above caste, religion, poverty etc and can choose anybody. This is the brightest side of democracy but the problem is that those who run the democracy have not able to fix the qualifications or the requisites. There are two tests of determining the requisites—character strength and intellectual capability. What is the reason that these two requisites cannot be coordinated? The actions of the politicians simply show that their character is not exalted. The Arjuna of democracy requires a charioteer. The Mahabharata is on but the Arjuna does not have a charioteer.

The ruler should conquer passions. In the present age of materialism and convenience this precept of Chanakya is not given much importance but this truth cannot be denied. All the rulers cannot be an incarnation of a dispassionate father but he must have some shreds of sacrifice in him. In democracy the ruler and administrator has immense power but this cannot be used as a fire to cook sacrifice. The present should have an ideal, its moral value and this should be a collective thought. The duty of the state is not to organize work and wealth but to remove the distortions arising from the effects of work and wealth. The ancient Indian political thinkers have stressed that work and wealth should be managed well and it is equally necessary that the ruler should conquer lust and anger etc. The nation that cares only for the development of material resources and does not utilize human resources falls down in a pit and its upliftment is not possible. Emperor Ashok had established an independent ministry for character development. Acharyashri Tulsi had given such a suggestion to Pandit Nehru to formulate one ministry like this among many that exists. In the present day rush for material resources character development has taken a backseat. The way the government organizes the bread, clothing and housing in the same way it should worry over the character of its citizens. And if it thinks so, then it is discharging its duties well.

12.6.0 RELIGION AND ORGANIZATIONS

Religion means the discharge of duties. The most important question posing in front of the society is that of duties. Religion is duty but not all duties or responsibilities are religion. Acharya Bhikshu had said that worldly duty means social responsibility. If we look at history it appears that social responsibility is declining and the people's awareness towards it has declined. To labour or work hard is a healthy social duty. The contemplative man of today regards beggary as a social crime. To be a beggar is a social curse and the society that encourages beggary and gives alms to beggars is not a good society. If the beggar is given work to earn his living then it is a social responsibility. In ancient times the term religion was used to refer to law and organization and in that sense duty is also religion. If the society is run by a system, religious code or by a national system or religious code then the problem can be sorted out. These two are not ruled by religion but are influenced by it. Mahatma Gandhi had said that he does not agree that spiritual rules work in an independent sphere rather they are manifest through normal, ordinary things and in this way they affect the economic, social and political fields. The religion of every member of the society and the state religion for every citizen should have similarities. The best option is that the system of society and the nation should be influenced by moral character and that the distortions and moral abandons of the society should be controlled and they should not become oppressive and exploitative for the individual but should be beneficial for him.

In the running of the nation, politics has a value and religion also has a value in constructing a cleansed pure national situation. Gandhiji had said that the man who says that religion has no connection with politics does not understand religion. I have no hesitation in saying so and I do not think it is impolite to say so. If religion is for the organization of the nation then religion is for the purification of moral character. The state should be guided by the moral character of religion. The expectation of the present is that a code of conduct for politics

be constructed and the fulfillment of this expectation should be through the code of small vow. The religion of the state should be small vow, the religion of morality and character and it should work to establish integrity, dedication to labour, morality, non-violence etc.

12.7.0 RESPONSIBILITY OF INTELLECTUALS-

In a healthy social structure the intellectuals make important contribution but if the intellectuals become silent then how can solution be attained? Therefore it is the responsibility of the intellectuals to be alert to the activities in the society and contribute to the social system. People like Raja Ram Mohan Roy, Mahatma Gandhi, Rabindranath Tagore, Bankim Chandra Chatterjee through their writings and actions gave a new direction and shape to the society. In the present context this is rarely seen. Hence the need is that the intellectuals use their intellect to contribute to the social structure and give a new direction and make a new way which will include peace and happiness.

The intellectual class does not have a fraternity nor do they make an economic class. The intellectual is one who is committed to values and one can think creatively in varied situations, think over it and contribute in its progress. He has a relative intellect, controlled consciousness, dynamic vision and alert consciousness. He participates mentally in the various problems of the society and decides upon truth-untruth and brings it before everyone. He is the vision of the society, basically dissatisfied with the present and assured about the future. He supports dynamism and he makes constant changes in the system. Socrates analyzed truth-untruth using his rational and squashed the superstitions of society, state and the individual and in the light of conscience presented the true reflection. Rousseau, Voltaire were thinking revolutionaries. Marx, Gandhi and Acharya Tulsi also gave a new inspiration to the society.

At present the nation is going through a period of infection and this is of varied nature like social, economic and ideological and with the social and economic disintegration, values are being destroyed. In such a situation the intellectuals can make a valuable contribution and the present condition should be analyzed properly. The violence, corruption, wickedness and evil tendencies etc. must be ended and people should be alert, and peace at the international level should be established and the existence of all creatures should be protected. The intellectual has a definite responsibility towards the society—to seek the truth. He can fill the individual mind with faith and sentiment. It is also his responsibility to infuse a new sense of responsibility in the new generation, values that are akin to those of the present and the past. The intellectual is sensitive hence he plays an important role in eradicating the evils prevalent in the society and in establishing peace. When the society loses the capacity to imbibe the ideas of the intellectual then this is a problem. The intellectual is a messenger of change. A society adapts to the ideas of the intellectual but when the same society loses the capacity to understand and analyze then it descends to disintegration and decay. Whenever a visionary is assassinated then there is a pause in the society. This makes it amply clear that the intellectual has an important place in the society.

At an individual level too the intellectual is a carrier of universal consciousness. He is restless and agitated not merely over the individual situation but at the human condition. The biggest responsibility of the intellectual is to take the society on an ideal path. He knows the pulse of the society and infuses life-giving blood into the arteries of society. It depends on the adaptability of the society that how much he can grasp from it and what he can give in return. In this way it can be said that if the intellectuals unite and eradicate the violence and crime prevalent in the society, nation and at the international level then all the creatures can live in peace.

12.8.0 NON-VIOLENT TRAINING

The primary point of non-violence is to deactivate the seeds of non-violence and to germinate the seeds of non-violence. At present there is violence all around us. If the seeds of violence were not sown then this problem would not arise. As the seed we sow so the fruit. If the seeds of non-violence are to be sown then there has to be a corresponding training. If only the social, economic and political systems are organized the problem will not be resolved. These are just causes. Their contribution in the field of violence and non-violence is important but the solution of external problems is not a complete solution. Inner transformation too

is important. The seeds of violence-non-violence are within the individual. As the cause is, so the growth. Hence after improving the causes the important thing is to consider the quality of the seed. If the seed is that of violence then replace it with that of non-violence. The seeds of violence are inherent in the individual and man is cruel, greedy for money, instinct to misuse power and authority which take a terrible, scaring shape. Intellectually the individual has progressed a lot. He has developed his powers of contemplation but form an emotional point of view we cannot say the same. When a contemplative person lives on the low level of emotions then it appears that in this scientific age the individual cannot move beyond the game of the mind.

Non-violence is related more to thought than to non-thought. In this condition of non-thought, it can emerge as a source. Non-thought means the thought not getting developed and the other meaning that emerges is the separation of the mind. In this condition inner consciousness awakens and the factors that give life to violence disintegrate. Non-violence cannot develop only on the basis of outer consciousness or material consciousness. Until we know the inner causes of violence and it is not dismissed, how is it possible that we can proceed from violence to non-violence? To develop non-violence a new path is to be developed, a new departure is necessary so that the lamp of non-violence is burnt and the light of happiness and peace radiate in all the directions.

THE MEASURES OF NON-VIOLENCE TRAINING

There are two measures—1] theoretical awareness and 2] practical awareness. Through a perfect awareness and philosophy assumptions can be refined and the practical side will also play a vital role in internal research. Only principle is not enough, and inner training is also necessary. Situate the mind in a middle position—neither outward nor inward. From the outside the senses exert their pressures on the mind and from the inside the passions exert their pressure too. This makes it restless and weak. In the exercise it should be kept in mind that the restlessness will decrease. This is the initiating point of transformation. If the mental restlessness is excessive then it is the cause of unhappiness, and the cause of the sensation in the mind. Violence also springs up in such a situation. For an inner change, the use of meditation is necessary. Without it inner research is not possible. When there is introspection from inside and the withdrawal of senses from outside and when the two happens simultaneously then non-violence is successful. At present we have denied introspection and the results are evident. The need is to turn towards religion and control the senses to an extent and research the inner tendencies. This is the ritual of non-violent training. Law and order have their value and so does introspection. If we give sole importance to external arrangement and law then we will not have total success. For non-violent training it is necessary that this error is rectified.

12.8.1 THE GROUNDS FOR NON-VIOLENT TRAINING

These are two—practical ground and base ground.

12.8.1.1 PRACTICAL GROUND FOR NON-VIOLENT TRAINING

No practical for non-violent training can be successful unless and until it is practical. One is solution and the other is practical ground. The first practical ground is the family. In the family atmosphere, non-violence becomes successful. The other practical ground is the society and the solution of social problems is necessary and it also includes the process of introspection. If all this is included then the solution becomes easy and the main base for this is the education. Unless education is associated with non-violence then its wide nature will not be visible. Hence it is not necessary that education becomes helpful in all-round development.

1. FAMILY LIFE AND NON-VIOLENCE-iolence occurs in family life which causes discord. In the family life, peaceful co-existence is necessary. Exercise of tolerance and control, co-ordination, limiting ambitions etc. encourage non-violence in family life. For this multiplicity must be practiced. It includes liberty but not without relativism, co-existence is acceptable but with the exclusion of retaliatory power, equality is acceptable excluding meritorious inequality. Let not the pillar of peace be so weak that one gush of variedness dismisses it. Variedness is acceptable in multiplicity but similarity must also prevail. This awareness of the union of variedness and sameness must be risen so that the composition of a non-violent social structure moves towards a new direction.

2. SOCIAL LIFE AND NON-VIOLENCE- Violence has a strong base in the social life and this has been recognized for a long time. Various factors like casteism, poverty, regionalism etc add fuel to the fire. To be rid of casteism and apartheid it is expected that human unity must be practiced. The problem of poverty is very complicated because the resources are limited and the consumers are more in number. In the society the instinct of personal comfort and hoarding prevails. To be rid of this problem it is necessary to practice taking one's food after feeding a part of it to the ascetics or others.

3. INTERNATIONAL LEVEL AND NON-VIOLENCE- Even while recognizing the geographical unit of the nation, it is necessary to keep in mind the basic unification of the world. Clash of egos and ambitions are disrupting the unity of the world. Therefore it is necessary that apart from recognizing the geographical limits it is necessary to see that the thread of human unity is not broken.

12.8.1.2 BASE LEVEL OF NON-VIOLENT TRAINING

In a non-violent social structure the physical, mental, and emotional health is most important because it is said that violence occurs first in the mind. This means that the cause of the problem exists in the innermost regions. Instincts like anger, greed, pride, prestige, attraction etc become the cause of problems in the individual. Therefore it is necessary that these instincts are refined.

Non-violent training happens at the individual level and the experiment happens at the social level. Therefore it can be said that the practical level for non-violent training is the society and the base is the individual. At the individual level non-violent training has the following points—

1. POINTS FOR PHYSICAL TRAINING- the following points are useful—

ASANAS- padmasana, shashankasana, yogamudra, vajrasana, sarvagniasana, matsyasana, godohikasana etc affect the glands and the blood vessels. Through these asanas the physical productive factors that produce violence are weakened.

PRANAYAM- through this the various exercises like anulom-vilom, chandrabhedi, nadi shodhan, ujjai, and sheetli etc eradicate the existent seeds of violence.

2. POINTS FOR PSCYCHOLOGICAL TRAINING—Various meditation practices like meditation, kayoutsarg, perception of long breath, sayrati breath perception help in developing mental concentration.

3. EMOTIONAL TRAINING- The means of emotional training are perception of psychic consciousness, perception of psychic colours. The use of perception is useful for physical, mental and emotional training.

The solution is possible when the physical and the spiritual aspects co-ordinate. Economists and sociologists have put the entire burden on system change while theologists have put the entire blame on the change of instincts. These are two isolated facts. And if we consider from a relative and multiple point of view then it is necessary to transform the instincts and the system. Through observation the instincts have to be refined. Meditation is not an imaginative thing but a reality and it is the solution of all problems. But to be distanced from social problems to talk of meditation is being imaginative. The most important problems of life like social, political and economic should be seen in the context of preksha meditation and we must try to understand the connection of preksha and all this. On the one hand we have meditation and on the other we have problem. What is the connection and coordination between the two. Through meditation, through inner perception the external problems can be sorted out. Then we will know the truth of meditation and the also the reality of problems and we will know through what inner changes external changes can be brought about.

12.8.2 NON-VIOLENCE AND SMALL VOW-

Small vow is a practical experiment. If the individual follows it in his life then the problem of violence will not be. Even if total non-violence cannot be praticed, violence can be minimized. It is possible to escape protective or intentional injury and initial injury can be avoided. For social revolution or change, violence for improvement in life and for the stability of existence violence must be limited. Violent behaviour pushes the individual to greater violence. It has been the cause of disappearance or disintegration of many cultures. Limiting violence has been valuable not merely from the theoretical angle but also from the social and cultural points of view.

Therefore the intensity of violence must be broken On the basis of the results of violence through a small vow its opposition can be minimized. Some political systems and religious platforms subscribe to violence at the ideological level. If these ideas are disregarded then the individual can be disregarded too. From the point of view of a small vow for a healthy social structure both the facts are undesirable. To accept the necessity of violence at the ideological level is promoting violence.

The principle of the minimization of violence is the principle of purity of means. The society that minimizes violence will have a feeble discord and worry and brutality and incidents of killing will be contained. Minimizing violence cannot be treated as the basis of life. Coordination, friendship, harmony, and equanimity etc will prevail only when violence is reduced and limited. The initial aim of small vow is to amend the society. It has always opposed the distorting factors in the society, corrupt behaviour, superstitions and meaningless rituals and traditions and created an atmosphere of moral consciousness in the society. It tries to resolve all problems through patience and it believes that through patience a peaceful life can be lived. If the society has to be made free of exploitation then patience is at its base.

For a society free of exploitation the following line of action is clear-
1. It will give primary importance to small desires and small possessions.
2. The centralization of power at the individual or national level is not acceptable.
3. Labour and independence will be given due place.
4. Those who hoard will not have social prestige.
5. The base of society will be non-violence.

12.8.3 THE BENEFITS OF NON-VIOLENT BEHAVIOUR

The individual gives a lot of importance to non-violence in his life and when he manifests it in his behaviour then he is happy and the social values and system assume a dignity. Such a person is an inspirational force for the society. When the individual understands non-violence in its true sense then his life is filled with virtues and he is free of many evils. Non-violent behaviour infuses positive feelings in him and the feelings of mercy, friendship, fearlessness and honesty etc grow inside him. The individual seeks such behaviour from others. If he is sensitive towards others and makes them feel fearless then he has nothing to fear from them. If we accept the existence of others then his own existence is asserted too. And this feeing at the social, national and international level solves the problem and his attitude towards other creatures becomes positive too. Non-violent behaviour induces the feeling of equality of the selves. Thoughts like others are the same as I am, others exist the way I do, just as misery is unwelcome to me it is not desirable for others as well, and such thoughts keep the individual from certain evils. The lack of these feelings makes one problematic for the other. If the individual makes non-violence a part of his behaviour then all his problems will not find refuge. There will be coordination with mankind and the animal world will also live without any problem. Fear, terror, cruelty, and exploitation etc will have no place in the society. And the peace of human life resides in this.

When we accept the existence of other creatures apart from our own then a balance is established. And problems relating to the environment will also be sorted out and this problem at the world level is the cause of worry and this can be solved by the individual. If he has to regulate his behaviour then it is possible only through non-violence. Lord Mahavira has said that non-violence is good for everyone and the individual can feel that himself. A non-violent behaviour brings him closer to truth and keeps him away from prejudice. The man who knows the truth sees everything in its reality. This reality helps the individual to spiritually progress in his life and he feels extreme peace and happiness in his life.

QUESTIONS

ESSAY TYPE

1. How can change in the behaviour promoter non-violence?

SHORT TYPE

1. What is the importance of non-violence?

2. What is the procedure of change for inner transformation?

OBJECTIVE TYPE

1. How should the organizations be?

2. What is the supreme ideal of life?

3. Who decides the duties?

4. What happens with non-violent behaviour?

5. In what resides the happiness of human beings?

6. All the experiments of change have been ——————————

7. Non-violence is the ————————————basic formula.

8. The basic structure of non-violence is ————————————

9. When the individual makes non-violence ———————————— he becomes complete.

10. Non-violent behaviour keeps ———————————— away.

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CHAPTER-13

THE DEFINITIONS OF RESEARCH AND ITS CHIEF CHARACTERISTICS

13.0.0 OBJECTIVES:

1. The objective of this chapter is to introduce scientific research and specify its meaning.

2. To introduce the various definitions of research given by scientists and psychologists.

3. You will know the general nature of research and the procedures of scientific research.

4. You will also know the history of research and the progress it has made.

5. You will know the importance and utility of scientific research.

6. You will also know of the characteristics of psychological research and its nature.

7. After going through this chapter you will be able to answer various questions relating to research.

13.1.0 INTRODUCTION

Dear students,

Research is an important part of science. To study any science, to discover new principles and to draw conclusions research is a chief practical study. For the students of science of living and preksha meditation and yoga, scientific research might be a new subject but since the science of living is scientific subjects so for its scientific study it is necessary to know the procedures of scientific research. Thus it is necessary for you to know the initial knowledge of and the chief characteristics of research. By knowing of scientific research our knowledge will increase. And after studying this subject you might be interested in doing research in future. Thus the study of scientific research can be very useful in fulfilling your future projects.

13.2.0 MEANING AND INTRODUCTION OF SCIENTIFIC RESEARCH

13.2.1 RESEARCH- We see the things that we come across everyday in a very casual manner but when we look at the thing, or the field of sensory perception or sight specifically then it is called scientific examination. For instance, when we look at a poem more closely than reading it casually and analyze the beauties inherent in it then it is called scientific study. When we look at the emotional content, the aesthetic content, language, verse and beauty etc we are examining it. When we apply the scientific perception and go deep into the subject then this process is called research.

Chiefly the term research is an enquiry but as time went by the meaning constantly changed and progressed. The term research has originated from a word that means to explore or to go around. Research is made of two words re and search. Re means recurrence or intensity and the term search means to explore. Thus research means to search repeatedly with intensity and the process involves going deeply into the subject and to draw inferences and discover new principles and to clarify these things is called research.

Before we consider the nature of research it is necessary that we look at two other terms that has a similar meaning and these are investigation and research. The latter also means purification, correction and values etc. To look into the subject or figures and analyze it, tabulate it and clarify it is called research. In the present context the term investigation refers to discovering new facts about a thing, substance or a new fact et

13.2.2 SCIENTIFIC RESEARCH

Scientific research is an organized and regulated study in which the related variables and their mutual relations are analyzed in a scientific and statistical manner and results are used to draw scientific inferences, rules and theories searched and affirmed.

13.2.3 DEFINITIONS OF RESEARCH

Many scientists and psychologists have defined research in varied ways. Given below are some definitions made by some prominent psychologists.

1. According to P.M.Cook, "Research is a detached, extensive and intellectual enquiry in which the given problem is analyzed with relative facts and meanings and relations."

2. According to J.W. Best, "Research tells us the use of investigating procedure in a chronological, regulated and intensive manner. It includes an ordered system or structure of enquiry, due to which the procedure and results or conclusions of studies is presented in a regulated, written order."

3. The **World Encyclopedia of Social Sciences** says that research is a systematic ordering of things, knowledge and indications which aim to develop knowledge in a general way, and to confine it or verify whether it is useful in practice or in the arts."

4. L.V. Redman and others define it in the Romance of Research as the organized effort of acquiring new knowledge."

5. Karlinger says, "scientific research is an ordered, regulated, experiential and minute enquiry which allows us to study the imagined relations between natural incidents with hypothetical argumentative sentences."

6. P.V.Young says that research is an organized method through which new methods are discovered and old facts are verified and its mutual relations, sequence, causatives interpretations and natural laws, based on acquired facts are studied.

7. According to Travers, "educational research is an act, which develops a behavioural science in educational circumstances."

8. According to Dr.M.Verma, "research is an intellectual process that brings new knowledge to light or adds to the existing volume of knowledge in an organized way."

9. According to W.S. Munroe, "research is defined as the study of those problems which are searched on the basis of the available incomplete or complete facts. For research one makes use of practical material, facts, people's opinion, comments, historical facts, articles or edicts that allow us to reach the conclusion through questionnaires or through practical.

10. According to C.C.Crawford, "Research is an organized method of reaching the solution of a given problem through original thinking and special tools."

11. According to D.N.Srivastava [1992], "in wider connotations to look into the psychological problems in a scientific way for organized and scholarly use can be defined as psychological research. In other words any organized scientific study that is done for psychological betterment is psychological research."

13.2.4 GENERAL NATURE OF RESEARCH

1. Research is a purposeful intellectual process.
2. It tries to resolve theoretical or practical problem.
3. Its problem is terminal.
4. It involves the discovery of new truth or the representation of old truths in a novel way or to justify the new relations prevalent in the data.
5. The procedure of research is scientific.
6. To collect the data reliable, valid and objective scientific tools are used.
7. In research data is constructed and examined in an organized manner.
8. The acquired conclusions are wholly reached on the analysis of the data.
9. A true presentation is made of the entire process which is analyzed and verified by others.

13.3.0 STEPS OF SCIENTIFIC RESEARCH

Research is an ordered process which is done through particular steps or chronologically organized. The entire research process involves many actions and it is done through definite steps. Jahoda has suggested the following steps in the research process:

1] A statement of purpose is made in the form of formulating the problem
2] Description of the study design
3] Narration of the method of data collection.
4] Presentation of results
5] Drawing of conclusions and interpretation from these results.

13.4.0 HISTORICAL PERIOD OF THE DEVELOPMENT OF RESEARCH

In the pre-historic times human beings interpreted natural events as magical deeds. After that it was probably interpreted as divine will. Gradually through these imaginations and assumptions human knowledge acquired a philosophical angle and thought became deductive logic. But this ideology changed as time went by and skepticism rose which gave a big jolt to religious ritualism and theological dogmas and the consequence was that empiricism became the predominant mode. This was the time of Renaissance which gave a new intellectual consciousness and awakening to thought and naturalistic approach developed.

In the age of the progress of science and Darwin's evolutionary theory gave a new direction to human thinking and research method and the hypo-deductive method developed. Impressed by this ideology, August Comte adopted positivism in social sciences. Ishamael Durkheim gave especial emphasis to subject study method in

social sciences. In psychology, behaviouralism acquired prominence. The psycho analytical theory gave emphasis to the analysis of human behaviour on the basis of the law of determinism. All these novel and potent systems represented a scientific approach in human thinking, study and research and in the beginning of this century this ideology became prominent in the field of research of scientific approach and scientific method was adopted. As a result social and psychological incidents were studied on the basis of quantitative method.

In the field of research the credit of giving a special emphasis to experimental designs goes to Fisher, Finney, Edwards and Mc Guigan. In this way in social sciences Jahoda, Jung, and Goode and Hatt are credited with developing the statistical method. In research through experimental method scientific method was originated.

The experimental method based on strict scientific standard is called the scientific method but some sciences are such where the subject material does not require experimental study but still high quality research is possible. For example- education and sociology use the experimental system, but still in these fields the scientific method is used as strictly as possible and in these, appropriate scientific control definitely exists and the necessary figures are collected and analyzed based on pure statistical methods. Hence such strict scientific standards of research cannot be called scientific method but scientific approach.

13.5.0 RESEARCH IS A SCIENTIFIC METHOD

Every scientific method is a study a different scientific method. Thus generally every organized, regular and objective study is called scientific. In the words of Mc Guigan scientific method is a chronological method through which the concerned science can give answers to its questions. But from a traditional and practical point of view to refer to practical method as scientific method is a harsh and narrow outlook. In reality the scientific research method that uses literature not only refers to a scientific method but it also points to a philosophical ideology in which some special facts relating to study are inherent. For example in the words of Lundberg, the scientific method involves using the statistics in an ordered manner, classifying it and analyzing it. Similarly in the words of Carl Pearson the scientific method involves the following characteristics:

1. Careful and realistic classification of facts.
2. To look at the prevalent inter-relation and order between facts.
3. Discovering scientific rules through creative imagination.
4. Criticism by the student and
5. To construct a test which is valid for all in general.

In the words of Townsend scientific method refers to those strict direct and strong means in thought and behaviour through which facts are collected and organized.

The above-mentioned definitions clarify that scientific method is such a chronological method in which through hypothetical deduction the related statistics is collected, organized and analyzed and through a statistical method the hypothesis is tested and verified in a very strict and objective manner and when the results are available scientific facts are established or verified.

In this way it is clear that the nature of scientific method is not static but dynamic and as the method gains strictness and purity the method becomes permanent and more purified.

13.6.0 IMPORTANCE OF RESEARCH AND ITS USEFULNESS

The usefulness of research can be understood on the basis of the following points:

13.6.1 RESEARCH ADVANCES THE FRONTIERS OF HUMAN KNOWLEDGE-

Research advances human knowledge and removes ignorance. Psychological research helps discover new scientific facts which constructs and propounds new rules and theories and all this adds to the existing treasure of human knowledge. Research is also useful in eradicating many kinds of false assumptions, communalism, regionalism, racism, parochialism, linguistic and class divisions.

13.6.2 HELPFUL IN ADVANCEMENT OF DIFFERENT SCIENCES-

Scientific research also helps to advance social sciences, education, psychology and political science. Such

research helps formulate rules and theories and if they are universally acceptable then it adds to the existing subject material.

13.6.3 HELPFUL IN SOLVING THE PRACTICAL PROBLEMS-

Psychological research is useful in solving many practical problems of human life. Child Psychology, Industrial Psychology, Social Psychology, Environmental Psychology, Political Psychology, Educational Psychology are various branches of psychology and they contain study material that are related to many practical problems. These branches contain many rules and theories which are useful for the researcher to help solve many practical problems.

13.6.4 HELPFUL IN HUMAN WELFARE-

Psychology studies human behaviour. Unless we understand the behaviour of an individual and the reasons behind the same, we cannot solve the problems relating to his behaviour. Psychological research helps comprehend human behaviour, the reasons behind the same and thus provides solutions regarding the same.

13.6.5 HELPFUL IN SOCIAL PROGRESS

On the basis of psychological research not merely the individual but the society can make progress. It helps to determine schemes of reform and change in the society in a more meaningful way.

13.6.6 USEFUL IN SOLVING SOCIAL PROBLEMS-

Psychological research also helps us to discover many of the prevalent social evils and also to reduce or eradicate them. The modern society is gripped by evils like corruption, indiscipline, prostitution, population explosion, drug addiction, poverty, unemployment, dowry and crime which hinder the development of the individual, society and the nation. These problems can be resolved by the knowledge of psychological research.

13.6.7 USEFUL IN ADMINISTRATIVE SERVICES-

Psychological research can also help administrative officers, community and political leaders. It can help resolve administrative problems, to discover its reasons and the solutions to the same which can help deliver efficient administration. Community leaders, politicians, and social reformers can use this knowledge to make their roles more effective.

13.6.8 HELPFUL IN PREDICTION-

In the present times the nature of psychological research is becoming more and more scientific. With the help of scientific, sociological and psychological research, we can study the social events, social life and behaviour and the ills and we can predict the future course of these things, their nature, their benefits and ills. On the basis of this knowledge we can gain from the benefits and be cautious about the losses.

13.6.9 THEORETICAL UTILITY

Psychological research has theoretical utility too. The research going on in the various branches of psychology and the new rules and theories formulated on that basis, and the old theories that are being re-constructed help to increase the existing psychological material.

13.6.10 HELPFUL IN THE DEVELOPMENT OF HUMAN PERSONALITY-

Psychological research also helps in developing the thinking power, imaginative and analytical and creative powers, that is, the intellectual aspect of human personality is greatly improved.

13.7.0 CHARACTERISTICS OF PSYCHOLOGICAL RESEARCH

1] Psychological research is a detailed and extensive research in which the problem is resolved and presented.

2] It is based on given, determined scientific theories.

3] It is an organized, regulated, experiential and logical research.

4] It studies the natural events on the basis of hypothetical logical theories.

5] It researches new facts and the old facts are re-affirmed.

6] It studies in a scientific manner the mutual relations of the determining reasons of facts.

7] It uses different kinds of tools, measures. It involves research plan and research strategy. The strategies are generally determined by the researcher but he uses the existing research articles.

8] It uses the quantative method and the statistical analysis and the study is based on the results derived from the same.

9] It studies the cause and effect relation and the variables in a given direction. The hypotheses is analyzed and efforts are made to arrive at a pure and credible result.

10] The researcher assumes that his research is affected by organism variable, stimulus variable, and environmental variable. Hence they adopt the principle of R= F [O.S.E] and proceed with the research.

11] It is a high standard of scientific research.

12] The manipulation of variables in research is possible.

13] The research design is constructed or developed after an advanced level of study.

13.8.0 NATURE OF PSYCHOLOGICAL RESEARCH

13.8.1 IT HAS A SCIENTIFIC APPROACH-

Psychological research has a scientific approach. It uses scientific methods to study psychological problems. It is an accepted truth that the research conducted using experimental methods yields pure, veritable and legitimate results. Also there is a lot of importance of cause- effect relations. Along with natural sciences, psychological research also uses inter- activity study.

13.8.2 R= F [O.S.E] FORMULA

Psychological researcher believes that three kinds of variables affect responses or reactions. These are:
1] Stimulus Variables
2] Organism Variables
3] Environmental Variables

All these three variables affect human behaviour. R refers to response or behaviour meaning R= function of stimulus variable [S], organism variable [O], E is environmental variable.

13.8.3 SCIENTIFIC METHODS AND TECHNIQUES ARE USED

In psychological research various problems are studied using scientific methods and among these the experimental methods are most important. This method uses controlled analytical method, statistical and quantative methods. The psychological tests are used to gather data relating to psychological problems. The researcher uses two or more than two scientific methods to give a scientific thrust to his studies. In psychology every experiment uses scientific and statistical methods.

13.8.4 INTER-DISCIPLINARY APPROACH

For better psychological research inter-disciplinary approach is constantly used. At present the social sciences that deal with human behaviour through scientific methods are used to study psychological problems as well. The study of problems related to human behaviour by psychological and sociological experts involve the use of inter-disciplinary approach.

13.8.5 WIDE SCOPE OF PSYCHOLOGICAL RESEARCH

As psychology has developed in various fields, so the scope of psychological research has extended. Psychological research involves the study of problems of practical and theoretical nature and not only human behaviour is studied but even animal or avian behaviour is analyzed. Also this involves the study of human behaviour from birth to death and problems that relate to after-life. The branch of psychology that deals with after-life study is called para-psychology. At present child psychology, industrial, social, military and clinical psychologies are the other branches that offer scope for research.

13.8.6 QUANTATIVE MEASUREMENT

In psychological research the variables are measured quantatively. This makes statistical analysis easy. High level of research is possible only when the statistics is analyzed properly. In psychological research objective analysis and measurements are achieved through statistics and they are analyzed statistically.

13.8.7 OBJECTIVITY

The results in psychological research are objective. For any kind of research objectivity is necessary for verifiability. Which ever practical field the psychological problems are related to, the researcher studies the problems objectively so the quality of research becomes objective.

13.8.8 VERIFIABILITY

Psychological research has the characteristic of verifiability which means that their results are verifiable. It means that the results and the conclusions would not vary on subsequent analysis and evaluation.

13.8.9 QUALITY OF PREDICTION

The results of the research allow us to predict about the behaviour of creatures. When we study the behaviour of a creature then we can predict his future behaviour on the basis of results. But the prediction can be made only when the study is completely scientific.

13.8.10 UNIVERSALITY

All the science subjects have theories and rules that are universal and are applicable in any country or climate. Even the results, rules and theories of psychological research have the universal element in it because these researches also use techniques of objectivity, verifiability and prediction in it. And they are applicable in any country or climate hence they can be said to be universal.

QUESTIONS

1. Give any four definitions of research and explain its meaning.

2. Discuss the nature and characteristics of research.

3. How many steps has Jahoda listed in scientific research methods—

     1] four   2] seven   3] five   4] three

4] The credit for subject related study in social science goes to-

     A] August Comte   B] Freud   C] Ishmael Durkheim   D] Edwards

REFERENCE BOOKS

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CHAPTER-14
STEPS OF SCIENTIFIC RESEARCH AND THE CLASSIFICATION OF PSYCHOLOGICAL RESEARCH

14.0.0 OBJECTIVES

    1. The objective of this chapter is to familiarize you with the scientific steps of research procedure.

    2. The chapter also aims to tell you about the different kinds of research.

    3. You will also know of the following different steps of scientific research:

    - Selecting the subject for research.

    - Surveying the research related literature.

- Creating a problem for research.
- Formulating the hypothesis for research study.
- Selection of methodology.
- Managing the data.
- Arranging the data and statistical analysis of it.
- Verifying the hypothesis.
- Conclusion and generalization.
- Reference
- Presenting a synopsis.
4. The present chapter will also tell you of the classification of research given by various scientists.

14.1.0 INTRODUCTION

Dear students,

In the previous chapter we studied the various definitions of scientific research. Also we learnt about the general nature of research and its historical period. We discussed the importance of research and its utility in the previous chapter and we also learnt in brief the nature of psychological research.

In the present chapter we will learn the various steps of psychological research. Also we will discuss the types of research and its classification.

14.2.0 VARIOUS STEPS OF RESEARCH

Any type of social and psychological research requires going through generally acceptable definite scientific steps. After deciding on the initial plan, its nature and after interpreting it, the researcher decides how the research is to be formulated and the process that he has to adopt. Many researchers are familiar with the research design or plan but they are ignorant of the scientific process. A good researcher must know the problem of research, the related hypothetical facts and the ways to collect, classify the facts and analyze it. Psychological and scientific research procedure goes through various steps. Different research experts have referred to the different steps of research process in varied ways. Some of these are briefly mentioned below-

P.V. Young has referred to the six main steps of research procedure:
1. Selection of the problem.
2. Formulation of hypotheses.
3. Investigation and observation of the problem through scientific methods.
4. Recording the data.
5. Classification and tabulation of the recorded data.
6. Scientific generalization of results.

Eigela Darner in the book **Investigation of Business Problem** has referred to the five main points of social research and these are given below:
1. Explaining the research problem and formulation of proposed hypotheses.
2. Collection of data.
3. Classification and tabulation of data.
4. Drawing conclusion.
5. Testing the conclusions.

George Lundberg in his book **Social Research** has mentioned four steps of research procedure:
1. Formation of proposed hypotheses
2. Observation and collection of data.
3. Classifying and organizing the collected data
4. Generalization.

The sociologist, R.G. Francis in his book, Nature of Scientific Research has mentioned twelve steps of research procedure and they are –

1. Selection of the field of research problem.
2. Information of recent knowledge and principle regarding the field of the problem
3. Defining the problem.
4. Formation of hypotheses.
5. Formation of formal logics.
6. Delimitation of the sources of data.
7. Construction of tools and information for research.
8. Writing the imaginary logics.
9. Testing and correcting the tools of research.
10. Systematic collection of data.
11. Analysis of data
12. Writing the obtained conclusions.

R.N.Trivedi and .P.P.Shukla in their book, **Research Methodology** has mentioned the ten steps of research which are listed below-

1. Selection of study problem and determination of major aspects.
2. Study of the related literature of the problem.
3. Formation of hypothesis.
4. Defining the concepts.
5. Establishment of workable definitions.
6. Selection of method of data collection
7. Selection of samplings
8. Collection of data.
9. Classification of facts.
10. Generalization.

Various scholars have presented research procedure in various ways. Not all of the sciences agree on a uniform research pattern. Their procedures vary because their areas are different. The procedure in physical science or in the biological science is different from that of the social sciences. The research in the social sciences involves the following procedure. Because the social sciences involve the study of human behaviour therefore in this field the procedure is uniformly accepted as these-

1. Selection of the topic of research
2. Survey of the research related literature
3. Raising the problem of study.
(A) Rationalizing the research related problem
(B) Defining the concepts and constructs of the research study
(C) Explaining the objectives of the research study
(D) Delimiting the field of research.
4. Formulation of the hypotheses for the research study
5. Selection of methodology
(A) Type of research.
(B) Research design.
(C) Sample
(D) Test apparatus or tools
(E) Procedure
6. Collection of data
7. Arranging and statistical analysis of the data

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8. Verification of hypotheses.

9. Conclusion and Generalization.

10. References

11. Presentation of research report

The above-mentioned steps are now discussed in detail.

14.2.1 SELECTION OF THE TOPIC OF RESEARCH

To begin with any scientific research, a problem has to be located first. Researcher at first chooses the subject and the area that he wants to work on. In this situation the researcher generally has no clear knowledge about his research problem but he knows that he has to work in a certain area. Unless he has a clear knowledge of the research area then he has to select the related subject. But he must make sure that he and his guide have adequate knowledge of the area they are choosing to work on.

14.2.2 SURVEY OF RESEARCH RELATED LITERATURE

The second step of research involves the researcher to carefully survey and study the area and field prior to the actual research so that he understands the loopholes in the previous researches. The researcher also must study the researches done previously and he has to probe into the wants and the lack of the previous researches or in the conclusions then he must be careful not to repeat it in future. For this he must consult the previous research literature like books, research magazines etc.

14.2.3 RAISING THE PROBLEM FOR STUDY

This step involves the researcher to raise the problem for study and present a suitable basis after surveying the literature and on the basis of the previous research surveys. The researcher clarifies the theoretical constructs and concepts of the research related problem, interprets it and uses it for his research. Also he clarifies the objectives related to the problem and he also he specifies his research area and delimits it. This enables the research work to move in a definite direction and in the right way.

14.2.4 FORMULATION OF HYPOTHESES FOR THE RESEARCH STUDY

This step involves the researcher to formulate the research problem in one or more than one hypothetical manner so that the study becomes empirical and possible in a quantative manner. These hypotheses are the answers to the problems raised in the research. In scientific researches the hypotheses justify the special facts gathered for research. Apart from this the hypotheses can guide the other researches. The hypotheses channelize the research in a definite way. It also helps to delimit the research and prevents the gathering of unwanted facts but it must be worth investigation and definite. There are various types of hypotheses and they explain the relation between the recurrence and the various steps of the incident. It can emanate from various sources. Therefore for a successful research it is immensely important to have working hypothesis and in its absence scientific study is not possible because they are closely related to the scientific facts.

Hypothesis is of two kinds- 1. practical 2. non-practical. The practical hypothesis is of many kinds like statistical hypothesis, existential, annulment, negative and dense hypotheses. In the second category general, advanced or intricate and minute hypotheses are included.

The hypotheses in research work should be such that it can be analyzed and must relate to the specific area. That which is economical in terms of money, less time consuming and involves less means is considered best. Also it must stick to a possible method.

14.2.5 SELECTION OF METHODOLOGY

This is an important step of research methodology and the researcher decides how he will proceed with his research and what is the research design or plan or what is the type of research. He also decides what will be included in his research, how he will choose his sample, the nature of variables and how he will measure it and the tools and test apparatus that he is planning to use. This procedure is described in the following points-

14.2.5.1 TYPE OF RESEARCH

The researcher decides the problem and the type of research he is going to follow like historical research or ex-post-facto-research, survey research, action research or experimental research. That is he has to decide which of the above –given researches he will choose. The type of research methodology he chooses will decide the research procedure he has to follow.

14.2.5.2 RESEARCH DESIGN

It is the skeleton of the research and it is in a way a definite plan and design that he intends to follow. Different types of research follow different designs and plans. After selecting the design the research problem is probed and studied. The research problem also determines the research design. The researcher must prepare a correct research design and the research that follows the research design is properly speaking a scientific study.

14.2.5.3 SAMPLE

After preparing the research design the researcher prepares the sample. To work on the entire areas is very expensive and uncontrolled so he has to choose the design according to the research area from the entirety and prepare a sample. There are certain ways of choosing the sample and while choosing the subject certain limits must be borne in mind. The sample must confirm to the research problem. The researcher has to choose the sample according to his age group his educational background, social status and the economic status of his research subject.

14.2.5.4 TEST APPARATUS OR TOOLS

In research to study the problem or to gather data some test, apparatus or tools are required. The researcher chooses his apparatus or tools according to the nature of his problem. He also ensures that the tools and apparatus or tools are standardized. Before using these apparatus or tool it is necessary to check them and ensure that they confirm to the variables of research and that they can measure the variables correctly.

14.2.5.5 PROCEDURE

How to go about the research? What variables will affect other variables? What variables must be controlled? All these things are explained in the procedure. The variables that influence or hinder the research are called the relevant variables. The researcher controls these variables and works on his research and collects the data. And if these are not controlled then the researcher will not be able to see the desired results. Thus the study will not retain its purity. The relevant variables are of three kinds and they are-
-Subject relevant variable
- Situation relevant variable
-Sequence relevant variable
The above-mentioned variables are controlled in the psychological research by certain methods and these are method of removal, constancy of conditions, and randomization balancing and counter balancing method. Through these methods the variables are controlled and the data is collected in a scientific way.

14.2.6 COLLECTION OF DATA

Gathering the data is an important part of psychological research. The data that is gathered in a quantative and pure manner the research will be scientific. While gathering the data the researcher must ensure that his personal biases and tendencies do not influence it. This will help in gathering the correct data. The researcher must gather data in the manner he wants them to appear in the research chapter units.

14.2.7 ARRANGING AND STATISTICAL ANALYSIS OF THE DATA

After gathering the data the researcher has to classify it in various categories. The data must be arranged in various tables and they are statistically analyzed. The statistical analysis is made according to the researcher, as per the research design or plan. For the analysis of the parametric data generally the sandlers 'a' test or the 't' or 'f' or 'z' test is used. Non- parametric data is analyzed by the chi-square test, x test or the median test or the sign test.

14.2.8 VERIFICATION OF HYPOTHESES

The researcher on the basis of statistical analysis in his psychological research verifies the hypothesis and on the basis of various statistical analyses he verifies the hypothesis. He checks that the results of the research verifies or refutes the hypothesis made at the beginning.

14.2.9 CONCLUSION AND GENERALIZATION

Now the researcher as per the verification or refutation of the hypothesis the results of the research is analyzed and it is interpreted. He also compares his conclusions with the conclusions of the other researches and he tries to find out the similarities of his research and that of others and if there is any difference then the reasons behind the same are also analyzed In this way he interprets his findings with that of others. In the end he tries to generalize the results.

14.2.10 REFERENCES

In this section he includes all the reference text and puts them in the reference list that he has used in his research. He also refers to the articles that he has used in his research. The reference list includes the name of the researcher or that of the writer, the name of the research paper, the year of publication, the volume number and the page number.

14.2.11 PRESENTATION OF RESEARCH REPORT

Whatever the researcher has done in his research is presented in the form of a report, which is called research report. The report contains a mention of all the steps taken in the research and this is presented to a recognized research center and it can be published in a research journal or prepared as a thesis.

14.3.0 TYPES OF PSYCHOLOGICAL RESEARCH

Various psychologists have classified psychological research in various categories. It studies the facts related to various incidents, the variables and its relations and all the three situations. These are-

1. What was
2. What is
3. What will be.
On the basis of these elements research can be divided in three main categories:
1. Historical researches
2. Descriptive researches
3. Experimental researches

14.3.1. HISTORICAL RESEARCH

This includes analyzing, enquiring, interpreting the incidents of the past, studying the organizations, groups and traditions. Such a research seeks the assistance of scripts, original proofs and initial incidents. The study of an individual, his case-history comes under this kind of research. Diagnostic research also comes under this research. Such a kind of research traces the progress made from the past to the present.

14.3.2. DESCRIPTIVE RESEARCH

Such research stresses on the study of facts of the present, incidents, background and relations. And efforts are made to find out their present nature. This research includes study of field of observation, interview, questionnaire, schedule etc. and other such methods.

14.3.3. EXPERIMENTAL RESEARCH

It is conducted as per strict scientific standards. In such researches functional relations are studied under strictly regulated conditions. And the cause-effect relations of the variables are also scrutinized. In this according to the research study various applied hypothesis is developed and research is conducted accordingly

14.3.4 Types of Research on the basis of Intellectual and Behavioural

We can classify the research on the basis of intellectual and practical reasons as-

1. pure or basic or theoretical or fundamental research
2. applied research

14.3.4.1. PURE OR BASIC RESEARCH- This involves the study of natural phenomenon or backgrounds and their basic aim is to build new constructs. In this kind of researches various scientific facts, rules and theories are properly investigated meaning that in such researches the emphasis is on the discovery of theoretical knowledge and it is used for future reference. Such research may not have much to do with the problems of the present.

14.3.4.2. APPLIED RESEARCH - This type of research is related to the practical problems of the present and such research is generally useful. This implies that the results can be used immediately. Such research includes social researches, industrial researches, psychiatric research and action research etc.

14.3.5 Types of Research According to National Science Foundation - National Science Foundation has classified research in three categories- 1. Fundamental Research 2. Applied research 3. Experimental Research.

14.3.6 Types of Research According to Adward and Cronback - Edward and Cronbeck [1952] divided research on the basis of the nature of problems as 1. Survey Research 2. Applied Research 3. Technique Research 4. Critical Research

14.3.6.1. SURVEY RESEARCH- This is an investigative type of research. This is very useful when we begin a research project and in this type of research the related variables of ordinary events are studied. For instance- the connection between drunken driving and road accidents. This type of research is useful in population survey, community survey and the populist tendency etc.

14.3.6.2. APPLIED RESEARCH- This kind of research is useful to study the problems of the present and their solutions. This is used to study the practical problems of an organization, administrative system or some special field.

14.3.6.3. TECHNIQUE RESEARCH - In this type of research the researcher develops a technique or method to sort out some problem, like constructing a religious or social attitude scale, or a study method or to improve on the same.

14.3.6.4. CRITICAL RESEARCH- This type of research includes reviewing the results of an earlier research, or reassessing earlier theories or established rules and asserting their validity. This implies that the established theories are critically examined.

14.3.7. Types of Research According to Kerlinger - The famous researcher, Kerlinger has divided research into three categories- 1. Experimental research 2. Ex-post-facto research 3. Survey research

14.3.7.1. EXPERIMENTAL RESEARCH

This is done in accordance to strict scientific standards. This means that the variables of the problem are seen in regulated conditions according to strict scientific standards. This research is done in a controlled direction. This type of research involves independent variable and its impact on dependent variables. This is also divided into two- 1. Laboratory experiment. 2. Field experiment.

1. LABORATORY EXPERIMENT- This type of research is done in research oriented laboratory. In this the researcher uses independent variables with controlled relevant variables on the dependent variables. According to the demands of the research the researcher can manipulate the independent variables. In the laboratory the research is carried out in a strict scientific control and the results of such researches are normally pure.

2. FIELD EXPERIMENT- The experiments in this type of research are not done in the laboratory but in a research related field, in actual conditions. And the researcher controls one or two relevant variables and manipulates the independent variable to study its effect.

The experimental research in the field or in the laboratory keeps three things in mind. Kerlinger has called these three things as max, min, and con theories which means —

1. Maximization of systematic or experimental variance.
2. Minimization of error variance
3. Control of systematic extraneous variance.

14.3.7.2. EX-POST-FACTO RESEARCH

Ex-post-facto research refers to those researches that are used to find the causes of an incident after it has happened. This implies that the independent variable has been active or that due to the influence of the independent variable the incident has happened. Kerlinger has defined this phenomenon and the same has been put into words by Dr. D.N. Srivastava, "ex-post-facto research may be defined as that research in which the independent variable or variables have already occurred and in which the research starts with the observation of a dependent variable or variables. He then studies the independent variables in retrospect for their possible relations to and effects on the dependent variable or variables."

The peculiarity of this kind of research is that the researcher studies the incident after it has occurred. Hence the variables cannot be manipulated or regulated directly or indirectly.

14.3.7.3 SURVEY RESEARCH

As we have already stated survey research is basically investigative and in this the variables of ordinary, everyday incidents and happenings are studied. Hans Kumar has quoted Kerlinger, "survey research is that branch of social –scientific investigation that studies large and small population [or universes] by selecting and studying samples chosen from populations discover the relative incidence, distribution and inter relation of sociological and psychological variables."

QUESTIONS

MULTIPLE CHOICE

1. The main steps of psychological research are-
   a] five   b] seven   c] nine   d] eleven

2. Kerlinger has classified research into—
   A] three categories   b] four categories
   C] five categories   d] six categories

2. SHORT TYPE
1. How do we choose the topic of research?
2. Why is it necessary to build a hypothesis?
3. What is research methodology?
4. What do you understand by laboratory research?
5. What do you understand by survey research?

3. ESSAY TYPE
1. Describe in brief the various steps of psychological research process.
2. Classify research as given by Edward and Cronbeck.
3. Explain the classification of research as given by Kerlinger.

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CHAPTER- 15

THE NATURE AND DEFINITIONS OF PROBLEMS AND ITS CHARACTERISTICS

15.0.0 OBJECTIVES

    1. This chapter will tell you of research problems.

    2. You will also know what is a problem and how is it discovered?

    3. The various definitions given by various scholars will also be made known to you.

    4. You will know of the ways of creating problems and its characteristics.

    5. After going through this chapter you will also know how problems are chosen and how they are expressed.

    6. You will be able to answer questions pertaining to the topics raised.

15.1.0 INTRODUCTION

Dear students,

In the previous chapter you read about research methodology, the various steps of psychological research and the problems that arise, its definitions and characteristics. In this chapter you will study in detail the problems that surface in scientific research, how they are discovered, its nature, and its characteristics.

15.2.0 WHAT IS A PROBLEM AND HOW TO DISCOVER IT

In any scientific research problem is an important aspect. Locating a problem is the primary step of scientific research. To conduct a research the researcher must select a problem related to that subject and this is a difficult and complicated thing. Those who are interested in research seek a guide or experienced people to know the problem on which they must work. They cannot think of a problem and they are generally unable to think of an answer or choose the topic. Such researchers are called problem blind and they are likely to choose a problem on the advice of others when they know little about the topic they have chosen. In such a situation they need an efficient guide who will guide them and select the right problem for them. If the researcher becomes familiar with the problem that he has to investigate then his work becomes much easy. Generally it is said that a problem well put is half solved. To acquaint himself with the problem the researcher must know of certain theoretical and practical things.

Man uses many types of means to fulfill his needs and when he does not find the means to fulfill his needs then problems arise. Thus it is clear that obstruction that hinders fulfillment is the problem. As soon as the means are obtained and the hindrance removed then the problem ceases. This can be further clarified—

Need   No Source = Problem.

Need   +   Resource = No Problem

15.3.0 ELEMENTS OF PROBLEMS

For any problem need and source are both important. For any problem some elements are always present. According to R.L. Eckoff for any problem the presence of five elements are necessary. He cites these as research consumer, other participants, needs and objectives, alternative means or sources for fulfilling the needs or objectives, a state of doubt in research consumer and environment conducive to the research problem.

15.3.1. RESEARCH CONSUMER AND OTHER PARTICIPANTS

Every problem is related to the individual, or number of people or some incident. Those who use the results are called the consumer and those who come under their influence are called participants.

15.3.2. NEEDS AND OBJECTIVES

The consumers of research have certain needs and they have certain goals or objectives they want to achieve. Where there is no objective or goal or need there cannot be a problem.

15.3.3. ALTERNATIVE MEANS OR SOURCES FOR FULFILLING THE NEEDS OR OBJECTIVES

The researcher uses conducive sources or alternate means or available sources and tries to solve his problem.

15.3. 4. STATE OF DOUBT IN RESEARCH CONSUMER

This refers to the doubt that rises in the mind of the researcher relating to the means or the utility of the sources. If it is not so, there would be no problem. Thus to create a problem it is necessary to have doubts.

15.3.5 ENVIRONMENT TO WHICH THE RESEARCH PROBLEM IS RELATED

This refers to the special environment that is conducive to every research problem. By changing the environment the problem can be solved. The extension area of the environment can differ like some problems are related to special circumstances while some are related to ordinary environment.

The intensity of the problem depends on the potency of the need. The stronger the need and the stronger the

opposition the intenser will be the problem. The problem arises due to the relation between two or more than two variables. According to Kerlinger what is the relation between two or more than two variables? The researcher seeks the answer to this problem and that is research. For example what is the effect of preksha meditation on anxiety and the frustrations of a person? This problem involves two variables, one is preksha meditation and the other is the anxiety and frustration of the individual. In research the two variables that is preksha meditation and anxiety are explored. Is it true that by practicing preksha meditation the anxiety and stress level decreases then there is a connection between the two variables. Here preksha meditation functions as an independent entity thus it is an independent variable and worry or anxiety is dependent on preksha hence it is a dependent variable. Thus the relation between the two variables can be presented as a problem.

15.4.0 FORMULATION AND CHARACTERISTICS OF A PROBLEM

In any scientific research it is necessary to construct a problem. Jahoda has said that the problem should be constructed in such a way that it can be investigated in a scientific manner. The problem should be constructed in this characteristic manner. These are indicated below-

1. The problem should be explicit and concrete.   2. It should be solvable.
3. The range should be limited.   4. It should be economical.

15.4.1. THE PROBLEM SHOULD BE CONCRETE AND EXPLICIT

While the investigator or researcher constructs the problem he must keep in mind that it should be such that it can be resolved in a scientific way and that it can be sorted out. And for this the researcher must read properly the literature related to his research. In his research material the researcher can include the investigation that he has done along with the opinions of the experts.

15.4.2. THE PROBLEM SHOULD BE SOLVABLE

The problem constructed in research must be such that it is solvable because according to a scientific point of view only such problems are worthy of research. Problems that cannot be resolved should not be constructed or those that do not require a solution also should not be constructed. For instance if a researcher wants to count the stars in the entire cosmos, such problems cannot be resolved.

To make the problem soluble it is necessary to keep the range in mind. If the range is very extensive, as specified in the above-given example, then the problem cannot be easily solved. Similarly if the researcher tries to wrap too many problems within the same problem the researcher will not be able to reach a definite and appropriate conclusion. Thus the research must focus on a single problem because to find a solution to such a problem that is convenient and beneficial.

15.4.3. THE RANGE OF RESEARCH MUST BE LIMITED

The problem should be such that the size or range and the area are limited. The hypothesis should be made in such a manner. The problem construct and the hypothesis are inter-related hence the range of the investigation must be limited so that the hypothesis can be easily made and the solution can also be easily arrived at because the solution depends on the hypothesis. When the problem and its range are limited then the problem can easily be solved and the requirement of time, energy and money is also controlled.

15.4.4. PROBLEM SHOULD BE ECONOMICAL

Before formulating and constructing the problem the researcher must ensure that it is economical in two ways-1.in terms of time. 2. in terms of money. In sorting the problem unnecessary money should not be spent. Many times the researcher, in ignorance or due to wrong guidance constructs a problem which requires a lot of investment in terms of money and time and despite that the solution is not satisfactory.

15.4.5. PROBLEM SHOULD BE WORTH TESTING

The investigating problem must be worth testing or research. While choosing the topic the researcher must ensure that the problem is worth investigating and that he will be able to procure the relevant data. Besides he must also minutely investigate the inherent variables in the problem and he should also make sure that the

variables can be tested in the test apparatus and that the tools are available. If the test apparatus and the tools are not available then they must be made and the variable investigated so that it is called worth investigating.

15.4.6. RESEARCH PROBLEM AND DATA

The characteristic of a good problem is that the solution is attained through quantative data, meaning that the data should be available in the form of figures which can be statistically analyzed. In psychology and sociology many researches have problems that are resolved through data in terms of words but these can later be converted to figures. When these figures are statistically analyzed then the results of the research becomes valid and credible. Hence the researcher must keep this thing in his mind while selecting the problem. Otherwise the problem will not be scientifically worth investigation

15.4.7. A RESEARCH PROBLEM SHOULD BE THEORETICALLY AND PRACTICALLY SIGNIFICANT

While selecting the problem for research the researcher should ensure that the problem for research must be useful and relevant to the world. A problem that has utilitarian value is considered best. A problem can be relevant theoretically and practically. There are some problems that are relevant practically and theoretically. The importance of the problem can be assessed only by its significance. Even the value of the problem can be assessed by its utility meaning that the more utilitarian the problem is the greater it s value.

15.4.8. A RESEARCH WORK SHOULD BE RELATED TO THE FIELD IN WHICH WORK HAS ALREADY BEEN DONE

A researcher should take on a problem on which some work has already been done. He should not work in an area in which no previous work is done. But if the researcher is experienced and knows how to go about his research then he can work on such a thing and construct such a problem.

15.4.9. ADEQUATE GUIDANCE - While choosing a research problem the researcher, particularly the new researcher, should focus on a problem in which he can get adequate guidance.

15.5.0 SELECTION OF A PROBLEM

We had earlier learnt the characteristics of a problem. The researcher must select his problem keeping the above-mentioned characteristics of the problem in mind. For an eager researcher research might offer many problems and possibilities but it is not possible to work on all the problems at the same time. Hence he has to focus on one problem. While choosing the problem the following things and characteristics must be kept in mind- 1. Interest of researcher.   2. Aptitude of researcher
   3. Research problem should be within measurable limit. 4. Problem should be economical.
   5. It should not be impractical.   6. Novelty in problem.
   7. Problem should not be against ethical values.

15.5.1. INTEREST OF RESEARCHER - The researcher must keep his interest in mind while selecting the problem. The problem should be related to the area in which he has an interest. The amount of interest that he has in the problem affects the process of research. It is generally seen that the stronger the interest of the researcher in his problem the output of work will be better and the researcher would be able to probe deeply into the problem. Many times the researcher at the behest of the guide or some other researcher chooses a topic in which he has no interest. In such a situation the problem cannot be studied well and effectively. If the researcher has interest in his research problem then he is inspired to work in his area and he conducts his research in the most effective manner.

15.5.2. APTITUDE OF THE RESEARCHER - The researcher must select a problem that compliments his ability so that he can use his capabilities in the best possible manner and can escape unnecessary complications.

15.5.3. RESEARCH PROBLEM SHOULD BE WITHIN MEASURABLE LIMIT - The problem selected must be such that it can be evaluated and assessed within a time specific limit. Also the apparatus and tools for study must be easily available.

15.5.4. PROBLEM SHOULD BE ECONOMICAL - As we have already stressed earlier the problem should be economical in terms of time and money. So while selecting the problem the researcher must ensure that the problem is dealt in a limited time and within a limited expense that is it is economical.

15.5.5. THE RESEARCH PROBLEM SHOULD NOT BE IMPRACTICAL - The researcher should not select a problem that is impossible or impractical because such problems involve a lot of money and time and the result of such researches also is not credible or worthwhile.

15.5.6. NOVELTY IN PROBLEM - The researcher should choose problems that are related to the present context and that are new, meaning that the problem should have the element of novelty. Problems that are novel evoke eagerness and inclination in others.

15.5.7. PROBLEM SHOULD NOT BE AGAINST ETHICAL VALUES - The researcher should not choose a problem that is against ethical values, implying that the problem should not be such that it harms the ethical values. While selecting the problem the researcher should be careful that there are no casteist references or violent insinuations in his research.

15.6.0 MANIFESTATION OF PROBLEM - As we have already stressed Mc Guigan has called problem as one that involves a solution. Problem is a question which is studied through the general capabilities of the individual. In reality a research problem is one that has an inherent solution to it in which the research involves the study of two or more than two variables. Mc Guigan has listed three reasons of expression of a problem 1. Gap in knowledge 2. Contradictory results
3. Explaining a fact.

15.6.1. GAP IN KNOWLEDGE - Such a problem arises when the researcher is not able to interpret his problem in a logical and rational manner. This generally happens when the person or the researcher does not have adequate knowledge so he cannot interpret the research related incident adequately. For example, which is the best therapy for de-addiction. This problem indicates that the researcher does not know of the solution or that there is a gap in his knowledge. Similarly another question that can intrigue is whether yogic exercises can help the capacity of the sense organs. This problem indicates that the researcher is ignorant of the impact of yogic exercises in the development of sense organs. Thus problems are made due to ignorance of knowledge or due to gap in knowledge.

15.6.2. CONTRADICTORY RESULTS- When the facts in a research related area evokes different results or contradictory results then a new problem is formulated. Research is conducted to investigate the contradiction in results related to a fact and it is also seen how the subject is selected, how the hypothesis is formulated and how the variables are regulated. Sometimes it happens that research in the same problem yields different results in different people. The main reason for the same is the fact that the researcher is not able to regulate his research well. The researcher is not able to control the extraneous variables well or not being able to choose the suitable hypothesis.

15.6.3. EXPLAINING THE FACT- When the researcher is able to discover a new fact in relation to his research then it is generally related to some previously established theory which he wants to explore and reconstruct and reinterpret. If the researcher is not able to relate his new facts to the existing ones then his research is beyond the domain of scientific knowledge. But if he is able to relate his new research to the old facts and know- how then it can be said that he is able to reinterpret his new facts. Here the scientific problem is expressed when the new fact is not related to the old facts or theories.

QUESTIONS

1. What is a research problem and how can it be discovered?
2. Discuss the characteristics of a good research problem.
3. What are the things that must be included in the selection of a problem?
4. How can the research problem be expressed?

CHAPTER-16
EXPERIMENTAL AND INTERVIEW MODE

16.0.0 OBJECTIVES

1. The objective of this chapter is to clarify the nature and objectives of experimental research.
2. You will also know of the characteristics of experimental research in this chapter.
3. You will also know of the types of experimental research.
4. There are various steps of conducting laboratory research. You will also read about those steps.
5. You will also read the benefits and harms of laboratory research in this chapter.
6. You will also come to know what we mean by interview, its various definitions, and its characteristics.
7. You will also know of the types of interviews.
8. After going through this chapter you will be able to answer questions based on laboratory based experimental research.
9. You will also be able to answer questions based on viva.

16.1.0 INTRODUCTION

Dear students,

In the previous chapter you have read about problems and its solutions in detail. In this chapter you will read about experimental research and laboratory experiments.

In research work different research methods are adopted. In psychological research the behaviour of the individual is mainly studied. How the individual reacts to stimuli is the focus of study. In this way the study acquires a psychological experimental research method. Experimental research is of two kinds-

1. Laboratory based
2. Area related experimental research

In this chapter we will discuss only the laboratory based research.

The other method of research is the interview method, which we will study in this chapter.

PART – 1
EXPERIMENTAL RESEARCH

16.2.0 EXPERIMENTAL RESEARCH - The research conducted through familiar experiments is called experimental research and the results are pure and scientific hence this method is regarded as the best scientific method.

16.3.0 NATURE OF SCIENTIFIC RESEARCH - The branch of psychology that predicts the behaviour of the creatures is experimental psychology. The main objective of this research is theoretical and secondly practical. Experimental research is one that uses practical method. At present all the branches of psychology uses the experimental method for research hence it can be said that the experimental methods at present have a great significance. D.K. Condland [1978] says, "experimental psychology has identified itself with the task of describing and predicting behaviour through the use of the principles of experimentation."
The studies done by the experimental method is included in the branch of psychology called experimental psychology.

16.4.0 OBJECTIVES OF EXPERIMENTAL RESEARCH

As we have said that the aim of the research done by the experimental method is to describe the behaviour of the living creature, analyze it, predict it and theorize it. Experimental researches also help in formulating theory or theories and analyze the theories of the past. According to D.K.Candland, experimental research has three objectives and these are- (1) Applied aim, (2) Theory oriented aim, (3) Theory testing aim.

16.4.1. APPLIED AIM

The aim of the research done according to the experimental method is to resolve practical problem. Although this type of research or study is done in the military and industrial branches of psychology, these researches reach beyond the branches of psychology and extend to the other spheres. But it must be said that the experimental researches pertaining to these two branches are different.

16.4.2. THEORY ORIENTED AIM

The results and conclusions derived from experimental researches and studies help to formulate new theories and rules because the experimental research method is the best scientific method. Hence it is easy to formulate results and theories based on this method than other methods.

16.4.3. AIM RELATED TO THEORY TESTING

The rules and theories propounded by the results of the previous researches and studies are tested and analyzed by experimental psychology. Generally when the theories are being formulated some predictions are made on the theories and some predictions also clarify positions. Those theories that are not clarified well are analyzed according to the experimental research method. H. K. Kapil has described five objectives of experimental research in his book, Research Method. They are- 1. Discovering exact relationship and inter relationships among variables 2. Testing of different hypotheses. 3. Theory construction. 4. Efficient prediction. 5. Establishment of internal validity

16.5.0 CHARACTERISTICS OF EXPERIMENTAL RESEARCH

16.5.1. CHANGE IN EXPERIMENTAL VARIABLE

In the experimental research the dependent variables by changing the effects of the values can be studied

16.5.2. STUDY OF THE FUNCTIONAL RELATIONSHIP OF VARIABLES

The variables are measured in a realistic and pure manner and the functional relationship between these variables are measured in a scientific manner. To study the functional relationship between the variables is the main characteristic. This measurement [dependent and independent variables] is quantative and not qualitative. In the experimental research the functions of only those variables are studied which can be measured quantitively.

16.5.3. TRI PLE REGULATION

In the experimental research the researcher has to keep three kinds of regulation in mind-

16.5.3.1. CONTROLLING THE VARIABLES THAT AFFECT THE INDEPENDENT VARIABLE

There are some variables that affect the dependent as well as the independent variables in a similar manner. In research the independent variables are not studied but their effects are regulated and studied so that their impact is not on the dependent or independent variables. To study the pure effect of these dependent variables this regulation is necessary.

16.5.5.2 REGULATING THE RELEVANT VARIABLES

Those reasons that affect the dependent variables are called the relevant variable. The researcher while measuring the dependent variables for the experimental research must regulate the relevant variables. Unless this is done the dependent variables are not measured correctly because these relevant variables affect the dependent variables directly or indirectly. Among the variables that affect the dependent variables the subject relevant variables are the main hence the subject relevant variable must be regulated. The other is the situation variable which is regulated after keeping the situation stable and under control.

16.5.3.3. CONTROL OF ENVIRONMENTAL VARIABLE

In experimental research it is necessary to control the environmental variables. The variables in the environment like temperature, light, noise and the presence of people also affect the results of research. Thus by controlling these variables in the right manner the effect of the dependent variables on the independent ones can be seen.

16.5.4. INFLUENCE OF INDEPENDENT VARIABLES ON DEPENDENT VARIABLES

In any experimental research, the researcher can study the cause-effect relationship. It means that the researcher must study the functional relations between the dependent and independent variables in controlled situations.

16.5.5. FORMULATION AND TESTING OF HYPOTHESIS

In experimental research to conduct an experiment certain hypotheses are formulated and to test those, data is collected, which is then statistically analyzed. On the basis of results the verity of the hypothesis is checked and on that basis the conclusion of the experiment is derived.

16.5.6. VERIFIABILITY

Experimental research involves study through a scientific method and the results are verified any time. And the results of the research will always be the same, however number of times they are analyzed. Thus verifiability is one of the major characteristics of experimental research.

16.5.7. OBJECTIVITY

Objectivity is another major characteristic of experimental research. This characteristic of objectivity is found in experimental research because the analysis is objective and the researcher is also free of tendencies, prejudices, and biases.

16.5.8. PREDICTION

In experimental research certain behaviour can be predicted or calculated early. Through experimental research on a particular behaviour we can know how a certain individual or creature will behave.

16.5.9. UNIVERSALITY AND GENERALIZATION

The results of the experimental research have the characterization of universality, meaning that the results of a research and the rules and the theories can be verified in any country or clime and that the results are invariably the same. Similarly the results can be generalized as well.

16.5.10. VALID AND RELIABLE RESULTS

The results of experimental research are valid and reliable implying that they are scientific and pure.

16.6.0 TYPES OF EXPERIMENTAL RESEARCHES

Psychologists differ on the types of experimental researches. Different psychologists have classified this in different ways. Underwood [1965] has classified experiments into two while Mc Guigan puts it to three. We are giving the classifications of these psychologists in brief.

16.6.1. CLASSIFICATION BY UNDERWOOD [1965]

Underwood has classified experimental studies into two-

1. 'I wonder what would happen' type experiments.
2. 'I bet this would happen' type experiments.

16.6.1.1. I WONDER WHAT WOULD HAPPEN TYPE EXPERIMENTS

Such experiments are done in the initial stages of research when the researcher is not clear about the relations between the independent and dependent variables. It means that the researcher is not sure or aware of the effects of the independent variable on the dependent variable and he tries to seek this through experiment. In the words of Underwood, "in more technical language that I- wonder-what –would –happen type of question is seeking to know whether or not the factor in question is an effective stimulus variables that is will it influence the response?"

D. N. Srivastava has called this experiment as, "I do not know what will happen" type. He has also called it seeking or probing or investigating experiment.

16.6.1.2. I BET THIS WOULD HAPPEN TYPE EXPERIMENT

In research the hypothesis is particularly examined. Generally these experiments relate to facts and theories. The researcher is confident of a certain result and he believes that the result would be such. These experiments are called, 'I bet this would happen.' D.N. Srivastava has described Underwood's classification as in such kind of experiments the researcher makes a hypothesis of a particular stimulated variable and examines the change of effect of the stimulant variable. ["In other words, the experiment is making a shrewd guess or if we dress the language up a bit, he is formulating a hypothesis as to effect or the variation on a certain stimulus variables." B.J. Underwood, 1965] in these experiments of Underwood the researcher studies the effect of the independent variable.

16.6.2. CLASSIFICATION BY MC GUIGAN [1969]

As we have already stated, Mc Guigan has classified the experiments of experimental researches into three-

1. Exploratory experiment   2. Confirmatory experiment   3. Crucial experiment

16.6.2.1. EXPLORATORY EXPERIMENTS

This experiment is similar to Underwood's 'I wonder what would happen' type experiment. It is an experiment where the knowledge of the researcher is limited. In the words of Mc Guigan, "if there is a little knowledge about a given problem, the experimentor performs an exploratory experiment." In this type of experiment the experimentor is not able to formulate a definite hypothesis or make a basis for the same which can specify the result of the experiment. Thus he only makes an initial search for the solutions of the problem. Mc Guigan has admitted that this experiment is similar to Underwood's 'I wonder what would happen' type of experiment.

16.6.2.2. CONFIRMATORY EXPERIMENTS

Mc Guigan says that at this stage the researcher is able to make a clearer hypothesis and on that basis he can predict too that a certain variable will affect in a certain way. In the words of Mc Guigan, "the experimentor becomes increasingly capable of formulating hypothesis of a more clear cut nature. He is able to predict on the basis of hypothesis that such and such event should occur. At this stage of knowledge development, he performs the confirmatory experiment." The experimentor tries to know the effect of such experiments on the independent variables and determines the functional relations between two variables. For example, the effect of the independent variable on the dependent variable. Mc Guigan has admitted that this is similar to Underwood's 'I bet this would happen' type of experiment.

16.6.2.3. CRUCIAL EXPERIMENT

In this type of experiments the experimentor knows of one or more than one contrary hypothesis. For this the experiments are conducted at a very minute level. As Mc Guigan says, "crucial experiment is an experiment that purports to test one or several counter hypotheses simultaneously." In this kind of experiment a determining hypothesis is built so that the one given theory can be verified and the other optional hypotheses can be dismissed.

16.7.0 STEPS OF LABORATORY RESEARCH EXPERIMENT

For conducting a laboratory based research experiment in a scientific manner eight steps are recommended and these are-

1. Selection of problem
2. Survey of related literature
3. Stating the objective and the problem
4. Constructing the hypothesis
5. Methodology
   a] Research design and clarification of variables
   b] Selection of subjects
   c] Selection of apparatus, tests and tools
   d] Control over and measurements of variables
   e] Procedure
6. Collection and analysis of data
7. Result and conclusion
8. Generalization

16.7.1. SELECTION OF PROBLEM

Before beginning the experiments in the laboratory the researcher or the experimentor has to select a problem or a subject for research. As we have already stated in the past the question proposed for solution is the problem. While selecting the problem the researcher has to ensure that the problem can be studied through the experimental method. He selects only that problem which can be studied in the laboratory through experiments.

16.7.2. SURVEY OF RELATED LITERATURE

After selecting the problem the researcher surveys and studies the related literature. He tries to know more about his subject through books, research journals etc. Through the survey of the research related literature he attempts to know about the kind of research that has gone before him in that area and also about the scientists who have done the research and their conclusions.

16.7.3. STATING THE PURPOSE AND THE PROBLEM

When the researcher completes the study of the literature he embarks on another job, that of stating the purpose of his research. He also makes it clear what is the research or the experiment that he is doing and what is his problem. After stating his purpose he constructs a problem and states it very clearly. The facts that he constructs and studies in the research is clearly stated.

16.7.4. CONSTRUCTING A HYPOTHESIS

At this stage the researcher chooses a problem to be resolved and also selects the possible answer and that is expressed through a conditional clause. He tries to establish a relation between two or more than two variables. Hypotheses can be expressed in many ways. Their size depends on the way the experiment is conducted.

16.7.5. METHODOLOGY

How the laboratory based research is to be conducted is decided through a plan and a hypothesis is constructed as per the plan or design. The choice of subjects, the manipulation and control of variables, and the use of tests and tools and apparatus etc are done at this stage and all this is described below in brief-

16.7.5.1. RESEARCH DESIGN

The researcher clarifies the research design he intends to use in order to conduct his research. In the research plan he also specifies how he will manipulate the independent variables and control the relevant variables. He also specifies which the independent variables are and which the dependent ones are and how the effect of the independent variable on the dependent variable will obstruct other variables and how these have to be controlled is also specified. He also clarifies how the subject relevant, the situation relevant and the sequence relevant are to be regulated.

16.7.5.2 SUBJECT

This step involves the researcher to take full knowledge of his subject. He clarifies the subject he needs for his experiment, whether it is a man or a woman, or both, their age, their social, economic and educational status etc. If the researcher needs a group as his subject then he also clarifies about that and also whether the group would be regulatory or experimental etc.

16.7.5.3 SELECTING THE TEST, APPARATUS AND TOOLS

While conducting the laboratory based research it is necessary to measure the variables and for this we need apparatus, tools and psychological tests etc. He decides on the tools, the apparatus and the tests that he will require and he acquires these for his experiments.

16.7.5.4 CONTROLLING AND MEASURING THE VARIABLES

The researcher or the experimentor decides which variables he has to control and which he has to measure so that the effect of the independent variable can be acquired clearly and purely. He also decides when the independent variables are to be manipulated and to what extent.

16.7.5.5 EXPERIMENT PROCESS

In this phase the experimenter decides how to conduct the experiment and which variables are to be seen independently meaning he decides which are the independent variables that he wants to use and their effect on the dependent variables. Also how he will conduct the experiment is also decided in this step.

16.7.5.6. COLLECTING THE DATA AND ITS STATITICAL ANALYSIS

After measuring the variables in the experiment with standard apparatus and through tests and tools the data

is collected. The data collected is listed and they are analyzed through statistical methods. For the statistical analysis conducted through statistical method statistical sources are used and the results acquired can be seen in the list or table.

16.7.5.7. CONCLUSION AND RESULTS

The statistical results acquired through the laboratory based research experiments are seen in this phase. On the basis of the acquired results he verifies the truth of his hypothesis. On that basis he also compares his results with that of similar researches done previously by other experts.

16.7.5.8. GENERALIZATION

The researcher tries to generalize the facts on the basis of the results and conclusions he has derived.

16.8.0 THE ADVANTAGES AND DISADVANTAGES OF THE LABORTORY BASED EXPERIMENTS

While the laboratory based researches have their advantages there are some losses as well and these are described below:

ADVANTAGES

1. The best method of assessing hypothesis
2. Total control over the variables
3. Time-saving
4. Establishing the cause and effect
5. Acquired result is credible and valid
6. The use of scientific and standard tools
7. Objectivity and universality
8. Quality of prediction

The above-mentioned advantages are described below in brief:

16.8.1. THE BEST METHOD OF ASSESSING HYPOTHESIS

The biggest advantage of the laboratory based experiments is that the hypothesis is tested in the best possible manner because the data acquired is done through the manipulation and strict control of the independent variables and it is then analyzed through statistical methods. Thus through the analysis of the data the hypothesis is analyzed well.

16.8.2. TOTAL CONTROL OF THE VARIABLES

In the laboratory based researches the variables can be controlled fully. Generally all the relevant variables are controlled that can affect the results of the experiment. This allows the study of the effect of the independent variable.

16.8.3. TIME-SAVING

The biggest advantage of the laboratory based research is that the researcher does not have to depend on natural circumstances for his analysis because the researcher can create that artificial environment in the laboratory and conduct his research. This is a time-saving device.

16.8.4. ESTABLISHING THE CAUSE AND EFFECT RELATIONSHIP

In the laboratory based research the researcher studies the effect of the independent variable on the dependent variable in a controlled environment. He adopts a scientific outlook in his studies and the data is analyzed at a high statistical level. Thus in the above-mentioned circumstances the study of cause and effect relation is possible and the functional relation between the dependent and independent variables are also studied.

16.8.5. ACQUIRED RESULTS ARE WORLD STANDARD AND VALID

The result of the laboratory based research is world standard and valid because these results are acquired through strictly controlled conditions and standard tests.

16.8.6. THE USE OF STANDARD AND SCIENTIFIC APPARATUS

In this kind of experiments the variables are measured through high level of tests and apparatus and tools so that the results are true and pure.

16.8.7. OBJECTIVITY AND UNIVERSALITY

In this type of research the individual is above prejudices and biases and feelings and ideas and he conducts an impartial research hence such researches have objectivity in their results. These researches are also universal because the results acquired helps to formulate theories and rules. They can be reviewed at any time or in any country but the result will be the same. Thus the rules and theories formulated on the basis of laboratory based research are universal and world-wide.

16.8.8. QUALITY OF PREDICTION

On the basis of the experiments done in laboratory the results can be predicted because the results are credible and valid.

16.9.0 LABORATORY BASED ON DISADVANTAGES

Laboratory based research experiments also have certain disadvantages which are listed below-
1. Control over variables   2. Artificial atmosphere
3. Behaviour of being   4. Problems of subjects   5. Difficulty in creating artificial atmosphere

16.9.1. CONTROL OVER VARIABLES

It is generally seen that in the laboratory based research experiments it is not possible to control all the causes that control behaviour. Some causes cannot be controlled hence in this situation the results may not be correct.

16.9.2. ARTIFICIAL ATMOSPHERE

In this kind of research to conduct the research artificial conditions are created, but a small mistake can make the behaviour of the subjects artificial rather than true so the results can become doubtful.

16.9.3. BEHAVIOUR OF BEING

In the laboratory based research the subjects are generally intellectuals and mentally capable. Despite their logic, vision, introspection, memory and imagination the subjects can behave in different ways. This presents difficulties in the research and so the results are also defective and invalid.

16.9.4. PROBLEMS OF SUBJECTS

When the laboratory based research becomes prolonged then problems arise many times and the subject is not able to co-operate with the researcher. This hampers the research and the results are also not pure.

Many times for an experimental and controlled group it is difficult to select a subject. Sometimes the characteristics are not similar in both the groups. In such a situation the result can be impure.

In the laboratory based research experiments many difficulties are peculiar like lots of subjects are required and till the subjects are available the research cannot be conducted and the results cannot be true.

16.9.5. DIFFICULTY IN DEVELOPING THE ARTIFICIAL ATMOSPHERE

In this type of research the artificial atmosphere required for research cannot be created. In education and sociology some problems are so complicated that the requisite atmosphere or situations cannot be created in the laboratory.

16.10.0 QUESTIONS

1. What do you understand by experimental research?
2. Discuss the objectives of experimental research.
3. Classify experimental research as given by Underwood.
4. Classify experimental research as given by Mc Guigan.
5. Explain the steps of laboratory based research experiments.
6. Discuss the advantages and disadvantages of laboratory based experimental research.

PART-II
16.11.0 INTERVIEW

Dear students,

In the previous part of this chapter you read about experimental research. In this part of the chapter you will read about interview method. What is interview? You will read about its definitions and its classification in this part.

16.12.0 WHAT IS AN INTERVIEW

A simple meaning of interview is to know the ideas of a person on a particular subject. This means that we come to know what a person thinks about a particular subject and what his feelings are. Because through this method we come to know the inner thoughts of the person, we view these ideas, come face to face with them. Thus this process of knowing the inner thoughts is called interview. The term is made from two words inter + view, inter refers to the innermost core while view is to see. Thus the joint meaning of the two terms is to see the innermost core, that is to know the innermost core of a person to know his thoughts and viewpoint. It involves the interaction between two or more than two people.

In practical sciences interview is taken as research process or investigation process. This is used to study the problem of the society, its removal and its remedy. Apart from this interview is also used to select people, to know the thoughts, feelings and tendencies that arise in them. Thus interview is the method through which we can know the views and thoughts of the individual towards a problem.

To know more about interview the definitions of some sociologists and psychologists are given.

16.13.0 DEFINITIONS

Goode and Hatt in 1952 defined interview as, "fundamentally a process of social interaction."

H.P. Yang [1956] has defined interview which has been quoted by Dr. D. N. Srivastava, "interview is a technique of field work which is used to watch the behaviour of an individual or individuals to record statements, to observe the concrete results of social or group interaction."

According to Maccoby and Maccoby, "interview refers to face to face verbal interchange, in which one person, the interviewer, attempts to elicit information or expression of opinion or belief from another person or persons."

According to P. V. Young, "interview may be regarded as a systematic method by which one person enters more or less imaginatively into the inner life of another, who is generally a comparative stranger to him."

According to F.N. Kerlinger [1978], "interview is a face-to-face interpersonal role situation in which one person, the interviewer, asks a person being interviewed, the respondent, the questions designed to obtain answers pertinent to the purposes of research problem."

According to Bingham & Moore "Conversation with a Purpose" is called interview.

According to V. L. Palmer, "the interview constitutes a social situation between two persons, the psychological process invalued requiring both individuals mutually respond."

The above-given definitions make it amply clear that interview is an ordered, organized method in which the inter personal roles acquire prominence. This method requires minimum two persons – one is the interviewer and the other is the interviewed. Both of them are face to face with each other and in this exchange of views the interviewer imaginatively enters the mind of the subject and gets all the information that he seeks for his research.

16.14.0 CHARACTERISTICS OF INTERVIEW

Interview has many characteristics which are given below-

16.14.1. SOCIAL PROCESS-

Interview is a social process through which two or more than two people verbally exchange their views and close relations are established.

16.14.2. FACE TO FACE PROCESS

The interview mode involves a face to face interchange of views between the interviewer and the interviewed. The interviewer establishes a cordial relationship with the interviewed and he imaginatively enters the mind of the subject and seeks all the information that he desires for his research.

16.14.3. SYSTEMATIC TECHNIQUE

Interview is an ordered and systematic process in which the interviewer gathers all the information that he seeks from the subject related to his research.

16.14.4. SPECIFIC AIM

The interview method has a special aim which is to gather information and facts related to the research work.

16.14.5. INTER PERSONAL PROCESS

Interview is an interpersonal process in which two or more than two persons are involved and according to their roles they interact and react to each other.

16.14.6. DATA COLLECTION

The characteristic of interview method is that it collects the data for research problem and it is sorted out later.

16.15.0 MAIN PURPOSES OF INTERVIEW IN RESEARCH

As we have already stated the characteristic of interview is that it is conducted for a special purpose or purposes. The interviewer must know these objectives so that he can move in a definite direction and go through the interview method to gather information. The main purpose of interview is given below-

16.15.1. COLLECTING INFORMATION THROUGH DIRECT CONTACT

Through the interview mode the interviewer seeks direct contact with his subject to solve his research problem. This relation is based on mutual rapport and after this the interviewer indulges in a frank and open discussion with his subject. Through this discussion the interviewer comes to know of the interests and tendencies of the interviewed.

16.15.2. SOURCE OF HYPOTHESIS

Through the interview mode the interviewer gathers important information. On the basis of this information he comes to know of the interests and hobbies and tendencies of the interviewed. Mutual conversation brings new facts and on the basis of these facts new hypothesis can be constructed.

16.15.3. TO OBTAIN PERSONAL AND QUALITATIVE FACT-

Through interview we can obtain a lot of information about the interviewed and these might be extremely private information. The extent to which the interviewer establishes a cordial and pleasant relationship the deeper he will impress the interviewed. The information that he gathers is very important. The interviewer asks questions which require the subject to open up and express his thoughts, feelings and desires. He also comes out with his frustrations and suppressed desires and such information helps in personal study.

16.15.4. CONTRIBUTION IN EXPERIMENTAL STUDIES

For some personal studies the personal intelligence test, psychophysical test and knowledge are very helpful in interview mode. For a study of the problems of the present the interview mode is very useful.

16.16.0 TYPES OF INTERVIEW

Sociologists and social psychologists have given various differences of interview. These differences are determined by the purpose, structure, formality, number of responders and the period. D. N. Srivastava[1] has classified it thus-

1. Classification of interview techniques on the basis of objects.
2. Classification on the basis of structure
3. Classification on the basis of formality.
4. Classification on the basis of informants
5. Classification on the basis of the nature of contact

16.16.1. CLASSIFICATION OF INTERVIEW TECHNIQUES ON THE BASIS OF OBJECTS

On the basis of purpose the interview can be divided into three types- 1. Diagnostic 2. Remedial 3. Research

16.16.1.1 DIAGNOSTIC INTERVIEW

Such interviews are conducted to know the reasons of psychological maladies or social ills. These interviews are helpful in discovering the causes of hysteria, schizophrenia etc. Similarly the reasons for social ills like corruption, black marketing, bribery, intoxication, unemployment, poverty etc too can be discovered through such interviews.

16.16.1.2 REMEDIAL INTERVIEW

Such interviews are useful in curing mental and social ills and in eradicating them or uprooting their causes.

16.16.1.3 RESEARCH INTERVIEW

The purpose of these interviews is to study some research -oriented problems. These investigations can be sub-divided into three categories:

A] Non-directive or unstructured interview   B] Directive or structured interview

C] Semi-structured or focused interview

16.16.2. CLASSIFICATION OF INTERVIEW TECHNIQUES ON THE BASIS OF STRUCTURE

Interview can be classified into three categories on the basis of structure:

1. Structured or directive interview
2. Unstructured or non-directive interview
3. Semi-structured or focused interview

16.16.2.1. STRUCTURED OR DIRECTIVE INTERVIEW

Such interviews are also known by other names as standardized, controlled and guided interview.

The main characteristic of such interview is that it is totally controlled and the structure of the interview is decided much in advance. Srivastava [1990] had defined it as, "Structured interview is such when the interview is pre-decided and the interviewer does not have the liberty to ask other questions than those relating to the research and he does not have the freedom to change them either. The interviewer through a structured interview process and through decided questions conducts an impartial interview in a decided time to collect facts."[2]

The interviewer frames questions relating to his research and investigation much before the interview and makes an interview schedule keeping in mind the order of the questions. Through the interview schedule he can get the quantative data. Structured interview is an organized and ordered process and the order of questions is decided. Apart from that, the venue, time and the information of the interview are all decided in advance meaning that all the elements are controlled.

In such interviews the interviewer cannot be biased or prejudiced hence such interviews are objective and they are more credible because the study is done in controlled circumstances hence the measurement is also pure. In such interviews the result is measured in terms of marks which prove to be useful for the interviewer in his research or investigation.

The defect of such interviews is that it becomes a passive study and suffers from lack of reality. Also the interviewer finds it difficult to frame questions. Also the responses to the questions might not be realistic so it lacks validity.

16.16.2.2. UNSTRUCTURED OR NON-DIRECTIVE INTERVIEW

Such interviews are also called unstandardized or unguided or uncontrolled interview. Such interviews are not regulated and the questions too are not framed in advance. Defining these interviews, Srivastava says, "unstructured interview is one where the structure of the interview is not decided in advance and the interviewer has the freedom to ask questions relating to his research and he can even change the interview schedule. He is free to make the changes in the interview schedule according to the responder's state of mind."

In this type of interview the interviewer does not make the interview schedule in advance nor does he plan the interview in advance. He asks questions on the basis of the responder's or the informant's frame of mind.

In such interviews the interviewer must have a high level of knowledge and only the efficient interviewer can be successful because it is not easy to understand the responder's frame of mind. Hence only an experienced interviewer can do this.

Another advantage of unstructured interview is that the interviewer has the freedom to ask different type of questions and he can even change the schedule at his will and convenience. In this process by studying the mind of the interviewed through his state of mind we can know many secrets and the inner feelings of the responder. Hence the results are pure and credible.

Apart from the advantages listed above this process has certain disadvantages too. To begin with an experienced, efficient interviewer is required and if he is not experienced or efficient then the results are doubtful.

This type of interview also leads to imbalanced study and unnecessary facts are gathered. There is also a danger of a bias in the behaviour of the interviewer.

16.16.2.3. SEMI-STRUCTURED OR FOCUSED INTERVIEW

Semi-structured interview is a mixture of both structured and unstructured types. It is centered on some special incident, state or circumstances so it is also called focused interview.

Such interviews have the characteristic of structured interview. And only a few select are chosen for the interview who are related to the incident, circumstance or state. The interview schedule is prepared before the interview and an interview guide is also made in which all the plans relating to the interview is laid out. The interviewer goes by the guide and conducts his research.

16.16.3. CLASSIFICATION OF INTERVIEW TECHNIQUES ON THE BASIS OF FORMALITY

Interview can be classified on the basis of formality: 1. Formal interview   2. Informal interview

16.16.3.1. FORMAL INTERVIEW

In this type of interview the role of the interviewer is merely formal and he is simply passive during the interview. Such interview has all the characteristics of the structured or directive interview.

16.16.3.2. INFORMAL INTERVIEW

Such interviews are like the unstructured or non-directive interviews. The interviewer has an active role to play. He can talk openly to the interviewed and becomes friendly with him to obtain secret information.

16.16.4. CLASSIFICATION OF INTERVIEW TECHNIQUES ON THE BASIS OF NUMBER OF INFORMANTS

This type of interview is divided into two-1. Individual or personal interview 2. Group interview

16.16.4.1. PERSONAL INTERVIEW

In this kind of interview the interviewer interviews the subject individually and gathers the information for his research hence this is called the personal interview. In such a mode of interview a lot of information is received and the interviewer seeks personal secret and extra information from the subject.

The biggest advantage of this interview is that all the information it gives is valid and true. Since the questions are posed by the interviewer and the information imparted is also personal it is believed to be credible.

If the informant or respondent has a problem understanding the query, the interviewer is there to personally clarify all the questions. If the respondent becomes emotional to sensitive questions the same can be asked in a round about way. Generally in such interviews all the information sought is given.

Apart from the advantages mentioned above there are some disadvantages as well. For instance, it allows only one person to be interviewed at one time hence the interview process becomes long drawn and a lot of time, money and energy are wasted.

Since the level of contact between the interviewer and the subject is personal there is likelihood that the interview is affected by biases and prejudices.

16.16.4.2. GROUP INTERVIEW

In this type of interview the interviewer addresses a group and at the same time he talks to two or more than two people. And the answers can be given by two or more than two. The interviewer allows all of them to answer the questions and in such interviews group or collective problems are taken up.

Such interviews are economical in terms of money, time and energy and in the minimum time maximum information can be gathered and in this type the possibility of being affected by personal feelings, tendencies, ideas and biases are reduced to a great extent. Since the information pertains to a group it is likely to be credible and true.

This type has certain disadvantages as well like the information is not private or secret and because the subject speaks in public he is likely to be hesitant to reveal his secrets. To sensitive questions the respondent might avoid answering and be vague in his response and say that he does not know.

16.16.5. CLASSIFICATION OF INTERVIEW TECHNIQUES ON THE BASIS OF THE CONTACT

On the contact basis interview can be classified into three categories:

1. Short term interview 2. Long term interview 3. Repetitive interview

16.16.5.1. SHORT TERM OR SHORT CONTACT INTERVIEW

Such interview are meant to last for a short term and for such interview the time, venue are not decided in advance for example to know the inclinations of people towards a profession or production etc.

16.16.5.2. LONG TERM INTERVIEW

Long term interviews take a lot of time and in such interviews the problem is probed deeply. The aim of such interviews is to acquire deep knowledge about a problem and such interviews are useful in clinical research and can help to treat mental patients. Interviews like depth interview, diagnostic interview and clinical interview come under this category.

16.16.5.3. REPETITIVE INTERVIEW

Such interviews are useful for studies that keep changing with time, when the nature of the problem keeps changing hence the information relating to the problem also keeps changing so the interview has to be conducted again and again. Such interviews are called repetitive interviews and in such interviews money, time and energy is wasted.

QUESTIONS

1. What is an interview? Give its various definitions.
2. Specify the characteristics of interview.
3. Specify the objectives of interview.
4. Classify the types of interview.

CHAPTER-17
MEANING, DEFINITIONS AND OBJECTIVES OF PSYCHOLOGICAL TESTS

17.0.0 OBJECTIVES

1. The aim of this chapter is to tell you about the meaning and nature of psychological tests.

2. You will also read about the definitions of psychological tests and its objectives.

3. You will easily be able to answer questions pertaining to psychological tests.

17.1.0 INTRODUCTION

Dear students,

In the previous chapter you read about experimental research [part-1] and interview mode. [part-2] In this chapter you will read about psychological tests –its meaning, definitions and objectives.

17.2.0 MEANING AND NATURE OF PSYCHOLOGICAL TESTS

We know very well that the main purpose of psychology is to study human behaviour. Behaviour is studied after analyzing the behavioural aspects. Every individual is different from the other and this differentiation is based on the physical and mental characteristics of the individual. In psychological terms it is called individual difference. If we have to differentiate one individual from the other then we must know the basis for doing so. Only then we can say definitely that certain individual has certain characteristics which differentiate him from others. We must have certain standards to measure the qualities of the individual. These standards are called tests. Thus the standard by which we assess the capabilities, abilities are called psychological test. To assess the mental level, abilities, interests, capabilities, achievements and personal qualities and the disparity in these

among individuals the psychologists felt the need to use certain tools, and apparatus, so that the individual differences are assessed and on that basis the individual personality is integrated. Through various tests we can assess both the physical and mental aspects of the personality.

To study every aspect of individual differences many investigations were started, experiments were carried out and gradually tests were experimented. With the help of these tests the physical and mental aspects were assessed. With the passage of time as the complexities of the individual differences were visible the necessity for psychological tests were felt intensely. Generally we can say that the psychological tests are such that to assess the various qualities and abilities of the individual and evoke the behavioural aspect of the individual.

17.3.0 DEFINITIONS OF PSYCHOLOGICAL TESTS

Bhargava [1995] has defined psychological tests in the following manner-

"Psychological test is a set of standardized or controlled occasion for response presented of an individual with design to elicit a representative sample of his behaviour when meeting a given kind of environment demand...... it is now common use to include as a test any set of situations or occasions that elicit a characteristic way of acting, whether or not a task and whether or not a characteristic of the individual best performance."[3]

We are giving some definitions below as given by psychologists:

1. According to F.S. Freeman [1965] "a psychological test is a standardized instrument designed to measure objectively one or more aspects of a total personality by means of samples of verbal or non-verbal responses or by means of other behaviour." [4]

2. According to Munn, "test is an examination to reveal standing of an individual in the group with respect to intelligence, personality, aptitude and achievement."[5]

3. According to Tyler [1969] "a test can be described as a standardized situation designed to elicit a sample of individual behaviour."[6]

4. According to Brown [1970] "a test is a systematic procedure for measuring a sample of behaviour." [7] Brown, Frederic, **Principles of Educational and Psychological Testing**.

5. Cronback [1971] defines psychological testing as, "a test is a systematic procedure for comparing the behaviour of two or more persons." [8]

6. Anastasi [1971] has said, "a psychological test is essentially an objective and standardized measure of sample of behaviour." [9]

When we study the above-given definitions it becomes clear that psychological testing is an objective, standardized means through which the entire behaviour and the psychological aspects like abilities, achievements, interests, personality, qualities and capabilities are studied quantitively. Thus we can say that psychological test are helpful in understanding the behaviour of the individual and comparng it with the group.

17.4.0 DIFFERENCE BETWEEN TEST AND MEASUREMENT

Bhargava [1995] has listed five differences between test and measurement and these are-
1. The area of test is narrow and limited while measurement is a wider term used in the psychological tests.
2. Test refers generally to mental and psychological characteristics while measurement refers to the study of the physical qualities of the individual.
3. Through test we can know about the individual while measurement is an attempt to answer general questions. Sometimes measurement is also used for test.
4. Test includes different designations which are used in a standardized manner while in measurement the things are used quantitively.
5. Test is used as apparatus while for measurement both physical and mental tools are required.

17.5.0 OBJECTIVES OF PSYCHOLOGICAL TESTS

Psychological tests have special objectives and they can be used widely. Below we are listing the

objectives of psychological tests-

1. Prediction.   2. Classification and selection.   3. Guidance
4. Diagnostic   5. Comparison   6. Evaluation.   7. Research

17.5.1. PREDICTION

In the practical world to predict the behaviour of an individual is generally an expected fact. But the basic aim of the psychological tests is to predict how an individual will behave at a particular time. Through psychological tests we can predict the behaviour of an individual or something relating to the work. Through different psychological tests we can measure the general and particular behaviour of the individual and predict about this. Also we can know of the interests, intellectual capabilities, abilities and personal qualities of the individual. For instance we can predict the future of a student by examining the intellectual abilities, inclinations and abilities in any particular subject and we can confidently say whether the student will succeed in a particular subject or not. Similarly through ability test we can predict whether a person will succeed in a particular business or not. The prediction is made on the basis of the interests and abilities of the present which can be measured through psychological tests.

For prediction only legitimate and credible tests are used.

17.5.2. CLASSIFICATION AND SELECTION

Psychologists and educationists believe that as there are physical differences between people so the mental powers also are different. No two persons are the same in mental powers. Everyone is Unique. There are some differences between them.

According to Galton, "every person differs from the other in terms of his ability, interests, mental ability, personality, quality etc. On the basis of this differentiation we place them in different categories. Because of these differences we choose different areas. On the basis of the tests we can classify students, soldiers, workers and mental patients. Through psychological tests we can not only classify people but also select suitable people for different services, professions, organizations. Through psychological tests it is possible to know and predict who will be suitable for which work and how he will achieve success in that work. This can be useful in selecting players and special groups. Thus the second aim of psychological tests is to classify people and select them.

17.5.3. GUIDANCE

The third aim of psychological tests is to provide individual, professional and educational guidance to the individual. For instance if a person cannot assimilate to the mainstream or we are seeking the admission of a student in a class the problems can be sorted out by psychological tests. Similarly if a person wants to choose a profession the psychologists can help him by locating his interests and guide him accordingly and help him choose his career.

17.5.4. DIAGNOSTIC

The individual has weaknesses and problems but these can be diagnosed through tests. Those tests that help detect problems and weaknesses related to particular subject are called diagnostic test. In the medical field such tests help in detecting problems and difficulties and also in its prevention and remedy.

17.5.5. COMPARISON

The fifth aim is to compare people with groups or one group with another. Because of individual differences one will always differ from the other in terms of mental, physical and psychological traits. Through psychological tests we can know of these qualities and compare them. The data gathered through psychological tests can be analyzed through statistical methods and on the basis of statistical methods one individual can be compared with another or one group can be compared to another.

17.5.6. EVALUATION

The sixth aim of psychological test is to evaluate the individual qualities, achievements, and accomplishments.

Since the psychological tests are standardized and the acquired results are legitimate and credible hence the evaluation can be done effectively. The individual can evaluate himself as well through psychological tests.

17.5.7. RESEARCH

In psychological research and in educational and practical and industrial researches the tests are used like apparatus or tools. Because the psychological research is like a scientific research hence in these researches such tools and apparatus are used that give pure results. The aim of psychological test is also to give pure results for research. As we have already stated above psychological tests are a standardized tool which gives legitimate and credible results. At present experimental research works are important for psychological tests. The more credible and valid apparatus that are used for research work the more credible and legitimate the result.

In different areas of research different psychological tests serve different purposes. For instance in the field of education achievement tests, interest and ability tests yield fruitful results in research. Similarly in the medical field the different psychological tests help to locate those efficient in research.

17.6.0 UTILITY OF PSYCHOLOGICAL TESTS

In the present age while the scientific research and industrial progress is at its peak, human service in these areas are expected too. In the fields where the human services are expected in those areas psychological tests are useful because they are related to the practical aspects of human life. Hence in all the areas where humans work psychological tests are useful. Generally in the following areas psychological tests have proved to be useful-

1. Educational utility
2. Utility in studying the groups.
3. Study of individual differences
4. Utility in business and industry
5. Utility in counseling
6. Utility in guidance
7. Diagnostic utility
8. Utility in army
9. Utility in applied field
10. Useful in research

17.6.1. EDUCATIONAL UTILITY

Psychological tests are useful in the field of education. Psychological tests are useful in every aspect of education from the selection of teachers to the study of student's behaviour and making all types of arrangements for the students. In certain areas of education these tests are very useful.

For the selection of optional subjects these tests can be useful. Similarly to give entrance to the students in special subjects psychological tests are useful and in such selection interest tests, ability, aptitude and intelligence tests are very useful.

To test the achievements and accomplishments psychological tests are used. Through these tests the achievements and the work completion skill of the student can also be tested.

To put the students in various categories psychological tests are used. To form play groups, debate groups and musical groups, psychological tests are very useful. To check the assimilation skills of the students these tests are useful and even the mismatched groups are given guidance by these tests. Similarly those students who run away are given guidance and counseling through psychological tests after understanding their problems.

These tests are also useful in testing the personality of the students. Their personality is measured time and again through the tests proposed by Cettle and Abber called the personality measuring tests. At the primary level this is done through the children personality questionnaire [C.P.Q], at the high school level it is the high school personality questionnaire [H.S.P.Q] and at the school level it is the sixteen personality factors questionnaire [16 P.F]

To develop various methods of pedagogy and to see its impact on the children psychological tests are very useful.

In the field of education, the teachers are selected through psychological tests. Teachers who are skilled in

their subjects are chosen through psychological tests and strict standards. Similarly the character and assimilation level of the teachers are ascertained through psychological tests.

New researches are taking place in the field of education. Through action research the education system is widely researched and the impact of such researches is tested through psychological research.

All the above-mentioned things indicate that in the educational field psychological test is widely used.

17.6.2. UTLITY IN STUDYING GROUPS

Psychological tests are very useful in studying the various groups of the society. They are very useful in studying the educational, cultural, spiritual, social, psychological, intellectual, and professional aspect of the groups. Various castes, age-groups, group of intelligent people or fools, gender groups, income groups, rural and urban groups can be studied and compared through psychological tests.

17.6.3. STUDY OF INDIVIDUAL DIFFERENCES

Psychological tests are very useful in telling us the differences between the personalities of different people. The abilities, special skills, potential, interests, working skills are all assessed by psychological tests. It is only due to individual differences that we are able to differentiate one personality from the other and the work is allotted to them accordingly.

17.6.4. UTILITY IN BUSINESS AND INDUSTRY

Psychological tests play a very significant role in helping choose profession, job counseling, and in guidance in business etc. Vocational interest record helps in detecting the vocational interest of the individual and to test that his ability, intelligence level are all tested. On the basis of these tests the individual is guided in the choice of profession.

The industrial field is very extensive and accordingly the area of psychological tests is also widened. In the industrial field the selection of workers, officers, leader, and for industrial inspiration, the worker's motivation, guidance and counseling, industrial structure, reasons of accidents, production and practically every field needs these psychological tests.

The choice of the right worker for the right job or the right job for the right worker is all determined by psychological tests and these are used widely. When the worker is chosen through strict standards industrial progress is imminent. Similarly in the selection of officers psychological tests are very useful.

In the choice of leader too psychological tests are very useful. By the choice of the right leader the co-ordination between the worker and the management is maintained.

In assessing the motivation of the worker, to check the industrial motivation, solution of the worker's problem, in their guidance and counseling psychological tests are very useful.

Even in preventing industrial accidents and preserving the well-being of the industry the workers are checked for their mental well-being and in these too psychological tests play a major role.

17.6.5. UTILITY OF COUNSELING

In solving the problems of the individual, counseling is very useful. The counseling process involves the study of the individual's problem by the counseling psychologists and giving advice accordingly. Thus even in the counseling process psychological tests play a very vital role.

17.6.6. UTILITY IN GUIDANCE

In many areas of human life guidance is given, especially in the field of education, vocation, social service, health, and character formation. But before doing so the counselor uses psychological tests to assist him in his task and he assesses the condition, the potential and abilities of the individual and then gives the relevant advice. In such guidance psychological tests are very extensively used.

17.6.7. DIAGNOSTIC UTILITY

To detect the various problems of the individual, for its remedy and solution psychological tests are very

useful. For the personal problems, practical problems and problems of co-ordination psychological tests are very useful. Similarly to detect mental patients and to understand the symptoms of mental illnesses and for its diagnosis psychological tests are very useful and on that basis the psychologist and the psychiatrist treat the patients.

17.6.8. UTILITY IN ARMY

Psychological tests help in the selection of soldiers, officers and in classifying them. Psychological tests are very useful in selecting and classifying soldiers in all the three wings of the army like military, navy and air forces.

These intelligence tests were first introduced during the First World War to recruit soldiers. Those who were proficient in English language were given the army alpha test while those who were not so were given the alpha beta test. Apart from this to classify the soldiers the army general classification test was constructed and apart from this to determine the ability, the armed forces qualification test- [the AFQT] was constructed.

The above-mentioned tests were devised to recruit and classify soldiers and officers. Thus psychological tests play an important role in the army as well.

17.6.9. UTILITY IN APPLIED FIELD

The practical problems of everyday life are studied and diagnosed and resolved through psychological tests. Psychological tests are very useful in resolving family problems, marital problems, and personal problems which are studied, diagnosed and then resolved.

176.10. UTILITY IN RESEARCHES

In the present scientific world new researches are taking place in the scientific physical world. In these researches psychological researches are very important. In the psychological researches the psychological tests are very important and without such tests these researches cannot be conducted. Psychological research in any field is very important whether it is education, medicine, industry, bank or computer. Without these psychological tests the utility of the researches cannot be tested. In research whether we are examining the behaviour of the individual or that of a variable some standard psychological tests are very important.

In this way that psychological tests are very important in every applied field.

QUESTIONS

1. Define the meaning and nature of psychological tests.
2. Define psychological tests.
3. Clarify the objectives of psychological tests.
4. Give the utility of psychological tests.

CHAPTER-18
USE OF TESTS IN COUNSELLING AND GUIDANCE

18.0.0 OBJECTIVES

1. You will know the types of psychological tests after going through this chapter.

2. You will also know the utility of psychological tests for guidance and counseling.

3. You will be able to answer questions related to this chapter.

18.1.0 INTRODUCTION

Dear students,

In the previous chapter you read about the meaning and definitions and objectives of psychological tests. In the present chapter you will read about the nature of psychological tests. Apart from this you will also read about counseling and guidance.

18.2.0 TYPES OF PSYCHOLOGICAL TESTS

To classify psychological tests is difficult but from various points of view and bases we can classify them in many ways-

18.2.1. ON THE BASIS OF ADMINISTRATION

On the administrative basis psychological tests can be administered at the Individual and group level. At the personal level only one person can be studied at one time. In this type of tests it becomes extremely important for the examiner to establish a proper relationship with his subject and for this type of experiments we need trained and efficient examiner so that he can establish coordination. Such tests are verbal and action based

through which the working system, qualitative aspects and social and emotional actions can be scrutinized. Since the individual behaviour is deeply probed and studied hence these are credible and valid. For the study of kids and juveniles and the problem prone and for their therapy such tests are extremely useful. On the other hand collective test is always beneficial. In today's busy life it saves time and money especially when there are not many trained hands available hence the psychological tests are administered collectively. Such tests save time and money and the results too are objective. In this age such tests are administered collectively which were earlier administered at the individual level. For instance with the use of projector or movies we can administer tests to many at the same time.

18.2.2. ON THE BASIS OF STANDARDIZATION

The tests are also classified on the basis of standardization. Some tests are such that psychologists, educationists, researchers and those made with the co-operation of bureau and they are administered to big groups and then their credibility, validity and standards are learnt and these tests are given the name of standardized tests. On the other hand there are tests constructed by the teachers or somebody in particular for their use. These tests are non-standard or said to be a teacher construct. This category includes essay type, objective and diagnostic tests. Generally such tests are made for local use hence their usage is limited to those areas where they have been made.

18.2.3. ON THE BASIS OF REWARDS

The subjectivity or the objectivity of a test depends on the result. If a test is marked by many examiners and they all evaluate the examinees in the same manner then it is said to be objective but if the examiners reserve their judgment then the result will be subjective.

18.2.4. ON THE BASIS OF MODE

The speed tests and power tests are divided on the basis of mode. In the speed tests difficulty level of the questions is low but the number is overwhelming and it is not possible to answer them in a given time. So the speed is measured in terms of the number of questions answered at a definite time. On the other hand the power test includes questions where the level of difficulty mounts as the questions progress. There is no given time to answer these questions rather the emphasis is to see the capacity to answer questions pertaining to a particular area.

On the basis of form we can sub-divide tests in the category of omnibus test and sub-test. In the omnibus category all the tests are finished in a definite time while in the sub-tests they are divided into sections which means that in this many tests are included which are allotted different time.

18.2.5. ON THE BASIS OF MEDIUM

On the basis of medium we can divide tests into paper-pencil and performance tests. The intelligence test is generally classified on the basis of medium. In the paper-pencil test the subject is given a test book which has some verbal and non-verbal steps and to answer them, answer book or a test book is given. Today such tests are used extensively. In the performance tests the individual uses various things, pictures, tools and apparatus, block etc. Such tests are very useful in everyday life. But these are used rarely because it is personal.

Apart from this through the medium of language tests can be divided into language and non-language tests. The language test uses language but the use of such a test is limited because it is confined to those who know or understand the language. On the contrary the non-language test uses pictures, figures, etc. This was made to test on the illiterate, on children, foreign language group, mute and deaf. This test can be done either through paper-pencil or performance.

18.2.6. ON THE BASIS OF TRAITS

The most suitable and accepted method of test is based on what traits it wants to measure meaning what is its function. Today the psychological tests are classified from that viewpoint. In the present book in the second, third, fourth and fifth parts according to this classification all types of psychological tests are described in detail. Generally on the basis of measurement tests can be classified into three main categories:

18.2.6. 1. TEST MEASURING ABILITY AND SKILL- In this category all those tests are included that measure various abilities. The examples are intelligence test, creative and capability test.

A] INTELLIGENCE TEST : This type of test indicates the intelligence level of the individual and also hints at his co-ordination level like the Jalota general mental aptitude test, Joshi General Mental ability test, Ahuja Group Intelligence, Nafde Non-verbal Intelligence test, Joshi & Tripathi non-verbal Intelligence Test, Prakash Narayan Mehrotra mixed Group Intelligence Test, and the Bhatia Battery its.

B] CREATIVE TEST : This tests the basic skills of the individual and through this the creative thinking of the individual can be measured.

C] CAPABILITY TEST : Capability test evaluates the ability of the individual in special fields. For example through the A. N. Sharma mechanic ability test [M.A.T.B] the mechanical skills can be tested, similarly the Kiran Gupta's clerical aptitude test we can know the clerical level skills.

18.2.6. 2. ACHIEVEMENT MEASURING TEST

This category includes those tests that measure the achievement of an individual after he is trained for a specific period. This category includes three types of tests-

A] ESSAY TYPE TEST : This test includes giving descriptive or interpretative questions which must be answered in essay form.

B] OBJECTIVE TEST : In the objective type those questions are given that require yes or no as answers.

C] DIAGNOSTIC TEST : This type of tests involve that the difficulties of a person is learnt and efforts are made to rid those.

18.2.6. 3. PERSONALITY MEASUREMENT TEST

This category includes a vast number of tests like different types of personality lists, techniques, arrangement lists, worry, depression, nervous disorder test, value education, hobby testing, motivation test and various tendency tests which evaluate the personality and its particularities and attempt to study the complex side to the personality.

A] PERSONALITY LISTS : Generally on the one hand there are such personality tests that study the unitary or multiple traits of the personality and on the other hand there are many personality lists that independently measure one or many traits directly. For instance, Maslow's security-insecurity list, Newman Cosalt's introvert-extrovert measurement that measures the single trait of personality, the 16 P.F test for personality and the Wenritter list that measures six aspects of the personality.

B] HABIT LIST : Psychologists have devised tests for measuring the habit of the individual and among those who have made such lists the prominent ones are Thirston and Gilford-Zimmerman.

C] PROJECTION TECHNIQUES : Many aspects of the personality are unknown and complicated so it is impossible to measure them because the inner structure of the individual is complex. But still psychologists have devised many projection techniques like word supporting technique, picture-aided, sentence completion test, ink blot test, T.A.T and C.A.T

D] OTHER APPLIED TECHNIQUES : There are many aspects of the personality that are beyond tests. Hence there are many applied techniques like interview, questionnaire, list, investigation technique, determining tests, personal history technique, environmental test autobiography etc. which help to assess and measure personality

E] INTEREST AND VALUE TESTING : To test the interests and values of the individual many interest and value tests are made. At the personal level the non-language basic article 962, R.P.Singh's professional and educational interests and S. P. Kulshreshtha's professional and educational interest and Ojha's value test for the study of other values, Kulshreshtha's value study and Sherry and Verma's personality evaluation questionnaire are mentionable.

F] CO-ORDINATION LISTS : Modern psychology lays a lot of emphasis on the definition of co-ordination hence even in the personality evaluation tests to measure the co-ordination various co-ordination lists are made that indicate the general co-ordination or the special co-ordination level. To measure the general co-ordination the lists of Pramod Kumar and H.S. Asthana are mention worthy and in the special area the lists of Madhusudan Lal Saxena, V. K. Mittal, M. D. Bengali, A.K.P.Sinha and R. P. Singh etc are the prominent ones.

G] DEPRESSION, ANXIETY AND NERVOUS DISORDER TEST : In today's fast paced and busy world where the needs and imagination of the individual is increasing, various psychological aspects – depression, anxiety, and nervous disorder are also increasing. Hence these aspects must be measured so the psychologists have devised certain tests. For measuring depression the tests of Uday Pareek, B.M.Dixit, and D.N. Srivastava is notable, to measure anxiety the tests of Durganand Sinha, A.K.P Sinha, D.N. K.Sinha, Taylor and Cattell are important while for nervous disorder the test of R.B. Catell is important.

H] INCLINATION MEASUREMENTS : To measure certain aspects of personality, tendency measurements are very useful. Through them we can know what a certain person feels towards another person or thing. In this way we can see that the mental tests can be classified on the basis of various viewpoints but the psychologists give excessive importance to the final classification because this classification is extremely clear and is closely related to measurement. The aim of psychological measurement is to study the mental traits thus it is justified and apt that tests be classified by making these traits as the base. In the present chapter too this classification is made the basis of all psychological tests as they are referred to here.

18.3.0 USE OF PSYCHOLOGICAL TESTS IN GUIDANCE

UTILITY OF TESTS IN GUIDANCE

Guidance extends to three areas- 1] Educational guidance 2] Vocational guidance 3] Personal guidance

In all these spheres of guidance psychological tests are used.

By the use of psychological tests for educational guidance we can analyze the abilities, capabilities and different mental processes. Then they are given the kind of education according to their needs and abilities. Psychologists have devised various tests to analyze the mental processes and the personality construct of the child receiving education. These tests are- 1. Test of mental ability 2. Intelligence tests   3. Aptitude tests   4.Achievement tests   5. Interest tests   6. Personality tests

In this way to resolve the problems of subjects taught, to understand the problems of the backward and mentally challenged students these tests prove to be very useful.

In vocational guidance psychological tests play a great role. Every industry progresses when it has the right kind of work force and the selection gives adequate guidance. In the industry psychological tests are used in two ways. One aspect deals with individual analysis and the other deals with job analysis. The first aspect deals with the mental abilities, interests, hobbies and personality related problems. The other deals with job requirements, where these tests are used to give information about the same and it further analyzes what kind of intelligence, interests and personality is required for a job.

Through psychological tests for personal guidance abnormality in behaviour is studied so that such an individual can adjust to the society and his job.

Apart from this psychological tests have the following uses-

18.3.1. TO ASSESS THE ACHIEVEMENT LEVELAND PROGRESS

To study the progress made by the student in a particular subject, his overall performance, what has he learnt in a subject and what are his weaknesses psychological tests are very useful.

18.3.2. TO EVALUATE HIS CAPABILITIES

Different subjects require different abilities. Generally these abilities cannot be evaluated simply by scrutiny but there are certain tests that help in these tasks better. On the basis of these conclusions guidance for

choosing optional subjects and vocations is given. According to the acquired results the prediction for success can be given.

18.3.3. TO EVALUATE INTERESTS

Interest tests are constructed to help evaluate the interests of school and college going students. After knowing the interest group adequate attention must be given for the development and encouragement of the child. When the vocation compliments the interest it ensures total success. On the basis of interest students can choose their subjects for vocation.

18.3.4. EVALUATING PROBLEMS

For different problems different tests are used. The causes of the problem and its remedy can be known from the results of the studies conducted.

18.3.5. ASSESSING CO-ORDINATION

For social development, social and emotional maturity tests are conducted to indicate the levels of co-ordination, difficulty in co-ordination etc. The results determine the advice and counseling required.

18.3.6. ASSSESSING MENTAL ABILITIES

For success in various fields, different types of mental abilities are required. For studying different subjects or choosing a vocation special mental abilities are required like numerical skill, debating qualities, language proficiency, problem resolving ability, general intelligence level. According to the intelligence test mental ability can be evaluated and subjects can be allotted. For distinct mental ability guidance is given for a suitable job. To recognize and counsel mentally challenged students psychological tests are useful.

16.3.7. ASSESSING INCLINATIONS

For all round development some positive inclinations are necessary. Inclinations and tendencies can be known through inclination measurement tests and changes can be made in the inclinations and positive inclinations can be developed.

18.3.8. ASSESSING QUALITIES

Children generally are not aware of their potential. But if they are made aware of their potential then they become inspired to develop it and use it for their betterment. Every child has a potential or skill or special quality. It has to be measured, highlighted and brought to their notice.

18.3.9. ASSESSING PROGRESS

The aim of education is to aid in the personal, social, intellectual, emotional, moral and character development of the child. Which student is progressing in a certain area and which one is lagging behind can be measured through tests. And according to the results the right guidance can be given.

18.3.10. USE IN RESEARCH

To improve education and the teaching methodology researches are done from time to time, studies and experiments are conducted. Such researches, studies and experiments help in tests.

18.4.0 TEST PROGRAM

Schools must have a planned schedule for psychological tests and this planning should be in the beginning of the session. Organized program is very useful for the all round development of the students. Testing program has five parts-

1. To conduct the test

2. Evaluate

3. Analyzing the marks

4. Guidance according to the results

5. A follow-up study.

The tests to be used in the test program must be carefully chosen and the following things must be kept in mind-

1. The test must be chosen according to the needs of the students and the school.

2. The test must be according to the age, education and background of the student which means that the test must be an accepted one for the students who are going to be tested. The tests designed for students in England and America will have no meaning for Indian students.

3. The teacher or the counseller should very well know the test that he is going to conduct. He must be trained for it.

4. The students must be given adequate knowledge about the test.

5. The test must have a definite time-table and the students must be aware of it.

6. The test room should be convenient and quiet and the students must have enough space to sit at a distance. The room should be clean, well- lit and ventilated. The furniture should be adequate and comfortable and there should be arrangements for the black-board.

7. Group tests must be taken in small groups. Every group should have maximum 25 or 30 students.

8. The examination system should be very clear to the students. The students must be told very clearly about when to begin, when to finish, the use of answer sheet and the place to write their response etc.

9. The instructions of the test must be very clear. And the examiner should ensure that the students are well aware of the instructions.

10. The guidance must not be based on the results of one exam. The results of at least two tests must be used for comparison. Also the results of the unexamined method must be taken into account. And before taking a decision about the student the other sources should also be consulted.

18.4.1 ADVANTAGES OF THE PROGRAM

1. It helps in preparing the counseling or guidance.

2. It saves time and energy.

3. There is every possibility of progress and development when the student gets the subject and job according to his interest and ability.

4. When the results are made known in time the student gets the time for preparation.

5. An organized program helps in the development of the student in a subject.

QUESTIONS

1. Explain the types of psychological tests

2. Explain the tests useful in guidance in an academic session.

3. Describe the important tests for guidance.

REFERENCE BOOKS

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2. **Applied Psychology**- Dr. R.K. Ojha, Sahitya Prakashan, Agra.

CHAPTER-19
IMPORTANT TESTS FOR GUIDANCE AND COUNSELLNG

19.0.0 OBJECTIVES

1. After reading this chapter you will know of the important psychological tests that are helpful in guidance.

2. After reading this chapter you will know of the important tests that are useful in psychological tests. You will know of its utility.

3. You will be able to answer questions pertaining to the topic covered in the chapter.

19.1.0 INTRODUCTION

Dear students,

In the previous chapter you read about the meaning, definitions and objectives of psychological tests. You also read about psychological tests that are useful for guidance. In this chapter you will read about guidance and counseling and the tests helpful in this.

19.2.0 PSYCHOLOGICAL TESTS FOR GUIDANCE AND COUNSELLING

1. TASK: to divide the students on the basis of a varied syllabus

    TEST: Intelligence, capability, interest, and achievement.

2. TASK: to divide the class according to the lesson related tasks

    TEST: Intelligence, interest and capability.

3. TASK: to help in the co-ordination.

   TEST: co-ordination and personality.

4. TASK: Guidance for higher education

   TEST: Intelligence, capability, and educational interest

5. TASK: guidance for job selection.

   TEST: intelligence, interest, capability and personality.

6. TASK: guidance for problematic child

   TEST: intelligence, co-ordination, personality.

7. TASK: Guidance for the less accomplished students

   TEST: intelligence, co-ordination and capability.

8. TASK: Guidance for all-round development.

   TEST: intelligence, personality, co-ordination, and capability.

9. TASK: making groups for various tasks

   TEST: special mental ability, interest and capability.

10. TASK: for individual study

    TEST: intelligence, personality, co-ordination, interests etc.

11. TASK: for research

    TEST: tests should be used according to the subject.

19.3.0 INTELLIGENCE TEST

For guidance and counseling intelligence tests are very important. These tests are also called common intelligence test, special intelligence test, mental test, and mental ability test etc. Arthur Jones feels that every test in some way or the other is the measurement for mental abilities. For instance the tests in school do not merely test proficiency in a particular subject but are called the mental ability test because they test the mental ability as well. But those tests which exclusively deal with the mental ability and measure the mental ability are called the mental ability test.

Before using the intelligence tests for guidance it is necessary to ensure what type of mental ability must be tested. Generally intelligence tests are designed to test the inborn mental ability, social abilities and the adaptability to environment and change behaviour accordingly. These intelligence tests do not merely test the mental abilities or the behavioural capabilities of the present but also predict for future. The intelligence test do not merely test the coordinating capacity or the problem solving ability but can also tells us about the ability to coordinate to various circumstances in the future or to solve problems in the future. Generally the intelligence tests only evaluate the working potential at present. The areas or the types of ability included in the test will cover people working in those areas and test their mental ability. The intelligence test measures the debating capacity, numerical efficiency, the capacity to understand differences and similarities, problem solving skills, capacity for quick decision, the ability to accommodate to different circumstances, leadership qualities etc.

Intelligence test tells us the mental age or the mental quotient. The mental age tells us the comparative age of the child. The intelligence quotient tells us the relation between mental age and the real age. It also helps us to calculate if the marks scored are less or equal to that of others of his age group. If his intelligence quotient is 100 then it is equal to the other students. If it is 110 then it exceeds the other students and if it is 90 then it is less than the other students. Thus intelligence quotient is the indicator of the comparative mental ability.

In guidance and counseling intelligence tests are very significant but the marks scored in intelligence tests must be carefully analyzed. Some people think intelligence quotient is intelligence but this is wrong. For instance if the intelligence quotient of a six year old is 140 and that of a 12 year old is 125 it does not indicate that the six

year old has the mental ability of the 12 year old or the problem solving skill of the latter. The mental age is the indicator of mental ability while intelligence quotient is the indicator of ability expectancy. It can be calculated in marks and also points out that in future if the child gets the conducive environment and training then the mental ability of the child can develop.

Wellman, Schelles and other psychologists have proved that the right education, family background, social status, good health, healthy and nutritious diet and a stress free life etc can ensure growth in intelligence quotient till an advanced age. Mac Mullin devised an intelligence quotient for guidance. According to him the intelligence quotient of a twelve year old must be compared not to others of different ages but to children of his own age. This is called the age performance norm. The acquired marks of a twelve year old must be kept in the centile norm and this centile norm must be used to measure the intellectual ability of every twelve year old. Scholars believe that the mental ability has nothing to do with the country, community, class, character, gender, the age of parents at the birth of the child or the month or time of his birth. Hollingworth says that the intelligence quotient of 125 or 155 is well- developed and they can adjust well to different circumstances. On the basis of intelligence quotient we can say three things about success in school.

1. STUDY PERIOD IN SCHOOL

Fangold says in his study that those with an intelligence quotient of 110 or more are likely to pass school or college while those with 94 are not likely to complete their studies because of their limited mental ability. Those with an I Q ranging from 95 to 110 are dependent on other circumstances to complete their studies.

2. SUCCESS IN EXAMINATIONS

In any exams it is not possible for a hundred percent success. Even if other things are similar, the reason for failure is diminished intelligence quotient. A study proved that 64% of the failed candidates in an examination were those with an intelligence quotient of 98 and less while those who had failed twice were students with an intelligence quotient of 94 and less.

3. EDUCATIONAL ACHIEVEMENT

Many studies have shown that mental ability and academic achievement are co-related meaning those with a higher intelligence quotient achieve more academically and they are successful even in complicated and abstract subjects. Douglas and Holland have suggested that while giving guidance on the basis of intelligence other things like capability, interest, family background, dedication, health, and social-economic status must also be kept in mind.

19.3.1 USE OF INTELLIGENCE TESTS

1. To classify the students according to different syllabi
2. To classify different classes.
3. To provide entrance in special schools.
4. To select students for scholarships.
5. To guide the mentally challenged, the average intelligent or the highly intelligent students in selecting the syllabi according to their ability.
6. To help the students by helping them recognize their distinct mental abilities and help them in their development.
7. To guide the student to select a career according to their mental ability.
8. To guide students to accommodate to different circumstances.

19.4.0 PERSONALITY TEST

Personality is the sum total of the effects of environment, inherent qualities and elements that produce a dynamic behaviour. It points to the present and future course of behaviour.

This includes the inherent qualities, motivators, inspirations, interests, ambitions, emotional tendencies and external behaviour. Hence personality includes all the physical and mental attributes and qualities. All the qualities are so interconnected and tangled that they cannot be separated into strands. Generally it refers to

the behaviour of an individual with others in varying circumstances. It is mainly a social manifestation. There is something inside a man that prompts him to behave in a particular manner, affect others and accommodate to his environment. Personality includes the qualities of an individual which manifests itself in different circumstances and these are eagerness, work efficiency, credibility, co-operation, patience etc. that gets manifested in different circumstances and it can be hoped that it will manifest itself in other circumstances too. Generally certain things are considered to be markers of personality like how does the individual look, what kind of clothes he wears, how he talks, walks, works, how efficient he is in his work, how patient in his dealings, how he handles his work and his friends.

19.4.1. QUESTIONNAIRES

Various questionnaires have been made to measure personality which asks questions relating to emotional stability, social skill, fearlessness, despair, timidity, creativity, desirability etc. on the basis of responses the personality is measured and accommodated. For instance-

1. Are you afraid of going into the dark?   [Yes/no]
2. Do you dislike your school?   [Yes/no]
3. Are you scared of the stage?   [Yes/no]
4. Are you happy to make new friends?   [Yes/no]

19.4.2. INVENTORIES

Inventories are self-appraisal measurements. Through this the individual evaluates his external behaviour and inner feelings. Through inventories the individual can know more about himself, others, about his environment, inner feelings like anxiety, sorrow, despair, fear, desires etc. it can also help to measure the inner qualities of a person which is not possible external scrutiny. Generally they can be classified thus:

a) those that assess distinct symptoms like progressive, orthodox ideology, confidence, self –awareness etc. b] that which assesses the aptitude of assimilating in different environment like family, school, society etc. c] that which helps in detecting mental illnesses like mental disorder, mental derangement, agitation etc. d] that which classifies diagnostic group like psychophysical illness, general etc e] that which indicates the personality traits like interests, inclinations, instincts, values etc.

Personality inventories are prepared to evaluate and measure one or two traits in the personality. Traits refer to behaviour or the quickness of reaction that is visible in a special environment. For instance, if a student answers a question eagerly and enthusiastically then it shows his self-confidence which is a trait in his personality. Hence inventories are useful in assessing the trait in the personality.

For instance-

1. Do you sleep well?
2. Do the other children let you play with them?
3. Are you scared of talking to strangers?
4. When you begin a new task are you scared of failure?

The experience of any person, his age, education etc are the causes that lead to change in personality traits, instincts and thinking so the variations in the results of the inventories are noticeable.

19.4.3. RATING SCALE

When a person comes in contact with others and tries to impress them then he is measured through a rating scale. The others observe and evaluate on the basis of their experience, behaviour, qualities, ability, intelligence, instinct, skill, social efficiency etc of the former. Teachers, guide, guardian, friend or some other who are in touch with him are the ones likely to do this. The personality of a student must be evaluated by more than one person.

To measure the traits of the personality a rating scale is made like intellectual ability, social adaptability, hard work, integrity, emotional control, personal display, work efficiency, mercy, and dedication to work, punctuality

etc. The scale asks for tick marks to pick option from the given options and on the basis of the indicated options the qualities are measured.

For example- do you participate in social functions?

Always, mostly, sometimes, not certain, never.

Through these scales the student's behaviour and personality traits are measured by experts hence the biases, inclinations, values and work all affect the verdict. Hence it is always better to seek more than one judge.

19.4.4. PROJETCIVE TESTS

In the present the importance of projective tests has increased. Through the tests meaningless, unclear, disordered topics are presented before the subject and the individual has to interpret these according to his mental state. Compared to the other techniques like inventories this test is considered more effective and useful. We are now referring to the important projective tests:

19.4.4.1 RORSCHACH INK BLOT TEST

A) RORSCHACH INK BLOT TEST

The test created by Herman Rorschach is important for personality evaluation. This includes 10 ink blotted cards and the evaluation method is very simple. These cards are shown one by one to the individual and he is told that others have seen various figures, things, places etc and he must say what he sees and describe the feelings that come upon him and the examiner notes down everything. Along with the responses he also jots the expressions of the face, physical movements, and the words uttered etc. These tests show the inner state, mental conflict, inner tensions, feeling of depression or fear, impatience, instability etc. Through the Rorschach test the character and creative ability can be evaluated. It has proved to be very useful in detecting mental disorders. It also used to measure the adjustment.

B] T. A. T

The test developed by Morgan Murray is useful for evaluating the inner qualities of the personality. This has 30 cards. Every picture shows the individual in different backgrounds. The student has to construct a story on seeing the cards. He is asked to identify who the person in the picture is, or what he is thinking, how he is related to the background, his relation with other persons or things, etc. Generally the students relate to the picture and express their own feelings, instincts, desires, thoughts, fear, tension, struggles, weaknesses, needs, hatred etc through the story. Like the Rorschach test the evaluation is difficult. The examiner has to be trained in the evaluation method.

For the younger kids the C. A. T is used. In this the pictures used are those of animals. Both T.A.T and C.A.T are used to evaluate the mental illnesses, mental tension, perplexity etc.

19.4.4.2 WORD ASSOCIATION TEST

To assess mental ill-health the word association test is very important. This test helps to evaluate emotional complexities, impatience, instability etc. The examiner reads out a few words and the student has to mention the associating word that strikes him and the feelings that accompany them. This has no right or wrong response but the response helps measure the mental condition of the student. For example- table, teacher, garden, father, night, war etc.

19.4.4.3 SENTENCE COMPLETION TEST

In this test the student is given a book which has incomplete sentences and he has to finish the sentences. He is given less time to complete the sentences hence the student has to hurry with his answers. The given responses help to detect the inclinations, thoughts, feelings, desires etc of the student. To evaluate this test too the examiner must be trained. For example-
1. I think my father should………………..
2. When I am unhappy then……………...
3. My hope is………………………

19.4.5 THE USE OF PERSONALITY TESTS

1. It tells us about his individual development.
2. We know the limits of our behaviour and our qualities.
3. The student can be given guidance according to the marks scored.
4. We know of adjustment capacity and guidance can be provided for the same.
5. Personality test is especially helpful in studying the life-circle of a problematic child.
6. The undesired social traits can be rid.
7. Professional guidance can be given according to the vocation.
8. We can guess at the success and failure of the personality in various fields.

19.5.0 CAPABILITY TEST

Capability is the sum total of inherent qualities and acquired attributes and on that basis we can say what the person is at present and what he is likely to be in future, that is, the skill and quality he is likely to acquire. According to Downing, capability shows the work potential in any area like music, debate, writing, marks, mechanical skill etc. Generally these skills are inherent but the environment helps in developing them. Bingham reads capability as supposition. According to him, after adequate training in a field to be successful one must be capable. So three elements are necessary: A] the ability to learn a skill B] eagerness to learn   C] satisfaction with the work.

Capability means being happy doing a work and the ability and desire to co-ordinate the work with the environment. Hence the meaning of capability is more significant than potential. It means fitness for the job and it can also be called success expectancy. Capability includes many qualities like intelligence, work ability, ability, personality etc.

19.5.1 USE OF CAPABILITY TESTS

1. We can know of the successes in future through conclusions of the capability tests.
2. Educational capability test helps in classifying the students according to the optional subject syllabus.
3. Capability test helps in making an educational plan.
4. In the choice of vocation guidance can be given according to the vocation.
5. Through this test the student becomes aware of his skills, potential and abilities and they take interest in developing them.
6. The students can be given suitable guidance for their development.
7. The abilities of the unaccommodating students can also be assessed and they can be advised accordingly.
8. The academically weak students are also motivated to perform according to their abilities and their dignity can be restored.
9. The capability test helps in the all-round development of the student.

19.6.0 INTEREST TEST

Interest is the instinct of an individual which inspires him to do a worthwhile task. To be interested in a thing, person or work means to immerse oneself in it. Dewey says that to immerse in a thing through one's action is interest. Interest is not a mysterious natural force that is acquired at birth rather it is something that stems from the environment that translates into action through intense concentration. Mac Dougal has defined it as the hidden feat and feat as the active form of interest. This means that interest is necessary for feats. When we set out for feats and accomplishments success is easy and definite.

From the psychological point of view interest is a sensibility that helps achieve the task. If there is interest even the most difficult task becomes easy therefore it is necessary to have an interest in a work to learn it. The amount of interest a student has in a work is measured through interest tests. Goode says that it is the measurement of the likes and dislikes of the individual. Through the interest test the interest group of the individual becomes clear and the acquired marks help to indicate the interest level in a work. Many interest tests and inventories have been made to measure the interest in any subject or vocation.

For example:

1. I like mathematics	[Yes/no]
2. During the mathematics period I am seized by sense of insecurity.	[Yes/no]
3. During leisure I solve problems in mathematics	[Yes/no]

19.6.1 THE USE OF INTEREST TEST

1. It helps in measuring the interest of the students.
2. It helps the students in choosing the subject of their interest.
3. It helps in preparing a plan according to interest
4. It helps in increasing interest in the subject work.
5. It helps in the syllabus material.
6. It helps in creating the environment conducive to development of interest.
7. It helps in getting rid of unwanted interests
8. It helps in getting vocation that compliments interest.
9. It helps in developing knowledge and inspires towards development of interest and greater achievement.
10. It helps in developing interesting hobbies that help in success.

19.7.0 INCLINATION TEST

Inclination and interest are co-related terms. Interest is like an inclination that inspires a person to work in a particular area. Similarly positive inclination inspires towards work while negative inspiration hinders that work. It is an indication of eagerness. When inclined an individual is inspired to work eagerly.

Inclinations are earned from environment and experience. Some inclinations are contributed by family, society, or other influential people. Some students are inclined towards sports, school, teacher, books, and individual, work etc. Positive inclination helps in accomplishment. If the child is inclined towards study then he will be successful too soon and with less work. Positive inclination concentrates all powers into the work and paves the way for success. Those students who are positively inclined towards subject, school, teacher, are always successful in academics.

Failure in education is due to lack of positive inclination. Denmark believes that the children must develop positive inclination towards education. In the same way inclination towards school work, discipline, society and country etc can be developed.

Inclination test is very useful in developing inclinations in the students and determining the confines of the same. Generally the inclination test is prepared on these bases:

1. Measuring inclination towards some controversial subject.
2. Measuring inclination on the basis of being in favour or against a subject.
3. Measuring the limits of inclination towards a subject.

In inclination statements are given in relation to a subject. The student has to choose between the options available to him.

For example:

1. There is no harm when boys and girls study together

   [Totally agree/agree/neutral/ disagree/ completely disagree]

2. Inter-caste marriage helps in social development

   [Totally agree/ agree/ neutral/ disagree/ totally disagree]

In the same way inclination tests can be constructed on different topics to measure the inclination level of the students.

19.7.1 USE OF INCLINATION SCALES

1. Through the inclination test the inclination of the student towards a subject, individual, place etc can be known.

2. The undesirable inclinations can be eradicated while the desirable ones can be developed.

3. Positive inclinations can be cultivated so that the students can become good citizens.

19.8.0 ACHIEVEMENT TEST

Standardized achievement test helps the student to recognize their abilities and weaknesses. When the teacher gets the results by the examiner then it helps him to make his study program. By achievement we mean the level of accomplishment achieved by the students in various subjects. The examiner evaluates the level of accomplishment in marks so that the meaning of achievement becomes easily comprehensible.

The standardized achievement test is more useful and easy compared to the tests made by the teachers. The standardized test has certain characteristics:

1. Since it is based on subject matter hence it evaluates the subject knowledge.
2. Since the subject question has a single answer so the knowledge of the entire subject is evaluated.
3. The subject related knowledge helps in definite evaluation of knowledge.
4. The examination instructions are the same even when various people take the exam at different times.

Such achievement tests are made after experiments. Its conclusion in different areas, with different kind of students and the various types of schools are standardized and then norms are prepared. In this way we can compare the results of two students like Abha and Rakhi with the rest of the class on the basis of the achievement test or the progress of students of 'A' and 'B' sections of a class. The teacher can evaluate on the basis of general exams and also use the achievement test. On the basis of achievement the academic progress of the students can be analyzed and the result will tell us if the student has the ability to study further in a particular subject.

19.8.1 USE OF ACHIEVEMENT TEST

1. The academic achievement of different students can be measured.
2. The ability and the weaknesses in different subjects can be known.
3. We can know of special distinction in any subject.
4. It helps to determine the eagerness to do the school work.
5. It helps to choose a subject and present it in an organized manner.
6. The weakness of a student becomes visible compared to other students.
7. With its help the students can be put in ability groups.

19.9.0 ADJUSTMENT INVENTORIES

Every class has some problem children who cannot be adjusted to the mainstream. These disrupt the discipline of the class and their behaviour disturbs the teacher and the other students. Some students seem calm externally but internally they are unhappy, insecure and mentally stressed. It is difficult to understand their inner feelings.

From a teacher's point of view those who steal, cheat, are indisciplined, do not do their homework, indulge in sexual offences are the most problematic and maladjusted students. But the psychologists term the unsocial, unhappy, impatient, depressed, bad, retaliatory, hesitant, shy, jealous, day dreamers, scared and imbalanced children as the maladjusted and bothersome or worrying ones.

An important task of a teacher and a counselor is to give guidance to such maladjusted students. Generally such students cannot be easily identified by their external behaviour. They are identified by scrutiny, personal study, adjustment inventories, problem analysis and situational tests. Now many such tests are available through which the problems of the students can be studies and adjustment studies can be conducted in a scientific manner. Tests like social acceptance scale of same age children of the social measurement method of S. L. Chopra, the problem investigation list of Niramal Bhagya, the youth problem test of Mithilesh Verma,

the social adjustment test of R. C. Deva, the adjustment tests of school students by A. K. P Sinha and R. P. Singh, Mittal adjustment list, Saxena Personality Analysis questionnaire and the school adjustment scale of H. K. Jangira are mentionworthy. For individual study, the personal study article of L. N. Dubey and R. P. Srivastava, personal diagnostic article can be used.

19.10.0 USING MARKS OBTAINED IN INSTRUCTIONS AND OBSERVATIONS

Every student is eager to know his result after the exams are over. But the question is should the students be told of the result of psychological test as they are told the results of other tests. Experts feel that making the results available in marks is more harmful than beneficial. For example if the student or the ward is told of the percentile rank or intelligence level or intelligence quotient then it has an adverse effect. Therefore instead of marks the achievement of the test must be given in a descriptive manner so that he can understand better and his feelings are not hurt. For example after an intelligence test when the student asks the counselor how he has fared in the test and if he can be successful in certain subjects in the college then the clever counselor does not tell him that his intelligence quotient is 120 or that his percentile is 95 but that he has done very well in the exams and that he is capable of being successful in so and so subjects. Generally the student or the guardian has no interest in the marks; they only want to know if they are capable of learning a particular subject because the result of the test indicates that the student has a high level of academic ability. So he is advised to make his study plan functional.

While giving the result the counselor should not display feelings of happiness or sorrow or despair etc. This has an adverse impact on the student. If the student is told that his results have been very disappointing and that he has fared worse than the average student or that he has done extremely well, then feelings of inferiority or superiority might develop in him. Whatever the result whether good or bad, it can fill the student with despair or self-loathing or with a sense of superiority. Results can influence the emotions. The counselor on seeing the result of the P.S.M intelligence test tells the girl student in a very encouraging manner that it is 92% and that her intellectual ability can easily get her good marks in her subjects. This makes her aware that she has the ability to do well in the relevant subject but does not have the desired satisfactory result. And that if she works a little hard then her achievements can increase.

The counselor tells another girl whose percentile is 46 that her results are below average but encourages her to work hard and to improve her performance or to make changes in her study method or in her subject cluster according to the need.

It is easy to tell the result of the achievement test than the intelligence test. If he gets fewer marks in the intelligence test then he is disappointed with himself but when he knows that he is dim wit or dull then he is filled with inferiority. But if on the other hand, he gets to know that he has not fared well in the test then he is bound to work hard. Poor achievement is not hereditary but the result of the environment. If the environment is changed, then the achievement increases.

While the results of the test are made known to the student comparison must be made only with the students of the same age. For example instead of telling a student who has been newly admitted that her performance is better than that of other students , it would be appropriate to say that her performance is better than the other newly admitted students. Similarly to tell the guardian of a 14 year old that she is mentally 16 is inappropriate. Instead they must be told that she is more intelligent than the students of her age-group.

A good counselor must not use technical language. He should always say things in a positive manner. For example instead of telling a student that his mechanical skills are nil, it would be better to say that instead of mechanical vocation he might do better in social vocation with relative ease.

While interpreting the result of the inclination test the counselor must keep in mind the background and previous experience of the student. Darley and Hoghnagh feel that while talking of the interest test focus must be on the interests and not on the vocations related to it. For instance instead of telling the student that he can be a lawyer or a social activist or an accountant he must be told that he can choose from social field or from accountancy.

Whether the results of the psychological test must be told to the parents is a point of debate among the experts but they are eager to know the results. Ricks feels that every parent has a right to know this because the upbringing, development and education of the child are the responsibility of the parents. And they can carry on this responsibility well when they are fully aware of the performance of the children. Bulfuley feels that if a brilliant child has no ambition then the aid of the parent can be sought so that ambition, desire are infused into the student. Hence the parents must be fully aware of the results of their children.

While giving educational, vocational or personal guidance to a student one should not depend exclusively on a single test. The results of many tests must be analyzed and included as a reference point.

QUESTIONS

1. Describe intelligence tests in brief.
2. Explain the use of intelligence tests.
3. Explain personality tests.
4. What is an ability test? Explain its utility.
5. Explain interest test.
6. Explain what is meant by inclination test.

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YOGA & SCIENCE OF LIVING

PAPER-VIII

EXPERIMENTAL SCIENCE OF LIVING AND RESEARCH METHODOLOGIES

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