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Content

Editorial

COVID calamities have disrupted the life of people across the world during the past three years. People have not only suffered in their social and economic life, but also the mental health of people has been severely affected which is a serious issue. Many people have developed unpredictable patterns of behaviour especially the younger generation in particular. At this juncture, the responsibilities of the social scientists and particularly psychologists have increased. Researchers are facing new challenges with regard to the mental health problems of people. Keeping in view the above social crisis   the publication of this new volume of the Odisha Journal of Social Science has been a challenge for the board of editors of the journal. Lack of feasibility in carrying out empirical research has constrained the board to publish more theoretical and exploratory articles in this volume.

The volume is completed with ten articles addressing issues of religion, language, education, poverty, alcoholism and more. No doubt, COVID-19 is an unprecedented crisis which demands strong resilience among people to revert back to the mainstream of life. Hence, the article 'Heart of Resilience' will be a useful reading. The article on the management of 'All Self' is definitely a bright model proposed to help people look into new perspectives of life beyond of the COVID crisis. Parent - adolescent relationship has also come to a crossroad, and parents need proper guidance to handle their adolescent children. The article on "parent-adolescent relationship and adjustment" can provide them educational benefits. Similarly, rising alcoholism has been a serious threat to the families, which requires intervention for marital adjustment. The article "Alcoholism and Marital adjustment" will generate new insight among the scholars about the problem. Other articles relating to poverty management, life skill education, neural music, and 'Takayama Ukon's and Tomizo Katsumuma's Faith' will also captivate mind of the readers and researchers. During this trying time, even small appreciations from our readers will hugely motivate our authors, editorial team, and all of them who are directly or indirectly associated with the publication of this volume 9, issue 2 , of OJSS.

Thanking you

Santa Misra

(Santa Misra)

Chief Editor

The Heart of Resilience: The Climate Crisis as a Catalyst for a Culture of Equality

[1]Nasser Rohani

Abstract

This paper is an exploratory analysis on the involvement of women in the 'Eco-cultural' system of the world given by "Bahai International Community". In a world where the impending risks of climate change press daily, a twofold reality presents itself—while women are disproportionately affected by climate change, they are uniquely situated to lead efforts in response. In the wake of climate-induced disaster, livelihoods directly dependent on stable and healthy ecosystems—often largely pursued by women—are upended. Many lose access to land, shelter, as well as financial support or recourse. Vulnerabilities deepen where societies already fall short of realizing the full potentialities of women. Yet, women are not simply victims. Thus, the primary objective of the study is to focus on increasing women's presence in leadership roles and creating conditions for women to engage more meaningfully in community life. It can help in family management, social interaction, disaster management, increase tendency to prioritize longer-term interests, to consider the well-being of future generations, and to explore the human impact of policies. All these things should be more broadly and increasingly acknowledged as necessary tools in formulating environmentally conscious programs and strategies for building more resilient communities.

Keywords: *Climate crisis, resilience, culture of equality, family management*

Introduction

Climate change can be explained in short as an effect of natural hazards like landslides, floods, hurricanes etc. In its long term it can be explained as gradual degeneration of the environment. The adverse effects of these events are already felt in many areas, including in relation to, inter alia, agriculture and food security; biodiversity and ecosystems; water resources; human health; human settlements and migration patterns; and energy, transport and industry. In many of these contexts, women are more vulnerable to the effects of climate change than men—primarily as they constitute the majority of the world's poor and are more dependent for their livelihood on natural resources that are threatened by climate change. Furthermore, they face social, economic and political barriers that limit their coping capacity. Women and men in

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rural areas in developing countries are especially vulnerable when they are highly dependent on their livelihood. Those charged with the responsibility to secure water, food and fuel for cooking and heating face the greatest challenges. Secondly, when coupled with unequal access to resources and to decision-making processes, limited mobility places women in rural areas in a position where they are disproportionately affected by climate change. It is thus important to identify gender-sensitive strategies to respond to the environmental and humanitarian crises caused by climate change.

In a world, where the impending risks of climate change press daily, a twofold reality presents itself—while women are disproportionately affected by climate change, they are uniquely situated to lead efforts in response. In the wake of climate-induced disaster, livelihoods directly dependent on stable and healthy ecosystems—often largely pursued by women—are upended. Many lose access to land, shelter, as well as financial support or recourse. Vulnerabilities deepen where societies already fall short of realizing the full potentialities of women. Yet, women are not simply victims. Their insights form the range of human experience and enable the construction of a fuller picture of reality. Often connected to large networks, women are an integral element of communal flourishing, community-based solutions, and mobilization. Whether as leaders in economic thinking, policymakers, climate activists, smallholder farmers, or through a multitude of other capacities, women worldwide are making significant contributions related to climate action, natural resource management, food

security, and scientific innovation toward sustainable solutions. Young and old alike, the experiences of women offer profound insight into safeguarding humankind's home, the present generation, and those still to come. Ensuring the potential of women is fully harnessed will require action on at least two fronts: increasing women's presence in leadership roles and creating conditions for women to engage more meaningfully in community life.

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Amidst mounting climate risks, it is becoming clearer how much humanity benefits when women's leadership is embraced and promoted at every level of society, whether in the family, community, local government, corporation, or nation. Qualities of leadership typically associated

with the masculine—assertiveness and competitiveness, for example—have proven limited when not tempered by those typically associated with the feminine, such as an inclination toward collaboration and inclusion, and a disposition toward care and selflessness. The tendency to prioritize longer-term interests, to consider the well-being of future generations, and to explore the human impact of policies more broadly are increasingly acknowledged as necessary tools in formulating environmentally conscious programs and strategies for building more resilient communities. Of course, these attributes can be manifested by leaders irrespective of sex. Yet, by increasing women's participation in leadership roles, these qualities more consistently inform the culture of leadership and characterize practical strategies.

Review of literature

Although the concept seems new there are many studies related to climate-induced disaster and the role of women in this context are noticed. Most of the analysis focuses on the emotional resilience of the women in disaster management.

According to a report by IFAD, women's traditional knowledge of natural resource management and their roles in the society plays a vital role to survive in dry lands even when there is a decrease in crop and livestock productivity. Desertification has increased the workload of the women population in the dry land significantly. But because ownership and decision-making overload and livestock have remained predominantly the domain of men, women are often excluded from participation in land conservation and development projects, from agricultural

extension work and from the overall policy making process. Another similar IFAD report on "Gender and desertification" states that desertification forces men to search for jobs and leave their communities. The women take the incharge and assume responsibilities which are traditionally held by men in the family.

Robina Wahaj et..al., (2012) stated in one of the IFAD reports that water becomes an essential resource for women because water is needed for both productive usage as well as domestic purposes. The sanitation and hygiene of a household is also one of the responsibilities of women which requires water as a resource. That's why women folk often play an active role in the construction and preventive maintenance and repair of sanitation facilities.Women and girls also walk for hours to fetch drinking water. This practice does both good and bad. It has a positive outcome because while fetching water women get a perfect opportunity to connect with other women whereas the negative outcome is that long distance travel on foot on a regular basis also affects their health.

But in a report published in Permanent Forum on Indigenous Issues it is stated that even after their evident contribution women have least to say in the decision making process because of their lack of ownership of land. Providing support to indigenous issues women entrepreneurs have proved to be an effective way not just to empower women economically but also to increase household income in many countries of Asia and Latin America. Women farmers are essential users of land and water and

are directly dependent on these resources everyday. Women are those most in need of new technologies, information, and services (such as credit) that can increase their productivity and conserve resources. It is essential that decision- makers recognize that women are at the center of the development process and that the improvement of their status and the extent to which they are free to make decisions affecting their lives and that of their families will be crucial in determining future population growth rates (UNFPA in Dankelman and Davidson 1991).

This policy brief developed by the Inter-agency Task Force on Gender and Water (GWTF) states that Equitable access to water for productive use can empower women and address the root causes of poverty and gender inequality. However, lack of access (ownership) to land may be the underlying cause of women's limited access to water and a key reason for the greater poverty of female-headed households, as has been shown in World Bank research studies.

According to a report by FAO 1995, In poor regions, food security is often dependent on women's subsistence production to feed the population. Evidence shows that women are responsible for half of the world's food production (as opposed to cash crops) and in most developing countries, rural women produce between 60–80 percent of the food. The consultation and participation of women in climate change initiatives must be ensured, and the role of women's groups and networks strengthened. Currently, women are underrepresented in the decision-making process on environmental governance. They should be equally represented in decision-making structures to allow them to contribute their unique and valuable perspectives and expertise on climate change.

Rationale

Creating opportunities for women's participation at various levels of governance as well as in diverse community roles would prove critical in ensuring their experiences increasingly inform decisions of import. Yet, for meaningful engagement to fully find expression, a commitment to the principle of gender equality will need to be intentionally woven into the processes of governance themselves, and institutional systems will need to be reconfigured to give rise to just relationships. Possibilities will need to be ensured for women's active involvement in shaping decision-making spaces.

Objective

Thus the primary objective of the study is to focus on increasing women's presence in leadership roles and creating conditions for women to engage more meaningfully in community life.It can help in family management, social interaction, disaster management, increase tendency to prioritize longer-term interests, to consider the well-being of future generations, and to explore the human impact of policies.

Description of the facts

Recognition that a multiplicity of perspectives is a prerequisite for effective investigation into the challenges of society will need to characterize every deliberative setting. This would form part of the work of transforming spaces historically dominated by men into inclusive

environments where all feel empowered to engage, and where men, motivated by a spirit of understanding, learn to genuinely consult and act in concert with women. As each comes to be valued for their distinct contributions to the collective, foundations of trust, so critical to the resilience of any community, can crystallize among individuals, but also in institutions that are committed to the well-being of all. Establishing more mature relationships within systems of governance, then, becomes both a process and outcome in developing policies capable of responding to the impacts of climate change.

For there to be lasting transformation, a whole-of-society dedication to gender equality and a commitment to building a public life shaped by women and men in dynamic partnership in every facet of life will need to take root. At the global level, international policies—guided by principles of justice, equity, and dignity—will be indispensable in setting the stage for a culture of equality, as will be the creation of global institutions tasked with systematizing insights gained through local experience. The work of advancing gender equality must, then, also proceed in the local context as much as the international. In Dili, Timor- Leste, for instance, efforts to weave a unified pattern of community life six months prior to a devastating cyclone contributed to the community's resilience. "In that short time we've learned much about how to serve together as one. Every day we act and reflect, and then plan for the next day," a member of that community noted. This collaborative mode, shifting away from preconceived notions of progress, helped develop the skills and networks needed to form relief structures capable of distributing food and other essentials. Without expectation for remuneration, they supported more than 7,000 people across 13 villages and neighborhoods when access to external assistance had been cut off. In Okcheay, Cambodia, youth engaging in moral and spiritual programs empowering them to serve society collectively devised a local tree- planting project, which subsequently protected a section of their roads from soil erosion with the onset of severe floods a year later. These efforts, though simple, offer glimpses into ways in which cultivating inclusive and cohesive communities can contribute not only to the will to endure and survive, but also to live in the highest sense of the word.

The community, a building block of the global arena, can provide a space where alternative, inclusive, and cooperative ways of life can find expression, where men wholeheartedly come to see women as equal partners, and all are empowered to develop leadership abilities. Built from the ground up, new patterns of community life become situated within a larger global enterprise as communities learning to apply the principle of gender equality in all circumstances, for the betterment of all, contribute to a growing body of knowledge at the international level. Such a process can take a variety of forms. For its part, the worldwide Baha'i community, together with other collaborators, has been learning about the application of spiritual principles to the life of the community in breaking down prejudicial barriers to women's participation. Through moral educational programs, attitudes of unity and fellowship are instilled from a young

age so that participants come to view each other as valued allies working for the well-being of their communities. Central to this process is the concept of capacity-building—of enhancing the ability of participants to better understand the material, social, and spiritual realities of their societies and to devise next steps as they collectively chart their own path of progress, deriving fulfillment through service. Toward this end, spaces have organically emerged for individuals to reflect together on their challenges, identify constructive responses, and explore deeper questions related to the meaning of life. These spaces can serve as arenas where hope in times of difficulty finds expression, and bonds of solidarity can strengthen. The above- mentioned examples demonstrate that the capacities, attitudes, and qualities characterizing a community can reinforce its resilience in the face of extreme events or ongoing environmental burdens.

The United Nations is uniquely positioned to demonstrate what such a culture of equality could look like at the international level, though, for instance, creating open deliberative spaces among its agencies, harmonizing its diverse processes related to gender equality and inclusivity, and learning how its internal structure could increasingly reflect these principles. The UN will also no doubt prove critical in shaping international policy frameworks and encouraging funding in support of initiatives that foster a greater appreciation for the imperative of gender equality. And it could facilitate the sharing of knowledge created by actors at each level. In this regard, important considerations such as how institutional and societal arrangements can be reconfigured to enable women's meaningful participation, as well as how cohesive societies can be forged even before the onset of catastrophe could be revisited periodically in international spaces such as this Commission.

Conclusion

The world's condition is pointing to the universal truth that humanity's collective experiences are shared and that effective responses require the full spectrum of perspectives to be represented at every level of governance. Examples are beginning to emerge where more mature expressions of community life and institutional arrangements have enabled women to lead as effective protagonists in the face of local hardships and global disasters. It is precisely in times of turbulence where profound opportunities exist to redefine collective values and the assumptions that underlie them. The challenges posed by climate change should serve as catalysts to embrace new approaches to inclusive forms of governance as well as just patterns of community life capable of unlocking the whole range of human experience.

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Introduction To A New Created Scientific Discipline: Management of 'AllSelves' Enlightenment and Empowerment (MOSEE) with 5th Dimension Spirit Paradigm shift will conciliate the modern Management Philosophies; Strategic Intent (SI) of Gary Hamel and C.K. Prahalad

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Abstract

In capitalist society, businesses tend to use human beings as a resource and tool for them to achieve the goal of maximizing profits of the businesses. As a result, the phenomenon of Human alienation and polarization of wealth has been cited as serious social problems. Today, the conventional wisdom that material affluence and prosperity resulting from economic growth will bring happiness to human society is shaken by the problem of "spiritual(consciousness) poverty in material affluence." To play a role as an economic system that contributes to the happiness and co-prosperity of human society, capitalism must also evolve in keeping with the changes of the times. In this article, to discuss the alternative of capitalism to fit the new era, we pursue a new realm of possibility through the new scientific discipline of MOSEE; Management Of allSelves' Enlightenment and Empowerment that Dr. Jae Yoon Rhee, the author of this article, was founded in 1990, while at the same time announcing the new 5th dimensional factors of the spirit resource and asset (SRA) of human beings of the MOSEE. This aims to achieve a 5th-dimensional MOSEE revolution for the creation of the 21st century Universe Human Spirit Science Civilization by analyzing and evaluating the inherent structural constraints of the modern business philosophies and theories, such as SI (Gary Hamel). In other words, it will continue to carry out academic research, education, and human society activities that lead to the creation of the Universe Human Spiritual Science Civilization of the 21st Century, beyond the Advanced Scientific Informative Civilization of 20 Century. We, the co author of this article, are trying to conciliate the modern management philosophies and theories of the following prominent scholars such as Gary Hamel and Prahalad in the U.K.

Keywords: *MOSEE, Awareness Management, Live Energy, Creative Management, Human Rights, 4th Inherent Dimension Structural Constraints, 5th Dimension Spiritual Resources and Assets, Spiritual Industry, Spiritual Management Philosophy, Universe Spiritual Science and Technology Civilization*

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(*Note: Spirituality may be called High level of Human Consciousness or High level of Spirit, As Spirit is more common in english, it is called Spirit in this article.)

Introduction
1.1 Purpose of Research

This article is trying to conciliate the modern management philosophies and theories of the prominent scholars such as SI of Gary Hamel and Prahalad in the U.K.

It examines the above-mentioned philosophies and theories in light of the MOSEE: Management Of allSelves' Enlightenment and Empowerment that Dr. Jae Yoon Rhee, the author. has founded in 1990, thereby addressing the 5 th spirit dimensional vision of the business administration and creating the new realm of overcoming the structural constraints through this process, we want to clearly recognize the limitations and coping measures to resolve the limitation of modern management philosophies advocated by the prominent scholars of the world and open the way for the leap forward through the 5th dimension of transformation of MOSEE.

1.2 Definition of MOSEE

Management Of allSelves' Enlightenment and Empowerment(MOSEE) is a new scientific discipline theory and methodology in which people, the principal of a company and society, manage 5th dimension consciousness(spirit) to create the new realm of business performance, and identify and diagnose problems that arise in relation to people, work and capital on their own, so that they contribute to the organization, community and society to which they belong.

The realization here is the recognition that humans are "origin and source beings" and based on this, they are consolidated with all others and the objects associated with them. The consolidation ability of human beings is the realization that their lives are not separated from one another in the world and in the relationship between the human race and all the living creatures of the Earth and the Universe, but are trans-Connected, "origin and source being." In other words, it stems from the perception that the self-created true beings manage the creative management of beings and the factual reality by 'concentration on allSelves' Enlightenment and Empowerment' rather than 'obsession on possession and greed'.

1.3 Philosophy of MOSEE

The management philosophy of MOSEE is the philosophy of life discovered through the 86 year life experiences of the author Jae Yoon Rhee that is "Life Origin Source Opening and Living (생명 본 개활: Saeng Myung Bon Gae hwual in korean pronunciation)".

The life original being is the origin of the existence and the source of life in the universe, including humans and the infinite continuum of the fact that Spirituality is constantly created by opening and living.

Human living is represented by the breath, and the only real action of man is breathing, that is, exhale and breathe in. The human breath is pure and infinite substance, and the ultimate search for truth in life is to realize the principles of love, mercy, freedom, peace, joy, and universe management that is the providence of God.

(1) Life (생명: 生命: Saeng Myung(korean pronunciation)

The breath embedded in 64 trillion cells

of the human body is life.

(2)Bon(본: 本   :   Bon(korean pronunciation)

The human is a part of life's original being and at the same time a whole of it.

(3) Opening (열림: 開: Gae in korean pronunciation)
Interaction continues with opening, as the air seeps into the body through human breathing and melted air goes out by exhale.

(4) Living (활: 活 Hwual in korean pronunciation)
Life is the management of 'I' and my community, and therefore, MOSEE exists as the being itself of the ultimate truth of life such as love, mercy, freedom, peace, joy, sound, water, etc. The life realized on MOSEE is pure and vivid without any collateral conditions.

Gary Hamel's Strategic Intent(SI)

2.1 Gary Hamel

Gary Hamel, born in 1954, holds Ph.D. degree at the University of Michigan Business School in the U.S.A., visiting professor at the Business School in London, visiting professor at Harvard Business School in the U.S.A., visiting professor at the University of Michigan in the U.S.A., founder of the Institute for Management Innovation at the Business School in London, and founder of consulting firm Strategies. The Wall Street Journal chose him over Bill Gates as the best management guru of the 21st century, and the magazines, Economist and Fortune, also named him the "world-leading management strategy expert." He also coined such terms as "strategic intent" and "core competence," well-known concepts in modern corporate management, and made many new changes in new business terminologies and new management methodologies in the world.

2.2 Orient's 'Strategic Intent Winning Western Rationality

(Reference   literature:1) dissertation   STRATEGIC INTENT(HBR:Harvard Business Review May/June1989 by Gary Hamel and C.K. Prahalad 2)Kim Yong-sung, DBR, June 29, 2009 article)
In 1989, Gary Hamel and C.K. Prahalad published an article in the Harvard Business Review (HBR) called Strategic Intent. This article has become a hot topic among Western business leaders. This is because they explained how Asian companies, especially Japanese ones, overcame the poverty of resources and succeeded as global companies.

Strategic Intent to Be Beyond Objectives

Strategic intent refers to challenging dreams that are hard to achieve with current resources and capabilities, but that must be achieved ambitiously in the future. The authors have repeatedly stressed that strategic intent is different from simple visions, strategies, or business structures. This is because strategic intent means a firm commitment to long-term goals beyond simply "let's have this and that in the future."

Naturally, the concept of Strategic

Intent seemed to Western businessmen with rationalistic traditions as a "kamikaze commando" style recklessness unique to Eastern companies. Thus, the Japanese company's strategic intent was not caught on the western company's boundary radar. When Western companies, which had been so careless, came to their senses, Japanese companies were already buying American companies. A case in point is that U.S. companies ignored Honda, which entered the motorcycle market to build its image as a "trustworthy engine designer."

Hamel and Prahalad argued in the article that "a company must have Strategic Intent and harmonize purpose and means for success." This argument, in fact, sounds quite natural to us. Western business leaders, however, took it very refreshingly. They noted how the concept of a "Strategic Intent" that Westerners find hard to accept has enhanced the competitiveness of Eastern companies.

The authors argued that while the U.S. companies, which resorted to strengthening quarterly profitability, were unable to get out of the short-term perspective, Japanese companies have for more than two decades stuck to the purpose of securing leadership in the global market.

You can't succeed in your own resources and opportunities.

Leaders of the U.S. companies focused only on "visible" competition situations and analysis of competitors in setting up competition strategies. For them, the size of resources (labor, production capacity, and financial power) was the size of competitiveness. They believed that they could easily gauge their capabilities by looking at the resources they currently have.

Of course, it is common sense that participation in competition without resources and capabilities will inevitably lead to defeat. You can't do boxing with "cotton fists," and you can't run a marathon with less lung capacity. The same applies to companies. Success is impossible if a company without R&D capabilities jumps into the high-tech business, or if a company with weak logistics deals with food that requires attention to distribution, such as milk, bean sprout and bean curt.

However, the 'extremely natural' logic of winning the competition was that Japan's small bulldozer producer Gomatsu had 'captured' the Caterpillar in just 20 years and could not explain how Canon had pushed Xerox out of the Caterpillar (then Gomass had the strategic Intent of putting aside Xarax Biller).

Unlike the logic of the U. S. companies, which leave only the top two businesses in the market and withdraw the rest, Japanese companies have succeeded in making reckless bold challenges, even though they are a tiny unknown in the market.

The EAST Asian who believes in an invisible spirit.

How could Asians (the article

specifically mentions Japanese and Koreans) succeed by making reckless challenges toward their goals?

Many scholars find the reason in 'an attitude that believes in the power of the spirit'. The phrase "spiritualism" clearly illustrates the Oriental notion that there is nothing impossible to achieve if one concentrates one's mind. Westerners, on the other hand, have inherited a belief in rationality since the Renaissance.

It is great for one person to pursue one goal for 10 years, and it should never come as a surprise if thousands of people reach the global level after more than 20 years of constant pursuit of one goal. Japanese companies introduced in the article did not abandon their "Strategic Intent" of becoming the world's top company for more than two decades.

Leaders of Eastern companies are good at guiding their members to be emotionally immersed in the cause, namely, Strategic Intent and logically impossible goals. Of course, this differs in quality from presenting vague hope. A leader who makes an organization focus on one goal for decades has three attributes:

The shape of the future in which the directional sense of Strategic Intent is directed clearly shows the market changes in the distant future and the goals that businesses should pursue in that market, not a year or two ahead. With the spread of research on Japanese companies, many management writers and consultants have emphasized the importance of inspirational goals a lot, and many companies now specify visions or Big Hairy Audacious Goals (BHAGs) as if they were natural.

A humble, flexible leader instills a spirit that not only himself but also members of the organization can learn from anyone, and do anything. This is essential for organizations to gain competitiveness in the journey of innovation toward achieving their goals. The U.S. business scientists who were studying the secrets of Japanese corporate advancement in the 1980s were surprised to learn that Japanese companies had learned the secret of excellent quality in the U.S.A.

Japanese leaders, who knelt down on the U.S.A. in the war, invited quality management experts. W. Edwards Deming to learn quality management theory to beat the U.S.A. When combined with this knowledge, the world's highest quality products began to pour out. Eventually, the Japanese were able to beat the U.S.A. by quality.

A leader with a sense of duty and strategic intent persuasively conveys that the goal pursued by the organization is a mission that must be achieved even through the personal sacrifice of its members. Armed with strategic intent, leaders often say profit-seeking is not a corporate objective.

The U. S. company presidents talk about corporate goals in terms of maximizing shareholder profits. On the other hand, the Eastern strategic leader "make people free from disease with superior medical performance" or "must be the best company in the world no matter what." We answer in such a way that we will elevate Korea`s status around the world. Outstanding leaders are well aware of the fact that people often find joy in their pursuit of valuable goals beyond material affluence.

2.3 Success Stories Through Strategic Intent (S I)

Sony Co, of Japan has reigned as one of the world's largest electronics companies over the past decades, having been successful in the fields of transistor radios, walkman, laptop computers and game consoles. At the beginning of the business, the executives and employees of Sony Co., had a dream of becoming the most famous company that changed the low end image of Japanese products that spread around the world, not 'becoming a leader in electronic technology'. To this end, Sony Co., has given up on its OEM business proposal, which makes easy money, and has entered the U.S. market with its own brand. Some point out that in recent years, Sony Co., has lost its experimental and challenging spirit, and has begun to go down the path of collapse as it indulges in low- and mid-priced product businesses that can easily make money.

The Japanese companies' approach to the global market introduced by Hamel and Prahalad's research articles seems to be to introduce sonja(孫子: the name of a wise man of the ancient China) war strategy.

When enough power is created by building up competitive advantage, the majority of Japanese companies controlling the other side, and the Korean companies that follow, show common sense of building competitiveness based on lower labor costs, superior quality and global brand.

When Honda Co., entered the U.S. scooter market, the U.S. company thought Honda Co., was targeting the nichi market, but Honda Co., was actually looking for a weak spot in the shield around its customers.

Canon decided to change the market landscape entirely to catch up with Xerox in the copier market, which Kodak and IBM also abandoned, and poured low-cost copiers into office supplies.

Matsushita co., formed different coalition forces in Britain, Germany and France to confront Phillips in Europe's consumer electronics market, resulting in the isolation of Phillips in a short period of time The strategy chosen by Japanese companies was quite different from the traditional strategy of Western companies that defined how to utilize their resources, which at first appeared abnormal or cowardly. The leaders of Western companies, however, later realized that Japanese companies were doing business like judokas athlete who used their opponents' power to topple their big enemies. And I couldn't help but admit this new opponent who entered the global market.

The Success through strategic intent is not the exclusive property of Japanese companies. In the mid-1960s, Boeing, at the request of the U.S. Air Force, developed the Boeing 747, twice the size of the "Boing 707." At the time, Boeing had no hangar, let alone a plant to build a large airliner like 747. Boeing took the risk of buying the largest factory site in history by then and building a factory, while building a standard 747 model. Contrary to concerns surrounding the impossibility, Boeing completed the standard 747 model even before the factory's roof was completed.

The project manager, who led those who took part in the reckless

challenge, encouraged production officials, saying that "747 will be a tool of peace that carries people, not nuclear bombs," despite the Cold War at the time. This means that it is the largest aircraft manufacturing ever, and it has instilled a sense of mission to establish human peace.

2.4 Republic of Korea where Strategic Intent have become daily routine

The nation tried to foster the steel industry in its early policy of industrialization, but both technology and funds were not sufficient. Furthermore, even if steel mills were built, there was no way to procure iron ore or coal. At that time, the company president Taejoon Park, who failed to attract investment, came up with the idea of diverting post-war reparations he received from Japan, but Japan offered $300 million in loans for free and $200 million in paid-in, with a premise that Japan should only use them for primary industries. The government finally decided to establish a steel mill in Pohang in Republic of Korea by persuading a farmer-turned lawmaker inside and a Japanese politician outside.

The "right-hand-side-leaning spirit" of those who participated in the project to establish the Pohang Iron and Steel Co.(POSCO) at the time, "They vowed to drown in Yeong-IL-Man Sea in right-hand side of Pohang City of Republic of Korea if their business fails," has since become POSCO's DNA. It is no coincidence that POSCO has become the world's top steel mill by completing FINEX, which all other companies have given up after 15 years of continuous investment.

When asked which country had the most entrepreneurial spirit in its lifetime, Peter Drucker chose Republic of Korea without hesitation. That is why it has grown into the world's 11th largest trading nation in half a century amid the ruins of the post-war era. We worry about students suffering under the overheated education fervor, but the U.S. President Obama alerted Americans, saying, "Unless you study like Korean students, you can't keep up with Korea's growth." In his recent speech to support the hybrid auto industry, he also encouraged the development of technology, saying, "Are oil going to be used from the Middle East and Automobile electricity battery from Korea?"

In Korea, ordinary people often strive with strategic intent at the family level. Most people take out loans to buy homes and pay back loans through years of austerity to own homes (in the U.S., there are also frequent home-related loans). However, because financial institutions lend nearly 70 to 80 percent of their home prices, debtors give up the idea of owning a house by paying back their loans. Instead, it is common to live in temporary ownership using the house itself as collateral. A survey by a local company showed that employees living in private homes next to factories in the provinces had no homes even years later, while those dispatched to expensive Seoul were keeping their homes through loans and tight budgets despite lower disposable income. Perhaps all Koreans are living a life of preparing for the future at the expense of the present.

The Co-authors would like to add a success story of **Hyundai Motor Co. in** the Republic of Korea. How to improve the environment of the community? yes, through Strategic Intents (S I)

(1) Overview

Hyundai Motor Co., LTD explored future markets such as Ghana, Indonesia and Cambodia and found vulnerabilities in the community in the process. We thought that if problems occur in these communities, it could also have an adverse impact on the growth of the company. So we tried to improve the environment of the community.

(2) Practice

In 2013, Hyundai Motor Co., LTD teamed up with Koika to set up the Dream Center, an educational institute that teaches car maintenance technology to locals in Ghana, and also established the Dream Centers in Indonesia and Cambodia. The Dream Center is an activity that directly contributes to the development of the local economy, such as improving the income level of the community and providing jobs, which is also a great help to Hyundai
Motor Co., LTD's future global strategy and educated the first graduates, 80 persons in 2015.

(3) Commenting on results

The Dream Center is a good example of CSV activities that create both corporate and social values beyond simple social services or donations to enhance corporate image. Notice! Evaluating further analysis by Dr. Jae Yoon Rhee, the author of this article. This is what then U.S. President John F. Kennedy declared in a speech to the UN General Assembly on October 24, 1960. "Now, the advanced countries will have to pass their self-sustaining capacity to developing countries from now on, The 1960's are "the United Nations Development Regiment." Since

then, the multinational corporations have been investing the reverse engineering development capacities in the developing countries associated with them.

Training in management of industrial technologies and methods of operation and techniques in phases of engineering process have been conducted in foreign local countries. Previously, companies in local countries, by the transfer of production technologies from the advanced countries, have been developed in the upward 5 steps of the reverse engineering production technologies; 1) simply copied, 2) learned, 3) digested, 4) indigenousized, 5) improved, and 6) transferred to the world.

Original Equipment Manufacturing(OEM), order production, finished assembly processing design production, parts assembly processing design production, materials development production,
We know the U.S.A, advanced country, allowed developing countries to exercise unfair trades such as double prices and price dumping of domestic and export markets and so on.

It was a historical fact. All Korean industries and auto industry companies also go through the above development process.
The rapid developments of the industries had been helped, after the Korean War, by the introduction of foreign loans. Hyundai Motor Co.. LTD started in the late 1960's with the Pony model, the first model.

Notice ! Evaluating further analysis of Jae Yoon Rhee, the author of this article.

This was the Marshall Plan for the U.S. to achieve revival of Europe after World War II ended in 1945.

In the process of promoting the Plan, many multinational companies at the time were able to diversify their businesses in economies of scale. The economy of scope was able to manage and practice new thinking, or Paradigm Shift.

What is noteworthy is that the U.S. government was operating a risk-sharing insurance system for non-management risks, or political and social risks arising from the political revolution in the foreign countries to invest, so we can see that the insurance policy to safeguard U.S. multinational companies investing in the foreign countries, i.e., Europe or Latin America was effective.

(4) Notice! Evaluating further analysis by Dr. Jae Yoon Rhee, the author of this article. This is what then U.S. President John F. Kennedy declared in a speech to the UN General Assembly on October 24, 1960. "Now, the advanced countries will have to pass their self-sustaining capacity to developing countries from now on, The 1960's are "the United Nations Development Regiment." Since then, the multinational corporations have been investing the reverse engineering development capacities in the developing countries associated with them.

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The rapid developments of the industries had been helped, after the Korean War, by the introduction of foreign loans. Hyundai Motor Co.. LTD started in the late 1960's with the Pony model, the first model.

2.5 Inspiration Leader, Maintaining Strategic Intent

Many Korean companies are continuing their business dreaming to become the best in Northeast Asia and the best in the world. However, members of the organization, especially young employees, work with a more business-like attitude than a sense of duty. This is something that leaders should pay attention to. To present an inspiring goal for employees with a transactional attitude,

and achieve the goal requires a strategic intent to continue working hard for more than 10 years. Asians, whose collective thinking has become common, have a cultural DNA that suggests goals that feel like destiny, and that they will risk their lives and challenge together if they meet a leader who maintains a stance to visit anyone and learn anything to achieve that goal.

The difference between a vision that reflects strategic intent and vague and fanciful dreams is as thin as a sheet of paper. The key to the difference is whether all members can continue to immerse themselves in this vision. Every time a strategic-intented leader makes a decision to allocate important resources, he repeatedly asks if it is the best decision to achieve his vision. And he takes the lead in implementing decisions. This shows that management's decision-making is not a moment's lapse but a serious resolution, leading employees to be willing to follow suit. Honda, which is shining even more in times of recession, has executives, including its president, working together with a "public secretary" in the office without a personal office and a partition.

Hamel and Prahalad pointed out that "many leaders who have attempted Strategic Intent fail to achieve a true strategic revival." This is because most of them do not drive employees
and companies to the wall with their "reckless" vision under the guise of Strategic Intent, or get sympathy from the members of the organization by wrapping their private interests on public lines. These people need to be reminded that Hamel and Prahalad refer to the candor and modesty of the leader as the basic conditions for a strategic revival.

The leader who inspires the members of the organization, the leader who learns modestly and doesn't fear new attempts, and the leader who believes that the reckless challenge is destiny attracts people. Strategic intent are highly contagious. Sometimes, even healthy opposition can be ignored, but like laser beams, members gather their mental and emotional energy in one place to create an outstanding breakthrough. We hope that more leaders will try to make a new leap forward with Strategic Intent, taking advantage of the Asian's strengths.

2.2.7 **Analysis of the Knowledge Creation** Project team of Mae IL Kyung Jae Newspaper(매일경제신문:Daily Economics Newspaper) in Republic of Korea)

Many futurists predict that the 21st century will be a society of information and knowledge. Alvin Toffler, a renowned futurist in the U.S.A., argues in his book, "Powershift" that knowledge will ultimately replace other assets other than knowledge owned by companies. In other words, knowledge or information will be a substitute for tangible assets of land or capital. Also well-known as a future management scholar, Peter Drucker predicts that every organization or country's wealth and status will depend on the knowledge it possesses. Therefore, managing knowledge is a serious matter for any organization or country.
As such, the importance of knowledge and knowledge management is expanding worldwide, and is becoming a new theory. There is no limit to the importance of knowledge management, but I would like to read Nonaka's knowledge management and emphasize humanity once again.

Even if the individual's ability to manage knowledge is very good, or if the organization's ability is so good that it becomes the core of various societies, the knowledge will not be valuable if it loses its humanity.

In the book "Predict the Future of the 21st Century," a collection of short stories from 103 scholars (future predictors) in the world of the century, it emphasizes the true humanity. It is that a person who is true in humanity will end up with good results in dealing with the person, and the person who has the right mind set, whether in the position of a superior or subordinate, can eventually be recognized by his or her membership or organization. In the end, it is about relationships. Knowledge management aims to share knowledge more efficiently, acquire it, create synergy for organizations and eventually pursue profits, but companies that pursue only this profit will surely grow and gain a lot of fame, but it may also incur many people's resentment.

And no matter how good a person is, no matter how much knowledge and experience he or she has mastered, if the person whose character is lost or whose values are wrong tries to revive these knowledge and experiences, it will be a really worthless life in human life.

What I want to talk about is that before the importance of knowledge management, a person who has the right values first, has the right personality first. Our school is also providing personality education. This will be an indispensable and important requirement for future societies.

I dare say, the knowledge society in the future may be able to base all the information it can get by clicking on the knowledge it wants. So knowledge is being shared through the product of the Internet, and I think the most important thing here is

"true humanity" before knowledge management.

III. Dr. Jae Yoon Rhee's Management Of allSelves' Enlightenment and Empowerment(MOSEE) with 5ᵗʰ Dimension Consciousness(Spirit) Realization Conciliate Gary Hamel's Strategic Intent (SI) by In-depth Comparative Analysis and Examinations based on the following 18 factors

3.1 Comparative Analyses on Management Philosophies

1) Author, Jae Yoon Rhee's MOSEE(Management Of allSelves' Enlightenment and Empowerment)

The ultimate truth and philosophy of MOSEE
'Life Origin Source and Opening Living'(생명 본 개활 生命 本 開活 Saeng Myung Bon Gae Hwual in Korean pronunciation) Human and human organizations - the ability of the economic entity to conduct the social work force (political circles) to realize that their lives are not separated among themselves and all relationships with the home family, work, society, country, and the world's human race, but rather a trans-connected existence as a whole. In other words, the self-created existence of a true bearing, the reality of being real, and the management focus on 5ᵗʰ dimension consciousness(spirit) resource asset in an infinity new realm. Therefore free and self-sustaining creative management can only be achieved by escaping the obsession from the limited

structural constraints of resources and assets such as land, capital, human resources and technologies with 4th dimension until now.

In the 17th century in Republic of Korea, the prophet scholar, Ha-gon Rhee, advocated and founded the academic study area of Consciousness(Spirit) Philosophy(식 識 Shick in korean pronunciation) and Truth Literature and Culture Philosophy(진문 眞文 Jinmun in korean pronunciation, and in the 18th century, the prophet scholar, Dae-yoon Shim advocated and founded the new academic scientific discipline of Human Profit(Benefit) Generating Truth(성이학 性 利 學 seong i hack in korean pronunciation) and laid the foundation for modern Korean spiritual science and social philosophy and capitalism ideas. Describing the stage as Greed, His new theory advocated for the first time the Human beings have their Desires(인간 욕망 人間 慾望 yingan yeok mang in Korean pronunciation) that are very natural truth and seek Private profits(사리 私利 sari in korean pronunciation). However the private profit seeking(쟁리 爭利 jaeng ryi in Korean pronunciation) is to be developed to the higher levels transformations along with the higher Consciousness(Spirit) enhancement, i.e., to Fair Competition (공정 경쟁 公正 競爭) of Profit making, Axiom(Public) profit generation(공리 公 利) and Welfare profit(복리 福 利 : bok ryi in Korean pronunciation) generation for all sectors including Private sector, Societal sector, Public sector, Domestic and International

sectors. MOSEE is an academic research, education, and management practice that leads the creation of 5th- dimensional, high-level spirit(consciousness), ultra-science and technology civilization beyond the 4th- dimension Profit(Benefit) levels.

3) Gary Hamel's Strategic intent (S I)

Dr. Garry Hamel, standing in the position of ownership and obsession management, exemplified several examples of Korean and Japanese companies achieving epochal success in bringing together the capabilities of the entire company of the following members and its strategic intent which are almost inspirational to the East beyond Western rationality.

Although it is worth noting that Garry Hamel is emphasizing the strategic intent(SI) and leadership of the entire company by gathering the members' capabilities to inspire long-term spiritual characteristics of the East and Asian, which mostly cite Korea and Japan as examples of success, one cannot help but point out the lack of philosophy and existential anatomical analysis and structural systems based on real insight of human mental characteristics.

Although Gary Hamel's theory of strategic intent (SI: Strategic Intent) article has been multifaceted in his analyses of the "management strategy" case based on the theory of the hierchical theory of the overall strategic fitness, it is believed that there is no practical systematic in-depth insight into the 'intention's success in Korea and Japan.

It is believed that there is no effort

to develop techniques for how to achieve insight and paradigm shift in the 5th-dimensional existence management creation and the concentration management of resource assetization feasibility of human Consciousness(Spirit) while remaining in knowledge and information management at level 4th-dimension based on existing ownership-oriented competition and obsession management of the limited resource and asset structural constraints, i. e., land, capital, human resources and technologies.

Republic of Korea has been using, in ten thousand long history, 'Hong-Ik Human Spirit'(홍익인간 영성: means making all Human Benefited with Love widely around the area in the world).

Korea had been invaded by China and Japan more than a thousand times in the long history and was devastated by the Korean War from 1950 to 1953 and was once the 2nd-poorest country at 1960 among 256 countries in the world.

Korea has been uniting all-out efforts to develop the economy as an integrated economic entity, with the goal of enhancing the agricultural, mining and social and business activities, Korean has developed the unique model Chaebul(재벌 財閥 in korean pronunciation) that means the large scale corporations supported by korean government and the consumers in order to make the national capital accumulation by both the government policies and the consumers' implicit consensus in korea. The unprecedented remarkable successes of its corporate incubation policy and strategy along with Sae Mauel Movement(새 마을 운동 in korean pronunciation: means 'New Village Movement') and extrodinary enthusiasm for education are that Republic of Korea became the 11th richest country in the world and advanced in liberal democracy as of 2018 from the world's 2nd-poorest country at 1960 among 256 countries in the world,

Gary Hamel's theory of strategic intent (SI) thesis has not even shown the interest of research on the 5th dimensional Korean consciousness(Spirit), the basis for the rapid success of Korean companies.

Japan used the 'Japan Spirit(일본혼 日本 魂)' as the basis for economic and social development and all business management, totally defeated during the Second World War and the Pacific War, and in 1945 it surrendered unconditionally to the U.S., struggled from economic ruins, and jointly promoted economic reconstruction by the government and the private sector, while promoting the production and financial capital concentration of industrial organizations, during the period of the Korean war from 25th June 1950 to July 1953, exporting many kinds of products including war machinery, the essential articles for Korean industries and people continuously even after Korean war. On this economic footing, Japanese companies were able to gain the upper hand in competition with Western companies. Nevertheless, Japanese companies have had very poor economic development over the past 20 years since the 1980s.

However Gary Hamel's SI article has no analysis assessment of it.

Gary Hamel's theory of strategic intent (SI) does not even show the interest of research on the 4th-dimensional Japanese consciousness(Japanese soul: 日本 魂 Nippon Hon in Japanese

pronunciation), the basis for the rapid success of Japanese companies.

The United States and the countries of the European union have the salvation of Jesus Christ Christianity, the belief of love and the spiritual consciousness of Puritanism, based on all fields of politics, economy, society and culture and the advanced multi-cultural multi-ethnic civilization of modern mankind and is now on future-oriented lead. The Western governments have developed a self-sustaining free market enterprise corporation system by supplementing and adjusting defects that have emerged during the 400 years since the modern era of liberal democracy and capitalist market economy, and the Western government has established a corporate climate to enhance free competitiveness by implementing policies that severely restrict the concentration of the industrial organization and financial capital concentration by sector.

The development of the United States (U.S.A.) and the European Union (E.U.) is truly great. It is a far-fetched future dream that is still unthinkable at the level of Asian consciousness(spirit). Europe was still at war until the 1945. I remember jokingly saying, "If a person's stomach sounds uncomfortable due to indigestion, korean people say, in joke, the Gurapa Jeon Jaeng(구라파 전쟁 in korean pronunciation(means European war)."

It was remarkable in human history that European Economic Community(EEC) started right after world war the second and made European Union(EU) with 26 countries in Europe that cannot even imitated in Asian countries right now at 2020.

Gary Hamel's theory of strategic

intent (SI) does not show even any interest in the study of the creation of an existential Being of the Western future-oriented 5th-dimensional consciousness(spirit) and the development of the theoretical methods, techniques and tools of management resource assetization of consciousness(spirit).

Jae Yoon Rhee's MOSEE(Management Of allSelves' Enlightenment and Empowerment) already present in this paper a unique philosophical theoretical methodological technique for management of 5th-dimensional consciousness(Spirit), detailed vision, plan and schedule for the realization of the ultra-spiritual science and technology civilization of future mankind, and elaborate on this article(Appendix I).

3.2 Comparative Analysis for Definitions of Human

1) Author of this article, Jae Yoon Rhee and Jae Ho Rhee's Management Of allSelves' Enlightenment and Empowerment (MOSEE)

Human is the Spiritual Being, living a life that is experiencing human Being and the world. The serious crisis of modern capitalism stems from the fact that since modern times, the spirit of capitalism originated in the Western countries continues to run the economic systems on the basis of defining people as "reasonable men." Although research on the mind (mind-taking, mind-management, etc.) is being carried out in part in the Western countries, it is well known that the fundamental underlying of the understanding has been the management economic theory and practice on the keynote of 'the economic player is an

economist who acts with thorough economic interest motive and makes rational decisions. When we look at the in-depth meaning of "reasonable men," it means that "reasonable decision-making" is prioritized over "human value-oriented." Human value orientation is to live as a member of a human-like in human community. First of all, they choose a life of relative affluence that aims to exchange human dignity and love one another, and is educated to have a high level of consciousness(spirit) that is suitable for them, followed by a life of relative value that is not tied to the amount of money.

The word 'Reasonable decision' means that Reasons actually make decisions. The word "decide" means "no "cide" as shown in the English spelling. This means that Reasons become the state of killing all of the alternatives leaving some not killed. Thus, when things change from time to time and the reasons change incoherently, the management of choosing independently by myself and/or my community (business and social organization) is lost and flustered, and most of the time automatic reactive responses are made.

For this reason, the management economic theories under way belonging to the category of ownership management often lock themselves in a vicious circle of making bigger problems in the process of finding answers to the problems that arise. However, the author of this paper Jae Yoon Rhee's MOSEE can contribute to creating the new resolusion instead of stucking in the vicious circle in approaching problems by realizing itself as a 'Original Being and Source', realizing that the interaction between itself and the community is part of and whole, and recognizing the problem as a new creative opportunity and managing it.

2) Strategic intent (SI) of Dr. Gary Hamel

After Adam Smith, human is defined as the reasonable economic men, based on the logic of decision making in management and economic activities according to his or her rationality. It highlights strategic intent to inspire long-term inspiration to corporate members and organizations, but no studies related in the Strategic Intent have been expressed on the architecture of its Being creation.

3.3   Comparing   management performance

1) MOSEE of Jae Yoon Rhee, Author of this paper

MOSEE invented Enlarging Law Curve of Output Performance with respect to the inputs due to the management for Concentration(집중 in Korean) of Being. (Author Jaeyoon Rhee's Theory)
Comparison of two curves: Diminishing Law Curve of Output Performance due to the management for Attachment(집착 in Korean) of Possession and Enlarging Law Curve of Output Performance due to the management for Concentration(집중 in Korean) of Being.

In the figure below, the laws of mathematics are achieved through intensive management and the creation of new beings (people, families, businesses, society, countries, mankind) in resource assetization that are unconstrained because of the realization of the infinite creation of consciousness (spirit, spirituality) that has been newly discovered and adopted as an

additional 5th-dimension variable as well as existing 4th-dimension variables, i.e., land, capital, human resources and technology innovations.

[Figure 1] The focus of management consciousness (spirit spirituality) of Being is on the basis of Enlarging Law of Performing curve (the theoretical model of the author Jae yoon Rhee)
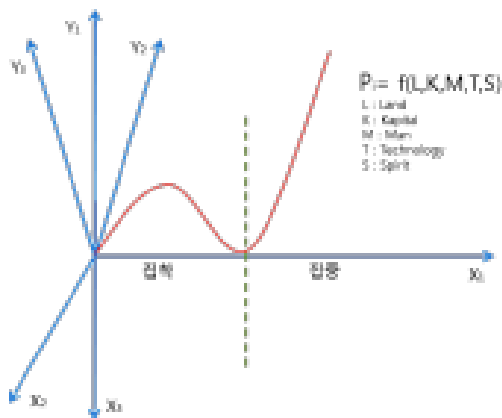
In the equation of P=f (L, K, M, T, S), S(Spirit) is a "human consciousness(spirit)" and refers to spiritual resources. L refers to land, K capital, M human resources, T which refers to information and knowledge and technology on innovation.

2) Strategic intent (S I)

S I does still stuck in the law of diminishing returns. In the figure below, it is inevitable to adhere to the Diminishing Law of output performance with respect to the inputs as it is confined to ownership-based management and obsessive management due to the limitations of scarcity, limited to external resources; land, capital, human-resource, technology innovation is no substantial adoption of

5th- dimensional variables and therefore the integrated theoretical system of C E is thought to be feeble.

3.4 Comparison of genuine creative management

1) MOSEE of Jae Yoon Rhee, author of this paper

MOSEE can create something real from nothing. In Figure 4) below, at the level of 5th dimension MOSEE (MOSEE) level, real new creation can be achieved through Being creation and consciousness(spiritual) intensive management. achieve a nonlinear quantum leap

2) Strategic intent (S I)

It is confined to areas where something is innovated from something real. The scope of recognition is limited only to incremental linear (線形, linear) development, such as improvement of existing ones and applications.

3-5. Levels of deep-seated different Dimension of human consciousness (spirit) and step-by-step management behavior (author Jae Yoon Rhee's theoretical model):

The explanations are following in Figure 2;
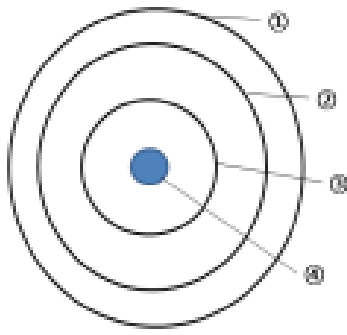
1) Level of 2nd-Dimension: Human inherited habits ,i.e., imitation, learning, process management: Performance management through comparative case study and action.

2) Level of 3rd-Dimension: Knowledge Management based on 3rd-Dimension emotional sensibility. exploring learning the leadership spirit and actions of other organizations or leaders, learning process, education, training, lifestyle, character improvement process and performance management.

3) Level of 4th-Dimension: Wisdom Management based on 4th-Dimension Human Reasoning: Practice strategies for expanding cluster of creating shared value(CSV) and priority of survival competition based on human rationality rather than 5th-Dimension consciousness(spirit). Leadership and promotion actions are achievements that are influenced and determined based on the mental and physical conditions of the actors and specific capabilities and specific actions of the task and what they think is an accurate analysis of the membership, organization, and environment, or an inaccurate analysis. In this case, a decision refers to a decision that kills other options that Cide means, and is driven away by circumstances, and does not act as a self-reliant new possibility.

4) Level of 5th-Dimension: MOSEE: Management Of allSelves' Enlightenment and Empowerment: The area of MOSEE's practice that focuses on creative Being management and consciousness(spirit).

Leadership and promotion actions are not related to the leader's actions but to correlate with the specific reactive actions of the leader, such as his own subjective judgments, prejudices, emotions, and means of success concerning the environment and conditions surrounding his or her direct targets and organizations. It is only when the leader knows this that a space of nothing is opened, and when the leader makes a new statement, this new statement and the resulting new relationship and situation can make a new choice (Choose, Choice). Being a Choice Maker, like this, is an open-minded, self-serving entity that chooses one of the many possibilities an thus exerts a new level of life and leadership.

Therefore, it is not a decision maker who lives by being pushed by circumstances, but a choice maker who lives as a self-reliance on a new level. This makes new choices (Choice) and expresses them in words and thus creates a reality of new possibilities by faithfully practicing with the integrity human relationships and situations related. The leaders in actions are then reborn as the new Beings of possibilities and become together with everyone around them. They seek synesthesia, harmony and co-value and create new achievements.

This insight model is based on the Management Of allSelves' Enlightenment and Empowerment (MOSEE) academic theory invented and announced in 1990 by the author of

this paper Dr. Jae Yoon Rhee, professor

Emeritus of the Chung-Ang University in Seoul, Republic of Korea.

Self-sustaining and Autonomy of Value Choice

1) Jae Yoon Rhee's MOSEE

The self-organizing autonomy in choosing the value of life is open to the completely free space "No thing space" and the public. In choosing the value of creating beings that people and organizations follow in their own life, they can exercise a diversity that is completely unconstrained, and they can make self-sustaining autonomous choices infinite by focusing on the human-consciousness (spirituality) resource assets of the components of internal and external capacity.

2) Strategic intent (S I)

The choice of value of strategic intent(S I) in corporate management can be made only by freedom and self-reliance.
However the S I can hardly choose the choice of value really free from the various perceptions since the S I does not explore how to create "No Thing space" in order to become really free from any constraint involved.

3-6. Comparative Analyses on the Perception of Management Entity 1) Jae Yoon Rhee's MOSEE

The Entity perception of the business, society, government(Politics Circles), and economic activities is a part of the Life Origin and is recognized as the whole Life origin itself. The Entity itself break away from its unconscious identity, self-contradiction and prejudice and then focuses on self-organizing creative Being management and human consciousness(spirituality)

2) Strategic intent (S I)

S I has shown no examinations that the perception of the Entity is the principal of the process of establishing the methodology as the entity's creator of Being-management. Therefore, it is a strategy that the Entity is perceived as an current recognition of the ownership of the business, societal, government(Politics Circles) and economic activities.

3-7 Awareness of Management Objects

I would like to consider the perception of objects and phenomena.

1)Jae Yoon Rhee's MOSEE

It is thought that the results of the comparative judgment of recognition and evaluation of management Objects may be non-realistic amid subjective prejudice of the Entity. An understanding of the phenomenon is thought to be ' - - - - - - - It looks like' to me. A brightly understanding of the actual events of interpretation expressed in language under the constraints of personal sensory judgment recognition and social consensus.

2) Strategic Intent (S I)

The management object to which the management entity assesses recognition is perceived as 'real'. In fact, a human acts in a mixed mind of reality

and unreality which he or she does not know themselves as prejudices.

S I is based on the separation of 'I' from others and acting in recognition of a separate 'I' from others.

3.8 Comparative Analyses on the Language Behavior System

1) Author Jae Yoon Rhee's MOSEE

The theory of creating an integrated creation of creative language and behavior (the theory of author Jae Yoon Rhee).

The language system of MOSEE uses 5th dimension of the real creation (transformation) thinking and behavioral language, creative language, and declares one's own choice, creating reality and creating a new world. It is shown below [Table 1].

(Table1) Integration Ability of Creative Language & Behavior (Author Jae Yoon Rhee's Theory)

Item Language	3rd-Dimension	3rd Dimension	4th Dimension	5th Dimension
	Ordinary Thinking Language	Double dealing Faced Language	Improving (Change) Language	Existential Creation (Transformation) Think Behavioral Language
User Entity	Ordinary People	Politics Circle Political Think Collective Egoists	Researchers, Academician, Scalers, Professors, Knowledge, Professionals	Creation Practice Practical Reformer Participation Sharing with others for creation Actualization
Objectives	Ordinary Life Automatic Reactive Think	Politically Think	Think to fit the world	Living always in Management of allSelves' enlightenment empowerment (MOSEE)

Way of Thought Language Behavior and Performance	As Usual Before Various Fragmental Thoughts. Sundry Piecemeal Judgment. Just Talking without specific meaning. Arbitrary interpretation of one's own and stuck in Vicious cycle of Confused Judgment between One's own stories and real facts. Depends on one's own interpretation of Stories.	Stand always for interest Only of one's own and parties. Extreme separation in Judgment Justice or Injustice development or Backward step. Left or right ideologies. Conflict strife divides religion into region interest Religion. No Credibility.	Stuck in Linear Pattern approach of a little better or little more based on past customary practice. Performance in practice. Impact. Thoughts and language behave in a way to make a difference. Better more from the present situation. Too long words explain to fit into the world. Never try to create a New world.	Cutting off past prejudice. Real existence. Be present transforms into new view point. Open empty and 'no thing' spaces in NEW REALM. New creation from inward to outward. Resolves clearly one's own major concern and other others related. One's distinction words create new realities and new worlds.

Creative Language Dimension System Table (Author Jae Yoon Rhee's Theory)

Dimension	3rd	3rd	4th	5th
Language Type	Ordinary	Pretend	Innovative	Creative
Intent of communication Intent of communication	Automatic Response based On Past Memories	Intentionally misleading and inauthentic	Honest on facts. Explain to fit the world Environment & circumstances	MOSEE Creative Daily Living to Create New World Circumstances
Language Function for Way of Thinking	Depend on Experiences Memories Many Unrealistic Unsystematic Thoughts Noises. Habitual Listening And telling. Unreal Vicious Cycle of	Intentionally Offensive and/or Self-Protective Plotting, Two Extremes Separate; I am Right You are Wrong, Dominate Avoid Responsibility.	Words to Fit World and Circumstances Possession Management with Attachment Innovative to Change a Little Better and More, Difference, Based On Past Way Of Thinking and Doing Experiences, Influences	Words to Create New World and Circumstances. Be Present with Awareness. Being Management with Concentration. Transformation by Self as Others with New View Point in New Realm of Possibility.

	Interpretation			

2) Strategic intent (S I)

The language behavior system is a 4th dimensional progressive improvement (change) accident and action language that adapts itself to reality and manages survival. The language is a 4th dimensional language.

3-9. Exploration Objects to Research

What we do not know which we name the Wisdom area and the third area that we do not know What we do not know What we do not know What we do not know which we name allSelves' Enlightenment and Empowerment (SEE) area. The author Jae Yoon Rhee have wanted to realize the SEE ! That is why the author founded the New Academic Scientific Discipline that is named 'Management Of allSelves' Enlightenment and Empowerment(MOSEE).

The first part covers 3 % of the life whole capacity and the second part covers 27 % of the life whole capacity and the third part covers 70 %, the rest of the life whole capacity that is called the Blind Spot.

1) Author Jae Yoon Rhee's MOSEE

When we, as human being, divide our life whole capacity of human and/or human groups and social organizations consisting of humans into percentage areas, we can discover 3 parts; One of them is the first area that we know What we know which we name the Knowledge area and the second area that we know
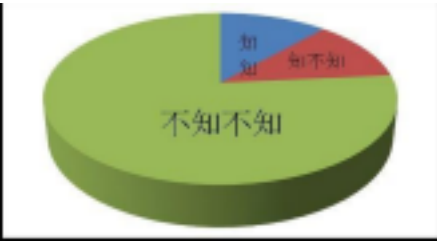
(Figure 1: 3 parts of life whole capacity)

Blue 3%: Knowledge area, Red 27%: Wisdom area, Green 70%: SEE area **2) Strategic Intent (S I) of Dr. Gary Hamel**

In S I, the management can utilize actively with the limitation to 30% of the Life whole capacity which is composed of two areas; One is 3% area of knowledge and knowledge information that we know what we know and the other is 27% area of wisdom that means we know what we don't know.

It is limited to 30 percent. The remaining 70 percent of the Life whole

capacity that means the managements in CSV, do not even know MOSEE, what they don't know what they do not know, will remain an unexplored area as a blind spot.

3-10. Comparisons between knowledge management and MOSEE (the theory of author Jae Yoon Rhee)

1) Author Jae Yoon Rhee's MOSEE

MOSEE is compared with Knowledge Management as described in the comparative table, (Table 2). Knowledge management and Wisdom management define 4th-dimensional External Resource Capabilities including Land, Capital, Human Resources, Technology level and development power as management Personnel who determine management performance. However, in addition to the above 4th-dimension of External Resource Capability, the MOSEE creates a 5th-dimensional Internal Resource Capability such as Consciousness(Spirit) and consolidates both Internal Capability and External Capabilities in order to display the Total Consolidated Ability.

2) Strategic intent (S I)

SI is knowledge management as described in [Table 2].

· Gap between Objectives and Present Situation=Breakdown →Problem Definition →Solution →Bigger Problem →Other Solution →Vicious Cycles Continue Over Again	· Gap between Objectives and Present Situation = New Opportunity · Gap=Gap Itself · Breakthrough and Breakdown are Face and Back of Same Coin · Strong Structure for Productive Performance

· Pursues Answer for Question But there can

                · Inquiring Continuously

be No Answer for Question in Reality. Then

                · Spirit Quality Assurance Need

why Pursue Definite Answer? Because

Knowledge Management can avoid

Responsibility and feel easy

Knowledge management MOSEE

Paradigm Shift: From 20c Particle Civilization to 21c Wave Civilization
Knowledge management and MOSEE
· Owned management

· Material and situation dominate me

· Starts with desire, so ends with satisfaction

· Enjoy the pleasure of success

· Management of existence

· Materials according to new existence and goals that I created

Create/coordinate (control) systems and conditions/contexts

· As it is an existential management, no matter how successful or unsuccessful it is · perpetuated by the existence of success and happiness
· Gap between goals and reality = Disorder → Problem →

→The bigger problem →

Another solution → Vicious cycle
· Gap between goals and reality = New "opportunity"

· Gap = Gap itself

· Success and frustration are two sides of a coin

· Design a strong structure to create new opportunities

· Study problems and answers → There are no answers.

the mutual assent and the avoidance of responsibility

· Continuous new exploration

· Requires Spirit Quality Assurance

[Table2] Comparative Table between Knowledge Management and MOSEE

3-11 Comparison of Ownership Management and Being Management (Author Jae Yoon Rhee's theory)

1) Author Jae Yoon Rhee's MOSEE

MOSEE is the Being Management that has the 5th-dimension management of human consciousness (spirituality) with infinite creation capability, in addition to the 4th-dimension external resources, i.e., land, capital, human resources and technological innovation. [Table 3] See the comparison table of Ownership Management and Being Management of MOSEE.

2) Strategic Intent (S I) of Dr. Gary Hamel

Adhering to ownership-based management and management economic resources land, capital, human resources, technological innovation and scarcity structure constraints. [Table 3] See the comparison table of Ownership-based management and Being management of MOSEE.

3.12 The 21st-Century New Vision for Universe Human Civilization of Spirituality Science and Technology followed by The New 21st Century Universe Human Spirituality Science Education

1) Author Jae Yoon Rhee's MOSEE

MOSEE shows the new academic discipline as following; People and communities (i.e., homes, businesses, societies, countries, human beings, etc.) can transform themselves into new Beings who realize philosophy, exploration, theory, methodology, education, experience training, collaboration, communication, empathy, common good, love, happiness, freedom, peace, and sustained development

that can be reborn with a high level of consciousness(spirituality).

MOSEE will have to carry out specific truths in conducting academic research and education for the creation of the Universe Human spirituality scientific and technological civilization with 5th-dimension beyond the Global scientific and technological knowledge civilization of the earth's human race. The new management existence was created through intensive spirituality management to realize the specific reality of academic research, education by discovering a high-level human consciousness (spirit) and adopting it as an endogenous variable in the management economy.

3.13 Academic Education Methods of MOSEE (Author Jae Yoon Rhee's theory)

I can see that I am a new being of my own who can create a very large and limitless realm of reality possibilities rather than a limited little me who I know about myself so far and when I take the actions authentically I will not only live my own life which I truly love, but also live with everyone around me. And further along, the wisdom, the ability, and the system to live with natural ecosystems such as animals and plants are around me in the universe.
Below is a detailed description of the methods of academic education of MOSEE.
1. "Operating Seminar in Action of Participating and Sharing(SAPS)"
one of the practical methods of MOSEE, creates the sense of finding the true 'I' in a simple dialogue structure, finding my true community and practicing consideration and

contribution to one another, confirming its achievements in a fierce reality and living a life of absolute gratitude, freedom, pure love and becoming one with the whole life community.
2. The Technique of Realization in Korean Traditional Working Philosophy 3. Practical Pray Meditation and Pray practice in MOSEE
4. Discipline and cognition Ability: The discernment of phenomena(facts) and interpretations and the new cognition
5. Knowing knowledge and Knowledge information, knowledge of MOSEE, Distinction and cognition.
6. Sensory Perception
7. High Sensory Knowledge, Higher Sensory Perception
8. Super Sensitive Knowledge Perception Super Sensory Knowledge Perception Methods of Perception
9. Extra Sensory Perception
Applied Kinesiology Kinesis

3.14. Principles of Practicing the Application of MOSEE

1) MOSEE performances start with Myself(Oneself).
(1) Realize 'I' as a new person who create Myself truly Whole one with Others. (2) Comparing is not a success strategy.
(3) Being with super mission and humility
2) 'I' becomes one with the world
(1) Wake up from unreality and perceive the business environment and reality as real. (2) 'I' make my own business environment.
(3) In implementing management vision and goals, 'I' have to accept everything around the world, but never be strict to myself.
(4) 'I' must follow the principles that are free

and clear.

3) Start and complete 'Here and Now'

(1) The choice and solution is Here and Now.

(2) Shortcut to completion.

(3) Make sure to draw and start a picture of the achievement end which its goal setting management will reach

(4) 'I' have to be sure by myself.

(5) I have to be thoroughly organized.

(6) The bigger the gap between management goals and actual performance realities, the more new opportunities are to be created.

(7) Gap is a new opportunity and it can never be a problem.

4) A fruitful contribution by man, through man, for man.

(1) Value creation criteria.

(2) When three meaningful people are united together, they succeed even if they don't have money

(3) When the family is harmonious, everything will come true real

(4) Have all the members around you exercise their leadership spirit.

(5) Let the power of the universe become the power of the community. (6) The first thing to accept advice from professionals who vehemently oppose vision and goal performance will be thorough preparation for the content.

5) From high to low

(1) invisible center axis (軸)

(2) bifurcation core that can move business environment and situation

(3) character Personality to embrace other people/ world.

(4) The oscillating self that drives the world.

6) The management principle of the universe and the management principle of man work together well.

(1) The world is all energy, or Spirit.

(2) The visible world and the invisible world.

(3) The knowing world and the unknown world.

(4) Why things look so complicated.

(5) Change of subject and change of situation.

(6) Two powers that move the world.

(7) Wisdom to Know the Change of the World.

(8) Charging of space energy from cosmos(universe) space.

(9) Now, the empty energy/ Universe Spirit of miracles

(10) Absolute stability index of space and substance 7:3

7) Philosophical system of Individuals and communities; Ideals, Vision, Principles, Goals, Management Strategies, Policies, Practices, and Performance Evaluations are directed from Myself to the World.

(1) There is no failure when the Ideal is certain.

(2) Breakdown doesn't remain a Problem and acts as a new Opportunity. (3) Start with greed and end with satisfaction.

8) Human and community organizations are directed from myself to everyone.

(1) a companion to complete an ideology

(2) 'I' have to make my own man.

(3) Each member of the community should be given the Opportunity to exercise his or her leadership.

(4) We continue to conduct joint management activities so that we can live in a happy life, work in a happy life.

9) Management and financial management
(1) Put Goal Meaning far away and Put Eye on close reality
(2) From the small to the big.

10) Management marketing is directed from everyone to myself.
(1) You must give joy and be rewarded.
(2) 'I' have to sell my mind before 'I' sell things.
(3) Confidence and credit standing marketing.
(4) Jump into the customer's life.

11) From Ownership Management to Being Management
(1) The Being-reliance should manage the reality of the World

12) Coming High level Consciousness (Spirit), Technology, Super-Connected Global Village and Concurrent Society
(1) Future societies will be highly technology super-connected, global village and synchronic society, but today is a low-level ritual.
(2) Recognizing that the current state of management is becoming fragmented, which is just a sign of human nature, the management of high-level awareness and spirituality (High Level Consciousness Spiritual Management) We're going to connect the 21st Century Human Resilience.
(3) It's a life-time version of what we've experienced, where space and human life order come together.
(4) Resurrection as a new self-awareness with Opening and Vividly Living as the Life Origin that merges with the universe
So I found myself and the true community

that I belong to, and created, a lasting understanding of coexistence and a contribution.

13) We should use the "truthful exploration of management" in all areas of Belief management
(1) What are your thoughts?
(2) My beliefs.
(3) Beliefs that affect myself.
(4) Make a detailed list of your beliefs. Find one's faith

14) Management of anger
(1) What is anger?
(2) Find out what kind of anger you have
(3) Understanding the situation or emotion.
(4) Development of communication method and communication practice

15) To notice the act of concealing fear
(1) How do self-deception behaviors appear?
(2) What do I do to persuade others?

16) Self that he created himself.

17) To declare oneself a Being self that is something that you have created for yourself

18) To be aware of the decline to the habit of non-substance, which is a fake self rather than an entity as one's own being

19) Set your own goals and design and practice your life plan

20) Power of Life
(1) Why am I doing this?
(2) What is the driving force?
(3) Prioritizing according to importance
(4) Motivation toward goal

21) Self-discovering step-by-step training

22) Achieving wealth and happiness together

23) Organizational training for improving the productivity of individuals and communities

24) Good success result and organizational culture

25) Life of the individual and Life of the community, as the Being management in home, work, and social life.

26) If today is the last day of My Life, I will train myself the step-by-step realization of What and How to do

27) MOSEE Leadership Training
(1) Listening to others with patience
(2) Telling the truth
(3) Permitting with Love
(4) Improving Validity with Modesty
(5) adapting with maturity.
(6) Knowledge for identification
(7) Integrity with insight
(8) Choosing and deciding with clarity of consciousness
(9) Acting in bravery.
(10) Collaboration ability to foster organizational team spirit and productivity
(11) Training camp that creates a true creation spirit.

5.15 Application of MOSEE
1) Unlimited creative space management of freedom
2) Innovative management that transforms human resources from the Object of management to the creative Being of management.
3) Creative management creates a "realistic" Substance in "infinite" realm of actual performance.
4) Breakthrough management, which emancipates humans and organizations by freeing them from the fixed rolling of identity.
5) Being management and intensive management of good ownership based on pure intent, not on plotting strategic and obsessive management
6) Creative capitalism and Collaboration Management
7) Realizing Coexistence Value in the Global Market
8) Understanding accounting principles and utilizing financial information regarding spiritual assets and spiritual resources
9) Managing human resources that meet self-improvement and leadership development
10) Organizational management of creative collaboration with freedom 11) Future-oriented marketing strategy for customer engagement for customers 12) Corporate ethical management
13) Business with Human Smells Flavor
14) Specialization Strategies for Countries in Global Areas
15) Harmony and Exchange with Earth's Ecosystem

 (Interaction) Management

 16) Case Studies of the management of Korean old Kingdom (조선 왕조: Joseon Dynasty)'s Great businessmen
17) The Case of Creative Management in the Renaissance

18) 21st Century New Trend Concepts
19) Fundamental management for successful sale of a company
20) Principles of Managing the Global Government Network for Life Peace in a High Level Consciousness Management High Level Technology Management Super-Connected Society

5.16. Vision of MOSEE: Life, Peace, Spiritual Autonomous Federation Network Establishment
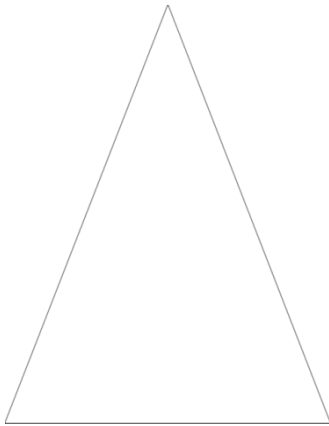
[Table 4] Vision of MOSEE Universe Human Consciousness (Spirituality) Autonomous Federation Establishment Operations (from 2030)

Universe Human Super-Connection Consciousness (spirituality)

_____

Global Human Consciousness (Spirituality) Self-Government Establishment Operations (from 2027)
Globe super-connected society 5 Dimensional MOSEE Practice Resurrection of human existence and establishment dignity

_____

Hongik (Benefit with Love for Human) Consciousness (Spirituality) Launches Global Human Spirituality Peace Federation Network (GHSPFN) (--2023.10.10.)
_____

Super Science Technology Information Society (~2022)

Artificial Intelligence (A I) Revolution: Human signaling tooling
Lost dignity of human existence

3. 17. The method for creative structuralization of spiritual industrial start-ups, success in achieving their existence and goals, and the way for full scale reproduction.

By maintaining the existence and perfection of start-up business management in the spiritual industry, the company can create a sense of nothing, recognize the prejudices it has with itself and its organization, recognize the true aspects of freedom of consciousness(spirit), respond to people and things as they are, display the ability to harmonize human relationships, explore the ultimate value of synesthesia, and focus on conscious resources. In designing a business model for start-up businesses, the company will need to incorporate the internal and external capabilities of the start-up business management entities by providing insight into the structural and technical approaches and the level of consciousness (Spirit).
By practicing the 5th-dimensional Consciousness (spiritual) management philosophy, we achieve the creation of existence every moment and realize MOSEE that we can focus on real-life management

and real resource assets as we are confident that we are not overly focused on the success of our goals and that sometimes breakdown is opening a new path to success of creating new opportunities.

3. 18. MOSEE's methodologies, techniques and tools with 100 Specific Ways have been developed already in design, application, experiment, measurement, indicator, quantification, and tracking of leap forward trends in 5th-dimensions, etc.

A method of quantifying measurement of indicator for the consciousness(Spirit) is provided as follows. Korea's Go-jo-seon Hong-ik Human 366 Psychiatric System is the only human invention so far, and as the author, I will quantify the metricization of the Indices as MOSEE science technique to model multiple matrix and Inverse Matrix functions.

New Consciousness(Spirit) and Material Integrated Analysis Techniques in New Academic Sector: By making 366 Factors of Hong-Ik human beings as an indicator, a business-economical resource asset, we make them the core values of economics, humanities, social sciences, and the creation of the database (D/B) of 366 Factors of Hong-Ik human civilizations (D/B) for the creation of 21st-Century New Civilization.

It is the creation of the spiritual and physical worlds of the Hong-Ik people. 1) The Consciousness (Spirit) of 366 Factors of Hong-Ik as data base (D/B) is derived as a quantification measure and adopted as the central value variable of the 5th-dimensional objective function that determines universal prosperity and peace of individuals, communities, households, work places, society, countries, and the world's human and earth's life systems, creating a mathematical statistical model and establishing new structural constraints.

This data base (D/B) is a standardized, universally valid data base (D/B) that can be applied universally to not only Korea but also to many civilized countries around the world. I would like to list a few examples of the contents below,

A. Multiple matrix mathmatic model: Computer processes a lot of data, so it is easy to do (1) The Hong-Ik human 366 factors shall be listed horizontally and vertically and each individual direct relationship of 366 shall be numbered to form an indexed matrix and then converted to the direct matrix and the indirect inverse matrix.

This becomes the standard for direct and indirect ripple effects of one another among 366 factors.

(2) As the results of the efforts to foster a systematic consciousness(spirit) of 366 Hong-Ik human spirit model will improve performances of the spirituality, the multi-layered and multi-variable matrix models can be utilized in order for every individual or communities, such as a family, work group, society, country, and the world to level-up performances of spirituality.

(3) By applying this multi-variety Hong-Ik Human 366 factors consciousness(spirit) model to all countries, the present scientific material civilization of mankind is achieved by the creation of the Hong-Ik Human Civilization, which is the core value of the spirit and the physical world of the future Hong-Ik Human Spirit.

In a capitalist society, businesses tend to consider humans as a resource and tool them to achieve the goal of maximizing profits. As a result, the phenomenon of human alienation and polarization of wealth has been cited as serious social problems. Today, the conventional wisdom that material affluence and prosperity of economic growth will bring happiness to the human society is shaken by the problem of 'spiritual poverty in material affluence'. To play a role as a management economy and social system in which capitalism contributes to the well-being and co-prosperity of the human society, the free market capitalism must also make the quantum jump up to the 5th-dimensional transformation of all People and Communities that will create the future 21st century new Universe Human Spirituality Science Civilization at 2027(UHSSC).

IV. Conclusion

Through the Management Of allSelves' Enlightenment and Empowerment (MOSEE) founded by Jae Yoon Rhee, the author of this article in 1990, the individuals and organizations can create new surroundings and worlds by creating a new existence of the 5th-dimension consciousness(spirit) that is self-awakening. The knowledge management and wisdom management define the 4th-dimensional External capacity including land, capital, human resources, technology level and innovation power as management resources and assets that determine management performances. However, the MOSEE is to invent a 5th-dimensional Consciousness (Spirituality, Spirit) and achieve fully the true creative management by fully intact capability integrated with both internal and external capabilities.

Gary Hamel's Strategic Intention (S I) theory analyzes and evaluates the various aspects of strategic management in the various ways and says it is significant to research and publish the successful company cases of the East Oriental especially Republic of Korea and Japan whose enterprise-wide strategic intents(S I) involve all members of the company and surpassed the top-class companies of the Western countries, especially those of the U.S. large companies. However, it is perceived that there is no published interest and even no published effort in the research, including the establishment of a system of management philosophy in 5th-dimension of human consciousness (spirit) that is the basis of 'Intention' in Strategic Intent, the ability to create an existential being, the ability to develop a resource assetization methodology tool of consciousness (spirit) and the ability to eliminate and recognize non-realities in management objects.

Gary Hamel's strategic intent (S I) is based on the management economic principles based on the recognition of people as rational businessmen, and management that relies solely on property-based management and land, capital, human resources, household resources, and resources innovation are the 20th-century framework of thoughts. However it urgently requires transformation into a future-type framework of thinking in the 21st century.

Therefore, there is no other way to break-through the reality that has been stuck in the law of diminishing returns of outputs with respect to inputs since the birth of modern management economics theories in the 18th

century.

It is also a linear, incremental development model that can innovate something from something and thus has a limitation that prevents the actual creation of something from Nothing.

It seems clear that no specific methodologies have been established to analyze and evaluate the growth level of human consciousness (spirit) and its step-by-step management behavior and secure the true integrity of trust and credibility that are essential for the life of management.

The way to overcome the above limitations of Gary Hamel's Strategic Intent (S I) is through the creation of 5th-dimension human consciousness(Spirit, Spirituality) and the confirmation of its new theory of scientific discipline, MOSEE's new philosophy of 'Life Origin Opening and Living'(생명 본 개활 生命 本 開活 Saeng Myung Bon Gae Hwuarl in Korean Pronunciation).

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Appendix

I. Introduction, Purpose of Research, Definition and Philosophy of MOSEE (Management Of allSelves' Enlightenment and Empowerment) founded by author Jae Yoon Rhee.

II. Gary Hamel's and Prahalad's Strategic Intents (SI): Introduction of Gary Hamel SI, Eastern Strategic Intent Winning Western Rationality. Success Story: The Daily Management Life of Strategic Intent (SI) in Republic of Korea and Japan. Leaders inspired by Strategic Intent.

III. The author, Jae Yoon Rhee's Exploration of MOSEE (Management of allSelves' Enlightenment and Empowerment) with the 5th Dimension Spirit Paradigm shiftConciliate the philosophies and theories of the above mentioned Gary Hamel's SI by rigorous in-depth

Comparative Analysis Considerations based on the author Jae Yoon Rhee's analysis methods with the 18 criteria factors such as

 Management Philosophy,

2. Definition of human,

3. management Performance,

4. True Creative management,

5. Freely Creative and Self-motivated System for the Ultimate Value Determination,

6. Recognition of People who Manage the Business

7. Recognition of Management Objects,

8. Creative Language System related to Creative performance,

9. Different Areas to be pursued in Different ways and means

10. Differences between Creative Management (MOSEE) and Innovative Knowledge Management (Current Knowledge Management).

11. Differences between Being Management with 5th Spirit Dimension and Ownership Management with 4th Value Dimension

12. Awareness of Academic Education Methodologies and Techniques of MOSEE in the Field of Global Business Economics and Management,

13. the Education Methods, Tools and Techniques of MOSEE,

14. Applications and Experiments,

15. Measurement Indicator Quantification,

16. MOSEE's 21C Vision of Universe and Global Spiritual Autonomous Federation Network for Life and Peace.

17. Creative Methodologies for Organization, Achievement of Being, Objective Success and Integrity of Enlargement Reproductions.

18. MOSEE's design, application, experiment, measurement, Indicator Quantification, Tracking the Take-Off Business Economy Development with the 5th Spirit Dimension.

IV. Conclusion

V. References

Appendix I. Practice of Jae Yoon Rhee's Vision: Plan and Schedule for the Establishment of the Federation of Hongik Consciousness (Spirit) Autonomous Region

Appendix II. Strategic Intent May-June 1989 HBR Published by Gary Hamel and Prahalad's Strategic Intent Vision

Life History of Contribution of Dr. Tomizo Katsunuma to Japan and The Church of Jesus Christ of Latter-Day Saints

[1]Ryo Takahashi

Abstract

Tomizo Katsunuma has been introduced since around 2000 to Japan. Tomizo is known as an immigrant from Miharu Fukushima. Tomizo has been influencing not only members of the Church of Jesus Christ of Latter-day Saints, but also all Japanese people especially during the Tohoku Japan Great Earthquake in 2011. People in Hawaii have supported people in Japan not only financially, but also spiritually through the Aloha spirit. This paper will be a tool of unity of love throughout generation to generation by searching family history.

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Introduction

This paper is a collaborative paper with Mr. Sutegoro Hashimoto and Elder Masahiro Tsuda whom I respect through the direction of the Holy Ghost so that this paper can be used for creating peace and harmony of the world and universe under the direction of God. The story of searching for Tomizo Katsunuma began the following according to Mr. Sutegoro Hashimoto. At the Miharu History and Folklore Museum, the curator found the biography of "Tomizo Katsunuma, the father of the immigrant of Fukushima Prefecture". According to the curator, "I went to Hawaii during this time." Because it was said, I wrote the Miharu Town, Tamura County, Fukushima Prefecture in the Roman alphabet as indicated. Then, the person of the local travel guide who was beside us looked interested, and said, 'Excuse me, but you are from Miharu?' He asked. I was surprised at the fact that when I answered "yes," he looked at me in the face of my face and said, "I immigrated to Hawaii through people from Miharu, thank you for being very grateful.Although Tomizo Katsunuma is known in Hawaii, he is not known at all in his former Miharu that he said. It is also said that, in fact, there was a wealthy birthplace next to the living house of the director of the Miharu Historical Folklore Museum, Mr. Sakuma, and that there was a different family name where Tomizo was born next to his house, and living in Miharu at present. Hashimoto wrote "*I visited the Minato (related Katogi) family. Then, he discovered a small pamphlet called "Tomizo Katsunuma, the Father of the Immigrant of Fukushima Prefecture" published in Honolulu in 1959. As a result, he learned about the history of Tomizo and his life, knowing that he had been married and moved to the United States of America and Hawaii afterwards. However, there was no more detailed information at the relatives' home, and again, the investigation was discouraged. Even so, he learned that he was the first member of the Church of Jesus Christ of Latter Day Saints* (Hashimoto 2008).

The author arranged the International Association for the Scientific Study of Intellectual Disabilities Roundtable Meeting for Aging and Quality of Life in Koriyama, Fukushima, Japan. Prince Tomohito of Mikasa was present as special keynote speaker at the Big pallet Fukushima in Koriyama city, Fukushima, Japan for welcoming special guests from abroad on March13-15in 2002. (Takahashi 2003) This year was very special event in the Church of Jesus Christ of Latter-day Saints for serving to people of the world by returned missionaries those who served in the world by using different languages and cultural experiences during the year of Winter Olympics in Salt Lake, Utah, United States of America. For the above reasons, the members of the church in Japan also supported these events including Asia Area President of the Church of Jesus Christ of Latter-day Saints, Elder Donald L. Hallstrom who was originally from Honolulu, Hawaii. Because of such an important and sacred event I decided to request from the Imperial family for representatives from the world. My mother, Masae Takahashi recommended Prince Tomohito since He has been involved in winter sports events including Sapporo Olympics in 1972 as a staff member. I was recommended to contact Mrs. Mieko Yoshida in **Nayoro city** by Mrs. Tamaki at Tamaki Flower shop in Kitami city. Mrs. Yoshida was very kindly supported to approach Prince Tomohito directly. Prince Tomohito's present happened because of Mrs. Mieko Yoshida in Yoshida Hospital in Nayoro city, Hokkaido, Japan. Mrs. Yoshida was called "the mother of the self-defense forces", and Prince Tomohito had a

friendship with Mrs.Mieko Yoshida (who died at the age of 88), who was the chairman of the Japan Women's self-defense force Cooperation Association in Hokkaido. According to Yoshida's family, Prince Tomohito's hobby was skiing. Prince Tomohito visited Nayoro city in the 1950s and deepened friendship with local people. Prince Tomohito visited Nayoro city more than tens of times and was associated with Yoshida family members. In 1975, the skiing competition for persons with disabilities started in Hokkaido and has continued until now (Prince Tomohito2012; Takahashi 2003; **Figure. 1**).

Figure. 1: Committee member of 2002 International Roundtable meeting in Koriyama, Fukushima Japan (from the left: Tadasu Suzuki; Hideko Ooumi, Akira Ootuska, Sutegoro Hashimoto, Kinue Suzuki, Donald L Hallstrom, Jinko Watanebe, Matthew J Janicki, Noboru Niizuma, Robert L. Schalock Dr. Susan Schalock, Prince Tomohito, Masataka Arima, Ryo Takahashi, Yoshitaka Suzuki)

Since Dr. Tomizo Katsunuma is not only the first Japanese member of the Church of Jesus Christ of Latter-day Saints, but also Dr. Katsunuma was summoned by the Japanese government as an immigration agent in Hawaii during the prewar period, and the United States made Hawaii a quasi-state in that year, and he acted in a complex political environment. The Japanese immigrants in Hawaii at that time were the third largest population of Fukushima Prefecture by Hiroshima and Yamaguchi in the whole Japan. His tremendous effort made the foundation of Japanese immigrants and

was called the father of Japanese immigrants in Hawaii, Fukushima Prefecture. Therefore, while describing the historical background of the mainland and Hawaii in those days, the people who were influenced by Dr. Tomizo Katsunuma at that time, in the history, consider the placements of God sent to the world for the necessary personnel in every age. Elder Tsuda mentioned as follows " In fact, we find out about family history and we can't find many stumbling blocks in the process of creating genealogy. So, if we don't give up, then the spirit of our ancestors will pull our hands, and the reality that we cannot see like a veil or fog will open and we will suddenly experience the miracle and make it impossible. In the suffering and persecution like the saints of the predecessors, when burning their souls in the gospel with their lives, the cleaned faith changes into confidence, and sacrifice turns into joy." (Tsuda 2018; 2022).

Figure. 2: Dr. Tomizo Katsunuma

Figure. 3: Mother Eu; Father Naochika

Dr. Tomizo Katsunuma is from Kamei, Miharu-cho, Tamura-gun, Fukushima Prefecture (Hall 2022; Hoover Institution Archive Library2022; Kimura 1992; Nihon Dendo 100 shunen

Jikkoiinkai 2002; Takagi 2016; **Figure. 2**). Miharu Town is known as the birthplace of Japan's Freedom and People's Rights Movement and the birthplace of Megohime, the wife of Date Masamune and Takizakura, a thousand-year-old tree. Tomizo Katsunuma, known as thefather of immigrants in Fukushima Prefecture, is the first Japanese member of The Church of Jesus Christ of Latter-day Saints, headquartered in Salt Lake City, where the 2002 Winter Olympics was held in 2002. In this article, this paper examines the achievements and significance of Dr. Tomizo Katsunuma (henceforth abbreviated title) as a pioneer throughout his life. The Book entitled "Tomizo Katsunuma, the Father of the Immigrant of Fukushima Prefecture " was published in Honolulu in 1959. As a result, welearned about the history of Tomizo and his life, knowing that he had been married and moved to the United States of America and Hawaii afterwards. However, there was no more detailed information at the relatives' home, and again, the investigation was discouraged. Even so, he learned that he was the first member of the Church of Jesus Christ of Latter-day Saints. There is a branch of the Church of Jesus Christ of Latter-day Saints in Koriyama, Fukushima next to Miharu town. Mr. Sutegoro Hashimoto contacted the gate of the church. And he introduced me. I gave him a book called "the History of Japan's Latter-Day Saints" (Hashimoto 2004a; 2016; McKintyre & Takagi 1996; Takagi 2000; 2016). It was about Tomizo Katsunuma. Only about half a page was mentioned in print.

The author organized the English speech contest for high school students in Fukushima Prefecture Was held in Koriyama City sponsored by Brigham Young Hawaii Campus. I invited Dr. Norman Shumway and his wife, Mrs. Luana to the High School English Speech contest and started a further investigation.

Dr. Shamway and his wife served United Nations church representative (2006-2008). From 2014 to 2018, Dr. Shumway was appointed as president of **Mikuni International College**. Tomizo Katsuynuma family is told in the interpretation and the understanding from the book published in August, 1928 in the book titled "the 70th Anniversary of the Shigenori" which is left in the digital library collection of the Diet Library. About the education in Japan, the life of Tomizo Katsunuma, the father of Fukushima Prefecture, and the significance of the "life of Fukushima Prefecture" (Takahashi1943; Takahashi 2001; Yunojiri 1931).

Figure4: Shigenori Katogi

Figure5: Tomizo, Shigenori, Shutaro

Figure6: Tomizo Family

2. Methodology of the Study

The main method used in writing this study was literature review of online and offline media sources, assisted by qualitative research methodology through interviews. A review and summary of important research sources, articles, reports, and books on the topics was undertaken. Primary sources are supplemented by interviews with some participants in the academic world of gerontology, as well. Most historical sites mentioned in this study have been visited and local resources were collected by the author.

3.Childhood

Tomizo's father, Naochika Katogi was born as the third son (1823 - 1912). His mother is Ei. His father studied Toda School of Jujutsu at the age of 10 or 11 years old in 1833, and he was fully licensed at Toda school Dojo in Yushima (Edo), which had hundreds of disciples. He gathered all feudal retainers of the neighborhood, and in the early Meiji period, his father was given the rank of senior (warrior class) from the domain to be distinguished in martial arts, and became a bodywork by the Meiji government ordinance in 1873.

Itsuhachiro Katsunuma was his father's name, but he was highly regarded as a talent for jujutsu and was adopted by Shutaro Katogi(**Figure3;4;5;6**).He succeeded the 16th Naochika Katogi and became the Toda School of jujutsu, the governor of Ando Tsushima Iwaki Taira Province. His second son Shigenori was his father's apprentice since his childhood, and his eldest son, Shutaro Katogi, could not find enough information. It is said that he went to Sakhalin later. Shigenori, the second son, was born in 1857. He lived until 1940, and it was made upto a breastplate. Tomizo inherited the surname of Katsunuma. Toda Ryu Jujutsu is said to have influenced Kodokan judo, which Jigoro Kano started later. The Toda school is said to be the Kiraku Ryu in School of Iwaki Province, and it is an ancient martial art which was handed down at the Miharu school by Naochika Katogi and Shigenori Katogi in the Miharu clan.

Tomizo was born in 1863 (November 1, 1863). Naochika Katogi (Miharu Domain Tota-ryu Judo Master, 80 years old in Taira City, Fukushima Prefecture, September 13, 1912) is the father of Miharu Domain, the sixth daughter of Hanasaki Koroku, 1912. He was born as the third son on September 3, 2014, when he was 9 years old. Tomizo entered Miharu Domain School in 1867, was taught Chinese books and penmanship from parents at home, entered the domain school with school age and eldest brother Shutaro, and learned from Yagozaemon Hasegawa and Kazen Kumada. Then he moved to an elementary school in Otemae, Miharu to study. The principal at that time was inherited by Yoshitaka Oyama, Yoshimon Sakuma, and Masago Sakuma (younger brother of Yoshimon). Tomizo graduated as the first graduate of Miharu Elementary School after the revision of the school system of the former clan

school (Principal Masago Sakuma). Tomizo studied Chinese and Western studies at a public secondary school (Principal of Kazen Kumada).

4. Sendai foreign language school days

On September 2, 1878, he attended a foreign language school in Sendai at the invitation of his second elder brother, Shigetaro, accompanied by his eldest brother Shutaro. His second brother, Shigenori, lived in Sendai as an electronic engineer, so he received support for school expenses and living expenses. The principal learned English from Shimotomai, American teacher Gould, Hanawa brothers, Sora, and Sase teachers, and learned Chinese studies from Suzuki sensei. The degree of the department was Wilson's third leader, textual norms, etc. In 1881, a colleague named Sagawa, a military aspirant from Iwaki Taira, and his second brother, Shigenori, who was influenced by it, went to Tokyo without permission during a business trip to Morioka, Iwate Prefecture, and took an examination at the military academy. However, Tomizo failed in the physical fitness test of the primary test. In preparation for entering another school, Tomizo worked hard at the Okajuku, which specializes in Chinese studies, at the former Sendai mansion in Shiba Aishita.

5. Student days in Tokyo

After that, Tomizo entered the Hitotsubashi University Preparatory Gate (later the Gakushi Kaikan) and stayed there for three years. The teachers at the school were Kanda Naibu, who returned from abroad at that time, Strange, Cox, and Bou Suzuki. Among the alumni at that time were Yoshiakira Tokugawa (Marquis), Toshitake Okubo (Member of the House of Lords), and Bou Yamada (Kyoto priest). Then, he entered Kyoritsu School in KandaAwaji-cho to prepare for the university entrance examination.

Among the faculty members there was Korekiyo Takahashi (later Minister of Finance, President of Seiyukai, and President). Tomizo learned geography and mathematics from him. Among the students was Keijiro Inoue, who later became the chairman of the Japan Electric Association. Tomizo worked hard to prepare for college, but returned home because his tuition fees did not continue.

6. Preparation for traveling to the United States

After returning home, Tomizo thought about continuing his studies in the United States, and as a result of looking for a job to save travel expenses, he entered the silk mill Sanseisha and worked for about a year. After that, Tomizo became the former head of Watamura Elementary School in Tamura-gun at the age of 19. After that, he was appointed as an assistant professor at Tamura Junior High School and was in charge of English. Under such circumstances, Tomizo was selected as a paid student in Tamura gun in 1886, and was given the opportunity to enroll in the Tokyo Veterinary School and graduated safely after a four-year course. Originally, Tomizo was about to return home as a veterinarian at this point, but he continued his life in Tokyo by being appointed an assistant at my alma mater.

On March 30, 1888, Tomizo married 17-year-old Mine (the eldest daughter of Tsuneshi Endo, senior secretary of Tamura-gun) at the age of 25. At that time, Yukichi Fukuzawa published an editorial on encouraging foreign immigrants in Jiji Shinpo in the newspaper world. Partly because of this, Tomizo is said to have had a dream of studying abroad. This was triggered by the determination of his second brother, Shigenori, to go to the United States. Tomizo also decided to leave his wife and accompany him with the encouragement

of his new wife, Mine, after repeated negotiations with his second brother.

7. California era

On April 25, 1890, Tomizo boarded a steamer that went straight to the United States with his second brother, Shigenori. The Shigeru and Tomizo brothers have successfully landed in San Francisco, the new capital of the western United States. The priest left east on a transcontinental railroad to inspect the electrical industry in the eastern regions. Therefore, Tomizo stayed alone to inspect the suburbs of San Francisco port. At that time, there was an association of Japanese volunteers called the Spanish Patriotic Union at San Francisco. Tomizo decided to join and join this as recommended. The main members of this alliance are Yoshizo Kasuya (later chairman of the House of Representatives), Den Sugawara, Terutake Hinata, Kumano Yamaguchi (later member of the House of Representatives), Kanjuro Watanabe (later assistant to the city of Tokyo), and Tatsu Matsuoka (Sendai). Some of the people who later made a name for themselves in Japanese politics, such as Koushida Sugawara Denshi) and Keijiro Inoue (later Director of the Electricity Bureau of the City of Tokyo), joined the group.After that, Tomizo engaged in research on dairy cows and sheep with Clark at a vineyard run by Kanae Nagasawa in Santa Rosa, which is located north of San Francisco Port.

8. Utah era

In 1891, he was invited by Tadashichi Tanaka, who lived in Nampa, Idaho, to take orders for daily necessities from people working on railway construction adjacent to Utah and help deliver them to Salt Lake City for a while. He stayed for about a year. During that time, he toured the eastern New York region, including the Chicago World's Fair. After that, Tomizo continued its activities mainly in Utah and Idaho. In Utah, when Tomizo received a request from the Relief Society (Women's Association) to provide sericulture technology, Tomizo saw the success of various research results at Beehive House when our eldest brother Shutaro, who had experience in this field in Salt Lake City. The people of the association were pleased. It happened that His Imperial Highness Prince Higashi fushimi no miya Yorihito stayed at the Nat Hotel in Salt Lake City on his way back from France via the United States. The two brothers dressed up and visited the museum to say hello. The brothers were given more thankful words and the fact that they had left the museum was published in the newspaper, which made it even more important to both inside and outside the country. Tomizo studied theology at Brigham Young College in Logan, Utah, and spent three years at the Utah Agricultural School (later Utah State University), where he was a professional veterinarian and a general agricultural researcher. After graduating from the same school, he studied veterinary medicine as an assistant to Dr. Fisher, a German. Tomizo also taught silkworm's sericulture methods at bee Heb house of the aid organization. And, by the support and cooperation of the powerful Amussen family, he got the first American citizenship by the Japanese. Japanese immigrants to the United States began in the first year of the Meiji era. In the 20th century, it increased in the proportion of 10,000 people every year, and the sense of the crisis to the influx of the large amount of immigrants increased in the United States. Not only the political situation but also the discomfort caused by the difference in fundamental culture was the cause of friction (Takahashi 1999).

Figure7: Name List of Agriculture College of Utah

Illustration of old Brigham Young College, photo caption front. List of Utah agricultural schools and Utah agricultural schools (**Figure 7;8**)

Figure8: Agricultural College of Utah

After graduating in Logan, she graduated from a veterinarian research year to meet the Danish stronghold, the jeweler, and the latter day Saints Carl Christian Amussen. Amussen was attracted to the honesty of Tomizo Katsunuma and gave him a room in his own home and welcomed him as an abbey.

Figure9: A family photo of the Amussen house at Logan, Utah. White Abbey became sick and asked for the examination of Tomizo.

Carl Christian Amussen (May 20, 1825 – October 29, 1902) was born in Copenhagen, Denmark, where he trained watches, jewellery, and dentist techniques, and became a jeweller of the Russian emperor. He is involved in the trade between Britain, Russia and Australia, and there is an episodic that he took the earth three times. In 1857, he moved to Christchurch, New Zealand and opened a jewellery store (**Figure9**).

Figure10: Amussen and Tomizo

During his student days at Logan, Tomizo became more familiar with the Karl Christian Amussen family. Amussen was a jeweller who immigrated from Denmark and converted to The Church of Jesus Christ of Latter-day Saints. His daughter, Flora Amussen, was also the wife and devout Christian of Ezra Taft Benson (13th Latter-day Saint Jesus Christ Church President), who worked as Secretary of Agriculture during President Dwight D. Eisenhower. Amussen's hobby was horseback riding, and he cherished his Arabian white horse. Being a millionaire, the Silky Terrier welcomed the winter season in Santa Barbara and Monterey Peninsula, California. Tomizo entrusted everything with his wife, including his professional knowledge as a veterinarian and his relationship of trust. Under such circumstances, Tomizo was baptized by Guy W. Thatcher on August 8, 1895, and was confirmed as a member of the Church by Joseph Luis. Then, on January 25, 1896, he was appointed by R. MJ Wraith to the position of Aaron Priesthood Butler, one of the authorities to engage in church ordinances and

duties. Later, in Logan, Tomizo received citizenship (**Figure10**).

In 1895, the Japanese government put an end to the government-owned Hawaiian immigrants, and private immigrant companies entered the private sector. The eldest brother returned to Japan in 1896 and set up a rice mill in Hiraichi to run it. The second elder brother independently founded Denyusha in Ginza, Tokyo and engaged in business. Tomizo put an end to 10 years of life in the Americas.

9. Hawaii migration and Tohoku immigration business

Japan and Hawaii officially formed international friendships after the representatives of both countries signed the Nifu Friendship Trade Treaty on July 4, 1871 in Edo. In 1885, 956 immigrants first arrived, but in 1894 the official immigrants were abolished. From October of the same year to the following 28, the Kobe Immigration Company started handling immigrants, and at the same time, Kokai Shokai, Hiroshima Immigration Company, and Tokyo Immigration Company handled immigrants until 1899. Tomizo became involved in the Tohoku immigration business after establishing a relationship with the Kumamoto immigration company in Hawaii. At that time, immigrants were often thought of as a business in the Kansai region, and were described as a new attempt in the history of Japanese immigrants (Robinson 2019). On January 15, 1898, he became a Hawaiian at the age of 35 and was appointed to the Hawaii Immigration Bureau. He became a volunteer and walked vertically. With that as an opportunity, Tomizo returned to Miharu town, where Mrs. Mine was waiting for the first time in 10 years (Takahashi 1958).

Tomizo delivered immigrant speeches in various places, starting with Fukushima, and set sail with a large number of Tohoku immigrants on the Dourik, which set sail in Yokohama in July 1898, and arrived safely at Honolulu Harbor on the 26th of the same month. Tomizo describes how to carry out goodwill between Japan and the United States in your book, "Sweet Potato Squeeze." On January 1, 1922, the Nippu Jiji, published in Honolulu, issued a questionnaire in Hawaii on what to do to promote goodwill between Japanese and Americans. Dr. Tomizo learned from the Bible which introduced BYU and showed the scripture used by Tomizo in Hawaii. In the back cover of the Bible, it is written in English as "from M. Tsukamoto to T Katsunuma", and it is a richly written character "written in the United States in April. Tomizo went to America in 1881. In the Bible. What he wrote as' Tsukamoto and his brother 'indicates that Tsukamoto was the person he respected and that he was a gift from him. At least due to the date described in this Bible, it seems that there was already a connection with Christianity in Japan before Tomizo' devotion to the Church of Jesus Christ of Latter Day Saints in salt lake. It might be that the foundation was in Japan. (Hashimoto 2004). According to "the snow of Mauna care" written by Sutegoro Hashimoto, it is written that the publication of this Bible was made by the national Bible Society of Scotland (Hashimoto 2004b).

Figure11: Tomizo's Bible

Dr. Katsunuma's learning from the Bible was considered the following message to the immigrants from Japan as

follows (**Figure11**).

1.Think of Sunday as the Sabbath.

2.Keep the house clean and do not abandon used cans, used paper, etc. around it.

3.Always take care of your hair and beard, and shave your beard at least every other day (even busy people like workers always shave on Sundays).

4.Do not have both men and women unnecessarily work on gold teeth.

5.Women should not wear heavy makeup of visceral oil white powder.

6. Do not show up at the storefront or go out with an undershirt.

7. Do not use toothpicks in front of others or on the train.

8.When accompanied by a couple or friends on the train, occupy separate seats in front, back, left and right, and do not speak loudly.

9. When walking or driving on the road, be sure to take the right side and do not obstruct the passage of others.

10. Never miss a promised date, from a contractor to a clothes shop, a laundry shop and a gardener.

11. If the servant wants to have some free time, tell his master at least a week ago why he is not lying.

12. If you are a wholesaler for each store, be sure to pay the payment period. 13. Do not dry and spread laundry, futons, fishing nets, etc. on the second floor of the store.

14. Do not waste tap water.

15. Do not talk to one person without notice while talking to another person.

16. Be sure to follow the etiquette of automobiles. As you can see from these, it can be seen that Tomizo educated the Japanese so that they could understand international manners.

10. Episodes about wealth from Book Kansho no Shiborikazu(Sweet potato pomace)

Figure12: Kansho no Shiborikasu

Koji Takahashi introduces a human episode related to Tomizo from "Father of Immigrants Katsunuma Tomizo den"(**Figure12**).

1) Interview with Yasutaro Soga (Chairman of Hawaii Times) "The doctor, who was always called the old prince among us and was called the banquet doctor in the world, was a famous man in Honolulu's social circles. Whether it's Kanaka (Hawaii natives) or Porchigies, if you walk in the town of Honolulu together with a uniform friendship, regardless of the race, religion, or childhood, you will have a long conversation with your acquaintances everywhere. Sometimes it was enough to close. "

2) Shibuya Hyakuji talk "It was a man named Matsumoto in Adachi-gun. When I arrived at the port of Honolulu, everyone gathered and went up to the deck because Mr. Katsunuma said. I was dressed in a single garment, and I was wearing a pair of clogs with middle teeth and hanging a cigarette holder on my waist. I thought it was a little bad for me. Mr. Katsunuma who changed his blood phase Ran to the man and kicked him up with his shoes, stepped on the clogs a couple of times, and wondered where he was. It can be said that this is the result of always having a passion for raising the living consciousness of Tomizo's junior immigrants, as mentioned above.

3) Interview with Shichiro Haga "I'm spilling volunteers from all over the world when I'm having trouble walking

around the country for business. The doctor directly asks me to buy it, even after giving a speech. It's convenient for anyone to tell me, but that's not a word. It seems that the samurai's temperament appears. That's why I don't think that the publication of this book ("Sweet potato squeezed slag") has made a big difference in terms of economy, but anyway, 10,000 copies have been distributed in every direction. Only it was a fact, and in that sense it was very meaningful. "

4) Katsunuma Thomas (Yumashi)

In September11, 2000, Mr. Sutegoro Hashimoto, who lives in Koriyama City, and the author asked Mr. Thomas Katsunuma, the grandson of Tomizo Katsunuma (living in Hilo, Hawaii), about his grandfather Tomizo's memories at near Narita Airport Hotel. In 1885, the Japanese government and the Hawaii Dynasty concluded a treaty, and there were about 24000 people in Hawaii as a 'Heisei migin' by 1894. Because of trouble such as working conditions in sugar cane fields. It was suspended in 1894. In 1898, when Tomizo Katsunuma, an immigrant from Hawaii Province, came back to Japan in 1898, a large number of prefectures responded to calling for immigrants.

Tomizo has returned to Japan several times in Hawaii because he has returned to Japan (**Figure13**). In April 1904, Tomizo Katsunuma returned to Japan temporarily and visited the mission Department headquarters to meet Alma O. Taylor. When Tomizo was pleased with the achievements of Taylor, Elder Taylor wrote in the diary on April 9, 1904. It was written as follows: P.S. Leaned open, returning to headquarters that Bro. Katsunuma from Hawaii had visited Prest.E. on Monday the 4th Bro . Katsunuma is the first Japanese to join the Church in all the world. He was converted in Utah many years ago. He has become an American citizen and is now in the civil service in Hawaii. He has received a

month's furlough in Japan visiting friends & relatives. He sought the 'Mormons' out the first thing and seemed pleased with what they had accomplished & were doing. He was glad to see some Latter-day Saints Hymns in his native Language and gave the Sect. of the mission 10 yen towards further translation. (Neilson2001; Taylor 1904; **Figure14**).

Figure13: Tomizo visited Katsunuma Family Tomb
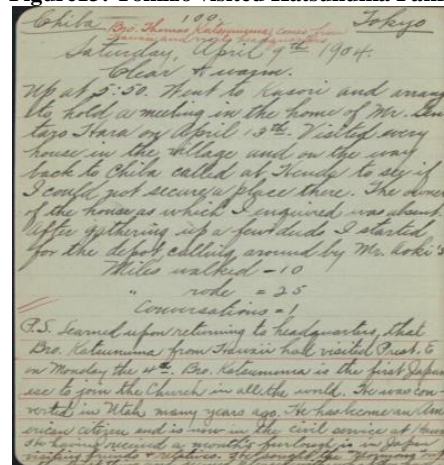
Figure14: Alma O Taylor Diary on April9, 1904 (Taylor 1904)

The consulate purchased by the first Consul General Ando in 1886 became obsolete and was to be paid off, so Tomizo bought it in its original form and relocated it to Met Cuff Street. With Tomizo being a veterinarian, locals have asked to euthanize old pets and unowned animals. However, Tomizo taught the client the preciousness of life and took care of himself until senility. As a result, animals such as cats, dogs, chickens, and goats lived together in the house. In addition, the influence of Tomizo has been extended to posterity, and he prefers luxury items such as "liquor, cigarettes,

coffee, tea, and tea" while keeping the "word of wisdom", which is one of the commandments of the church, and paying attention to his health. First of all, the habit of valuing the family and studying hard is still being inherited.

11. Tomizo's later years

After that, Tomizo left all the housework with Mrs. Mine and spent his old age quietly. It seems that he was regularly visited by church members even when he could not go to church. Then, on Monday, September 11, 1950, at 3:23 pm, he completed his 86-year-old life at Kuakini Hospital (Hawaii Times 1950). The farewell ceremony was held solemnly on September 13th at 3:00 pm at the Honolulu Hawaii Stake Tabernacle, 1560S. Beretania street. The moderator of the day was Edward Krisold (The Church of Jesus Christ of Latter-day Saints, Hawaii Mission Director). The venue was buried in condolence flowers, and there were mournful condolences from volunteers from various fields such as Yasutaro Aiga and Senator Tsukiyama.

Dr.Tomizo Katsunuma worked patiently for many years so that Japanese immigrants can acquire American nationality. At the time of effort, World War II broke out, and it became a hindrance to the action. However, he did not stop working after the war. During World War II, the U. S. Army's 100 battalion and the 442nd regiment of the The United States, with the help of the U. S. Congress also supports the U.S. Congressional efforts. September 11, 1950, two days after the death of Tomizo.

The Senate and Congress passed the bill on U.S. Registration. This bill was signed in 1952 as a law. The Tokyo news release on August 22, 2019, "a voice of gratitude is heard in the voice of Donkarakku Men's Choir at Honolulu Hawaii Stake Tabernacle of the Church of

Jesus Christ of Latter-day Saints. Later, Mr. Sutegoro Hashimoto visited Katsunuma to obtain approval for the construction of the monument of Tomizo Katsunuma, together with Ryo Takahashi.

Figure15: The monument of Tomizo Katanuma

Figure16 Participants

This monument of Tomizo Katsunuma was built on the site of Miharu international exchange hall in Miharu town (adjacent to the east side of Koriyama city), which is currently the site of Katsunuma, and the exclusion ceremony was held on July 21, 2017. At the beginning of the time, there were several relatives of Katsunima family including Mr. Sutegoto Hashimoto, mayor of Miharu town, chairman of the town assembly, chairman of the

Fukushima prefectural assembly of Honolulu, a grandson of Tomizo Katsunuma, Mr. Thomas Katsunuma (**Figure15;16**).

Brother David Ikegami, who has been teaching Japanese church after World War II as a missionary of Japanese ancestry, tells the story of Katsunuma in his boyhood. David Ikegami's grandson had a chance to talk to Shibuya a few years ago and talk well. His father, Yoshitaro Ikegami, was always going to pick up the old Katsunuma in his car when he went to the church I know that today is a sabbath, but I'm starting surgery for dogs right now, I thought I'd finish in a few minutes with a very simple operation, but it was a little troublesome, and it took me a lot of time. He had the dog's foot until he completely finished the suture. Of course, the dog was completely anesthetized, so it was not very hard for us. After the operation, the dog was quietly returned to the hut, and Dr. Katsunuma wore his coat and started preparing for the church as usual. Dr. Katsunuma was loved and respected as an early leader in all Japanese and American societies (Tsuda 2022).

It is reported in the Hawaii Times on September 14th that the closing of a wide life with 86 year old age is reported and the following article remains.

Figure17: Mine Katsunuma

Figure18:   Tomizo   Katsunuma
The funeral of mausoleum Basho An, who closed a wide variety of lives with an age of eightysix years old, were held solemnly on the third day in Hawaii at the Waikiki worship hall in the pager of Waikiki (**Figure16; 17**). On the other hand, the flowers and souls of the condolences received from each body was buried in the coffin placed in front of the altar, and the ceremony was carried out under the following program.

Funeral programs: The chairman of the Senate was an early Japanese society where few people were able to speak English. After all, the funeral procession was buried at the same place as the Nuanu Memorial Park, and there was a commemoration of the funeral.

12. Conclusion

Dr. Tomizo Katsunuma was loved by many Fukushima residents as the father of immigrants. It can be inferred that not only did it play a bridging role to Hawaiian immigrants, but the living figure of Tomizo, who loved each and every one of them seriously, was engraved in the hearts of many Fukushima residents. Tomizo's love is manifested in a life that transcends the boundaries of religion and culture and devotes what he has without biasing people. The existence of such wonderful human resources in Miharu Town, Fukushima Prefecture, is the fact of Fukushima citizens. It will be a great encouragement not only for many

Christians and cultural figures. I would like to continue to control myself and contribute to my family and the community without losing the way of life of wealth. After the exhibition of the monument, Mr. Sutegoro Hashimoto gave a lecture on the story of "the story of Hawaii and Fukushima" by Mr.Hashimoto at the venue held in Fukushima ward of the Church of Jesus Christ of Latter-day Saints.

In the audience, there was Mr. Bunkichi Sato, President of Koriyama men's Choir. Donkarakku Men's Choir was founded in 1990, and has been performing in many local cities in Japan and in California. It is said that President Bunkichi Sato knew for the first time about Tomizo Katsunuma who was loved by Japanese immigrants. In the lecture, Tomizo Katsunuma spoke of Mr.Sutegoro Hashimoto. The descendants of Japanese immigrants from Fukushima Prefecture knew of the "Great East Japan earthquake", invited 100 children in Fukushima to Hawaii, and sent the amount more than $7 million to the Fukushima prefectural governor. The leader, Bunkichi Sato, felt strongly to express their gratitude. So, he planned "Thank you for the Great East Japan earthquake and Fukushima No.1 nuclear power plant disaster reconstruction support ". It was thought that it wanted to be performed at the Honolulu Hawaii Stake Tabernacle where the funeral of Tomizo Katsunuma was held. Mr. Sutegoro Hashimoto asked for help from Ryo Takahashi in the Church of Jesus Christ of Latter-day Saints in Koriyama. Then, Brother Takahashi asked the senior missionary, Elder Masahiro Tsuda in Fukushima ward. Elder Tsuda asked President Makoto Fukuda, the founder of Mikuni International College. And President Fukuda asked Emeritus Professor Masakazu Watabe to contact Honolulu Stake President Darren Wong that it was approved with "honor", the performance of July 2019 was decided.

Mr. Sutegoro Hashimoto spoke about the influence of Katsunuma on the 150year history of immigrants who moved from Japan to Hawaii. About 100 members of the Fukushima prefectural Honolulu Association who collected the contribution to the Fukushima Prefecture disaster of the Tohoku earthquake disaster also attended the concert. Many local church members were present, among them, Mr. Kotaro Koizumi, the president of the Sendai section of Sendai Japan (**Figure19**).

Figure19: Donkarakku Men's Choir with Sister Eiko Tsuji's Hula dance

After the missionary was dispatched to Fukushima City, Fukushima Prefecture, it was 52th year in 2018. In Fukushima ward, they invited the Donkarakku Men's Choir. This was taken up by the Hawaii Pacific press, and it was said that it appeared in the commemoration program, "Furusato", and it strongly sung three songs in connection with the Hawaii performance. It was reported that a memorial program was held as a celebration party in the part of the constitution of Fireside (**Figure20**).

Figure20: Donkarakku Men's Choir at Fukushima ward Fireside

On November 25, 2018, at the

Sendai Stakes Fukushima word at the time, it was a commemorative program that was held as a celebration party in two parts: composition of the Sacrament meeting and fireside. Elder Koichi Aoyagi and Brother Koichi Ishizaka were the missionaries in Fukushima who gave early missionary experience (Family Movement Koriyama District 2001; Ishizaka 1967). Moreover, at the fireside, President Makoto Fukuda, head of the Mikuni International College and former President of Sendai Mission (Fukuda 2007), and Ryo Takahashi, President of Koriyama branch gave talks.

Donkarakku Men's Choir members who participated gave a song, as well at the fireside in Fukushima word.

Figure21: Hawaii Pacific press

In the Japanese newspaper of the Hawaii Japanese government of the Hawaii Pacific press, the lecture contents of Tomizo Katsunuma who was spoken by Mr. Sutegoro Hashimoto in honouran steakthakuru was published in full text. It is said that it has been published in the Hawaii Pacific press many times after the "Great East Japan earthquake" and gave courage and pride to many Fukushima Prefecture immigrants. Even if we still remember the people of Tomizo Katsunuma, who had been talking about Thanksgiving in 150 years or even now in Hawaii, we would have to turn our gifts from the previous world to the ground as the Lord work will be continuing to the time of coming of the LORD (Takahashi2012; 2018; 2019, 2022; **Figure21**). All above will be concluded by words of **Daniel 2:34-35 and Ether 6:3 about stone**

34 Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and broke them to pieces.
35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

Book of Ether6:3

*3 And thus the Lord caused stones to shine in darkness, to give **light** unto men, women, and children, that they might not cross the great waters in darkness.* Finally, the post card symbolizes the Tomizo Katsunuma family and Rikio Sugano shows peace and harmony from Hawaii Waikiki toward seeing Diamond Head (**Figure22**).

Figure22: Union Postale Carte Postale 130,000 compatriots residing in Hawaii Fukushima Prefecture Tomizo Katsunuma'sA peaceful family with Rikio Sugano explorer

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Numano and Sister Tetsuko Haneda for providing important resources and giving suggestion. I hope that this achievement will remain as a wonderful work that will be engraved in the hearts of many people, and I would like to thanks for this opportunity.

<Note>

Katsunuma Tomizo's family

Father: Naochika Katogi or Katsunuma (1833–1912)

Mother: Hanazawa Eu (1834–1912)

Tomizo Katsunuma Born November 1, 1863 in Kamei, Miharu Town, Fukushima Prefecture, adopted by his nephew Moriya Katsunuma in 1887 (Meiji 10). Current address 2304 Metcalf St., Honolulu, Hawaii

Wife: Mine Endo, Miharu Clan, the eldest daughter of Tsuneshi Endo, born November 19, 1870 (Meiji 3) in Miharu 1889 (Meiji)Married on March 30, 1898, and died at the age of 85 in 1898 (Showa 31).

Eldest son: Katsumi Born May 12, 1890 (Meiji 23), graduated from Iwaki Junior High School, died Jan 23, 1918 in Honolulu, Hawaii

The eldest daughter: Kiyomi was born on January 24, 1899 (Meiji 32) in Shimizu, Miharu-cho, Fukushima. married Keiji Suzuki (with one son and one daughter). Died Sept. 18, 2003.

Second son Jyobu Born February 20, 1902 in Honolulu, graduated from Kansas University, known for his baseball and football referees.

Second daughter: Yasuko Born May 13, 1904 (Meiji 37), graduated from the University of Hawaii, married Toru Saito of Los Angeles.

Third daughter: Yoshiko Born September 8, 1906, 5-5 Aoyama, Akasaka-ku, Tokyo, graduated from Hawaii University, married Henry Tom in San Francisco. Third son Woodrow Born

March 9, 1913 (Taisho 2) in Honolulu, died Nov, 1983. Eight grandchildren
His nephew, Yasuji Katogi, is an assistant Yokosuka City

Elder Masahiro & Sister Mieko Tsuda:

Served in Japan Sendai Mission. He has been interviewed by the Asahi Shimbun. He was also recommended by Nikkei as the editor-in-chief of the Nikkei Weekend Economy. The magazine is involved in about 400 books, and 42 books are edited. There are 7 church books, 5 books, and 222 ghostwriters. There are nearly 10 countries invited by the governments of each country (Katsunuma 2022).

Elder Masahiro & Sister Mieko Tsuda

Mr. Hashimoto Sutegoro

Hashimoto Sutegoro: Born 1936 Fukushima ken Tamuragun Miharu Machi, Birth name Masaaki, after losing father in 1945 and grandfather in 1948, succeeded to their name to Sutegoro. Graduated Chuo University in 1959. Worked as president of Kiriya shoji Corp. Published more than 30 historical books including Mauna Kea no Yuki. A well-known local history researcher, Mr.

Sutegoro Hashimoto, who has been studied carefully to examine the effort to dig through the past and dig through the past of the Church.

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Hawai Shinpō(2);Aikoku(1);Hawai Bun'en(1);Hōyū(1);Hawai Sandei Nyūsu(1);Hawai Shokumin Shinbun(1);Maui Rekōdo(1);Hawai Mainichi(1);Sōkō Hyōron(1); Katsunuma T (1924) Sweet potato squeezed slag,Katsunuma Memorial Publishing Supporters, 34-35; Year of Published: 1890-1899(56);1900-1909(627);1910-1919(369);1920-1929(108);1930-1939(140);1940-1949(36);1950-1959(16);1960-1969(5)
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Poverty, Intellectual Disability and Action Research

[1]S. P. K. Jena

Abstract

Intellectual disability is etiologically linked with many factors and one of the most significant and generic factors is 'poverty'-- the prolonged socio-economic deprivation, which affects human development in many spheres of life. This is evident from the fact that a large majority of children with intellectual disability come from families of low socio-economic status. Lack of adequate reinforcement, poor stimulation and malnutrition are considered to be the underlying factors, although 'timing' of poverty during child development plays a crucial role. The present paper examines the traditional trends of research, which are largely fact-finding and focus very little on applied research, which has helped the researcher themselves much more than the researched hence, it calls for a 'paradigm shift' making research emancipatory. Participatory action research will help policy-makers and caregivers much better to combat against intellectual disability, particularly in bringing change in the life of people with intellectual disability.

Keywords: *Intellectual disability, poverty, emancipatory research, participatory action research*

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Deprivation and Intellectual Disability

Socio-economic deprivation or poverty affects human development in a significant manner. Therefore, a large majority of people who suffer from mild to moderate degree of ID incidentally, come from poor families. Child poverty is most acute in most of these cases, as it happens primarily due to inadequate reinforcement, poor stimulation, and

malnutrition. At the early stages of life, children from such families do have very little chance of joining a good school that would compensate for their early deprivation. Such children even usually tend to go to the school much higher in age compared to children from affluent families (Duncan, Kalil, & Ziol-Guest, 2014). It makes a significant difference in their cognitive development.

However, the timing of poverty itself determines its effects. This is one of the universally neglected areas of research. One of its long-term consequences could be intellectual disability (ID). Apart from the impoverished environment in which they live, most of these parents often work in time-intensive and low-paid jobs, which leaves very little time for them to provide adequate care to their children. Precisely, the children lack quality parenting. They live under 'veiled' parental deprivation too for a considerable period of time, which prevents them from learning many life-skills necessary for effective adjustment. Deprivation due to poverty, during the early years of life when the human bonding is in its formative stage, affects their object relationship in later life. The parental care, which serves as fundamental

"inputs" for the young infant is disrupted due to economic stress.

Simultaneously, the brain development is astonishingly rapid during this period, which leaves them sensitive or vulnerable to the environmental impact, which is often manifested as ID. Their impoverished "learning environment", is in sharp contrast to the situation in affluent families who are capable of providing stimulating family environment, have better 'neighborhood' and enriched schooling experience. Therefore, policymakers must focus on alleviation of deep and persistent poverty occurring early in children's lives. Several economic models have also been used to explain this situation (e.g. Becker, 1981). Purchase capacity of goods (e.g. food, and play materials) and services (e.g. professional help) play a very important role in providing a stimulating learning environment for the young children.

Research Trends

Not too distant past people with ID were considered not even as second class citizens but as people who possessed no citizenship right (Stevens, 1967). However, the approach to ID has changed significantly. With United Nations' 1971 Declaration of Rights of Mentally Retarded Persons, the scenario of research has changed to a large extent. This was an early step toward adopting a right-based approach. The earlier studies were largely focused on "understanding" the nature of intellectual disabilities. Several fundamental researches were conducted on their perception (Spivac, 1963), discrimination learning (Stevenson, 1963; Ross, 1966), attention (Zeaman & House, 1963, Bryant, 1967), motivation (Haywood, 1967). Very little work is

conducted on intervention for example functional analysis of behaviour (Bijou, 1966) or early intervention (Skodak, 1967), psychotherapy (Gunzberg, 1958) etc. This was a "top-down" patterns of research in which the problems were to be decided by the researchers themselves, in order to prove or disprove certain widely held ideas. Looking at this predominant approach, Haywood (1977) wrote, "Research has become a frill and we are too enthusiastic in presenting them (p.313)". These studies laid the foundation for more applied research in controlled situations and gave rise to a new-found optimism that people with ID can meet many of the demands of day to day life (Parmenter, 2004), although the research had a narrow focus, this trend continued for a very long time. It was hard to find a research reflecting the need and expectation of the people with ID or their families. Therefore, many authors have questioned their social validity. This will ensure a "bottom-up" process of research, which starts with the researched peoples' views, observations and needs and not that of the researcher.

Basic fact-finding research conducted simply for the sake of "knowing", is a luxury in a problem-ridden society like ours, where services are needed so much. Considerable amount of funding is converged on fundamental research, and much energy, and skills have been absorbed in them. This has created an elusive distance between the researcher and the 'researched' people with ID and reflects a state of insularity.

The Emancipatory Paradigm

In recent times there is an emphasis on emancipatory research for "transformative change" (Barnes, 2003, p.

6). Emphasizing collective action, Paulo Freire (1968) encouraged people to take power and find solutions to their problems. This was a representative response to the demise of "grand theory". There is a shift in the intellectual world from theorizing to post- modern theorizing. Emancipatory research entails a political process. It is as much a form of political action as it is action. In this approach "disability" is seen as a social construct. It is culturally produced and oppressive which treats "impairment" synonymous with "disability" (Ramcharan, Grant, & Flynn, 2004). Much can be done to reduce its degree by social action. There is a gap between the intellectual disability research and the programmatic reform activities that take place in educational and residential sectors. Conducting more ecologically valid research is the need of the time. There must be a concerted effort to bridge the gap between field of research and application. This will improve the scientific status of ID research. In this context, the researchers should redefine their professional roles to a more collaborative one (Gaylord-Ross, 1979). Historically, it is noticed that when groups of people identify each other belonging to a single group collectively define and assert their roles, the movement becomes more successful to get their rights, which is not possible individually. The traditional models of fact-finding research have done very little in changing lives of the people with ID. Hence there is a legitimate need for paradigm shift. Clarifying the role of emancipatory researcher Barnes writes: "Researchers should be espousing commitment, not value-freedom, engagement, not objectivity and solidarity not independence. There is no independent heaven or middle ground when researching oppression: academics and

researchers can only be with the oppressor or the oppressed. (Barnes, 1996, p. 110).

The special problem that we encounter in the field of intellectual disability is that the social-model theorists are not too clear about this. There are heterogeneity of people with disability, culture, economic status and levels of functioning as well as conceptual and experiential gaps between them and that many of them are yet to develop research knowledge and skills. They rely on their non-disabled researchers, who have little experience of disability (Oliver, 1992). The research process relies heavily on the intellectual skill of the researcher. In this context, people with ID cannot be comparable with those with other kinds of disabilities who do not experience intellectual disabilities. Thus, impairment itself poses a barrier to emancipatory research (Kiernan, 1999). We are yet to ascertain how to move from participatory research to emancipatory research in the case of ID, as it acts as a barrier to ownership. This has largely served to exclude those with "impairment of cognitive functioning in favour of those whose impairments are of the body" (Chappell, 1998). It suggests that there should be research partnerships between the researched people with ID, their families and the researchers with a view to developing a better environment for community integration. The sole aim should be improving the quality of life of people with ID.

ParticipatoryAction Research

People with ID have few opportunities to actively participate in research, hence, in the current scenario,

there is a crying need for action research affecting programmes and policies for them. The approach should be person-centred. Employment of participatory action research can help in achieving this goal to a large extent, although it does not undermine research of other kinds meant for understanding the condition in better ways. Photovoice method is one of the unique participatory action research methods that can obtain the best out of them (Jurkowski, 2008). In spite of the fact that there is limited evidence-base for this approach, we presume that this will help in planning for national policy and service development. This will change the power relations, funding arrangements, staff training and supervision (Mansell, & Beadle-Brown, 2004). In spite of problems and challenges, participatory action research has promises and prospects in policy-making for the people, especially with intellectual disability.

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Parent-Adolescent relationship and Adolescent's adjustment problems: A correlational study

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Abstract

The family in Indian culture, like in many other countries, is the significant primary system that influences an adolescent's development. The purpose of this study is to examine parent-adolescent relationships as perceived by adolescents and its relationship with adolescent's adjustment problem. In order to measure parent adolescent relationships psychological control, has been used as variable. Furthermore, self-esteem and substance use are used as measures of adolescent's adjustment outcomes. Each of the variables included in the study is discussed with reference to the existing body of knowledge and their theoretical foundations. The study is cross sectional and sampling technique used will be convenience sampling in combination with snowball sampling. The participants comprise 80 adolescents (Males = 36 and Females =44) from private and government high schools and orphan, the average age of participants is 16.15. Descriptive statistics (mean and standard deviation) and correlation are used to analyze the data in this research. The results of the independent sample t-test on the perception of adolescents' relationship with their parents showed that male adolescents perceive their mothers and fathers as more psychologically controlling than female adolescents. In addition, the independent sample t-test also shows that male adolescents exhibit more adjustment problems than do female adolescents. The correlation analysis reveals that there is a significant relationship among the four-parent-adolescent relationship and adolescent adjustment variables. Theoretically, the present findings provide evidence that positive parent adolescent relationships can be considered as a relevant protective factor for adolescents.

Keywords: **Adolescent, self-esteem, substance use & psychological control**

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Introduction

The family unit plays a critical role in providing the most amiable atmosphere to adolescents to form their life-style, to achieve their aspirations, values, goals and basic patterns of behavior. Whether an adolescent develops into a well-adjusted sociable person or a maladjusted individual depends primarily on the family, as it is the basic system an adolescent grows up in. The family in Indian culture, like in many other countries, is the significant primary system that influences an adolescent's development. The basic dyadic relationship between parents and adolescents builds bonds and attachment, which in turn grows stronger throughout the person's life. The quality of the parent-adolescent relationship is therefore a key factor for the wholesome development of the adolescent. A positive and conducive relationship between parents and adolescents allows them the freedom to grow, explore, gain experience and adjust to the developmental challenges they encounter. Population censuses and projections conducted have shown adolescents constitute the highest proportion of the total population. The total population of India is 1.252 billion ("Census of India", 2013), Delhi population alone 16.3 million ("Census of India", 2013) making it 3rd largest urban area of the world, male and female are 8,987,326 and 7,800,615 respectively. Adolescent Sex Ratio in Delhi is 868 i.e. for each 1000 male, which is below national average of 940 as per census 2011. In 2011, the sex ratio of female was 821 per 1000 males in Delhi.

Adolescence is a transitional period from childhood to adulthood and relationship between adolescents and their parents are vital. In India, in 2014 alone, there were 34,527cases of reported adolescent delinquency ("Crime in India Report", 2014). There was a substantial difference in the number of crimes committed by boys (95%) and girls (5%) of the total crimes committed by adolescents. A large number of adolescents has been exposed to juvenile delinquency, addiction to dangerous narcotics, prostitution, beggary, HIV/AIDS, street life and to similar other social problems. The family is one of the major institutions within which adolescents assimilate cultural values. The purpose of this study is to examine parent-adolescent relationships as perceived by adolescents and its relationship with adolescents' adjustment problems among adolescents in private and government schools of Delhi. In order to measure parent-adolescent relationships psychological control has been used as variable. Furthermore, self-esteem and substance use are used as measures of adolescents' adjustment outcomes. The results will indicate that parental attitudes and behaviors likely contribute, directly and indirectly, to adolescent behavior. Today, it is almost generally accepted that the most effective approach to the behavioral problem is that of prevention. The parent-adolescent relationship experiences increased conflict and decreased closeness (Berk, 2010; Gouws *et al.,* 2008; Steinberg, 2002; Santrock, 2004; Watts *et al.,* 2009). However, a decrease in closeness does not relegate the parent-adolescent relationship to one without importance. In support of this, past research indicates that family relationships remain

important throughout adolescence and in a family where there are poor or negative relationships peer influence surges and leaves the adolescents at greater risk of adjustment problems (Berk, 2010; Gouws *et al.,* 2008; Steinberg, 2004; Steinberg & Morris, 2001). The feeling of invulnerability that is characteristic of adolescents' thinking at this time leaves them more prone to various adjustment problems. The attachment to deviant peers grows and peer pressure to engage in misbehavior becomes a large component of the threat that comes during this stage of life (Steinberg, 2004).

Review of literature

Adolescence, which is generally referred to as the second decade of the life span, is a developmental period that is characterized by numerous transitions. As individuals come across these significant changes, they gradually progress from the immaturity of childhood to the maturity of adulthood (Berk, 2010; Gouws *et al.,* 2008; Santrock, 2004; Watts *et al.,* 2009).

Each of the variables included in the study is discussed with reference to the existing body of knowledge and their theoretical foundations. Adolescence, which is generally referred to as the second decade of the life span, is a developmental period that is characterized by numerous transitions. As individuals come across these significant changes, they gradually progress from the immaturity of childhood to the maturity of adulthood (Berk, 2010; Gouws et al., 2008; Santrock, 2004; Watts et al., 2009). It is difficult to define the phase of adolescence in terms of chronological age, however; it is generally accepted that it starts between the ages of 11 to 13 years

and it usually ends between the age-ranges of 17 to 22. This period can be also sub divided into early (11 to 13), middle (14 to 17) and late (18 to 22) adolescence (Gouws et al., 2008). It is extremely important to understand the changes that occur during the adolescents' development. Thus the following paragraphs describe the three sets of primary changes that occur during the period of adolescence, which are: biological changes, changes in cognitive abilities, and transitions in social roles and relationships.

The first change is biological or physical associated with maturation into adult reproductive capability and usually termed as puberty. A rapid growth resulting in increases in height and weight, the development of primary sex characteristics, the development of secondary sex characteristics, changes in the quantity and distribution of fat and muscle, and changes in the circulatory and respiratory systems that lead to increased stamina for physical activities, onset of menstruation for girls and the deepening of the voice and the occurrence of the first ejaculation for boys are some of the common manifestations of puberty (Steinberg, 2002;Watts et al., 2009).

Adolescents develop the ability to think abstractly, can engage in hypothetical-deductive reasoning and also experience improvements in their meta-cognitive skills (Berk, 2010; Gouws *et al.,* 2008; Steinberg, 2002; Santrock, 2004; Watts *et al.,* 2009). Specifically, they are able to develop hypotheses and then systematically deduce, or conclude, and able to employ strategies to assist them in remembering information and to explain to others the cognitive strategies that they are utilizing.

Adolescents also experience gains in their information processing abilities, such as advances in both selective and divided attention, increases in working and long-term memory, and an increase in the speed of information processing (Berk, 2010; Santrock, 2004; Watts *et al.,* 2009). This increased ability to monitor one's own thoughts and feelings can lead to adolescent egocentrism, or an intense preoccupation with the self. In line with their cognitive development adolescents display two types of egocentrism that are referred to as the personal fable and the imaginary audience (Berk, 2010; Santrock, 2004; Watts *et al.,* 2009). Personal fables are adolescents' beliefs that their own experiences are unique. These personal fables can cause adolescents to engage in risky behaviours because they adopt a belief that certain negative events that happen to others could not possibly happen to them. Imaginary audience is the other type of egocentrism, which refers to adolescents' belief that their behaviours are the focus of everyone else's concern and attention (Berk, 2010; Santrock, 2004; Watts *et al.,* 2009).

Adolescents also experience significant changes in their social relationships with individuals such as parents and peers. Contrary to the common stereotypes of "storm and stress" in parent-adolescent relationships, the majority of adolescents report having respect for their parents as individuals, feeling close to their parents, and feeling loved and supported by them (Berk, 2010; Gouws *et al.,* 2008; Steinberg, 2002; Santrock, 2004; Watts *et al.,*2009). However, adolescence does represent a period of change in relationships and daily interactions with family members.

For example, adolescents and their parents tend to engage in frequent disagreements over day-to-day issues such as household chores and clothing (Berk, 2010; Gouws *et al.,* 2008; Steinberg, 2002; Watts *et al.,* 2009).

Parent-Adolescent Relationships and Understanding Adolescent Adjustment:

This study considers Bandura's social learning theory as providing a broadband explanation for both desirable and undesirable behavioral outcomes (Bandura, 1986). Social learning theory includes a broad range of theory and practice in learning and change and covers both cognitive and behavioral approaches. In this regard, social learning theory assumes that psychological and environmental factors combine to influence the development of specific behaviors. Social learning theory emphasizes the importance of attending to and modeling the behaviors, cognitions and emotions of others. This theory also sees an interactive process between cognitive, behavioral, and environmental influences (Ward & Gryczynski, 2009). There are three principles that help define social learning theory. Firstly, observational learning is achieved when the modeled behavior is structured or organised and then practiced symbolically, and then explicitly acted out. The modeled behavior is coded into words, labels or images and retention of that behavior occurs. Secondly, the adoption of the modeled behavior is strengthened when the outcomes of that behavior are seen as important to the individual or lead to a desirable and expected outcome. Thirdly, the modeled behavior is more likely to be integrated by the observer when the model has

characteristics similar to the observer, there is a cognitive-behavioral connection with the model, the model is admired by the observer, and the behavior that is adopted has practical or functional value (Ward & Gryczynski, 2009).

Parental Psychological Control:

Psychological control refers to parenting behaviors that hinder children's thoughts and feelings, and has been characterized as excessive use of manipulative parenting techniques, such as guilt-induction, shaming, and love withdrawal (Barber, 1996). The construct of psychological control was originally identified by Schaefer (1965) using a factor analysis on a wide range of parenting behaviors as an important dimension of the quality of parenting styles. According to Schaefer (1965 p. 554), "psychologically controlling parents were experienced by their children as being intrusive, overprotective, possessive, directive, and controlling through guilt." Schaefer also hypothesized that the covert and intrusive methods used by psychologically controlling parents thus hinder healthy development of the child. Barber (1996) defines psychological control as ''socialization pressure that is nonresponsive to the child's emotional and psychological needs (but instead) stifles independent expression and autonomy'' (p. 3299). Similarly, Barber and Harmon (2002, p. 152) describe psychological control as ''parental behaviors that are intrusive and manipulative of children's thoughts, feelings, and attachments to parents.''

Adjustment Problems:

Adolescence generally is considered to be a period of the lifespan involving complex changes in adolescents' cognitive, psychological and social domains. In the course of these rapid and continuous changes, adolescent adjustment problems have also been found to increase during the period of transition to adolescence (Crockett & Silbereisen, 2000). Of the social domains, adolescents' relationship with their parents is one of the crucial factors that determine adolescents' healthy adjustment in a positive or negative manner (Cicchetti & Rogosch, 2002). The term adjustment refers generally to the relationships that any organism establishes with respect to its environment and it usually refers to social or psychological adjustment. Psychological adjustment is defined as an individual's affective, cognitive, perceptual, and motivational disposition to respond in various life conditions (Frick & Kimonis, 2008).

Adolescent adjustment in this study will be measured operationally by scores of the two scales of the adolescent adjustment variables, which are self-esteem and substance use. Self-esteem is defined as the value or worth placed on the self and behaviour. It is the way in which people perceive and value themselves (Coopersmith, 1967; Rosenberg, 1989). Substance use in this study was measured operationally by scoring adolescents' alcohol, tobacco and other drug use (Parker & Benson, 2004).

Rationale of the study

The purpose of this study is to examine parent-adolescent relationship as perceived by the adolescents and its

relationship with adolescent adjustment problem. In order to measure parent-adolescent relationship aspects of relationships was considered in the current study namely psychological control. Furthermore, self-esteem and substance use were used as measures of adolescent adjustment problems.

Problems and Objective:

To achieve this end, this study incorporates psychological control, as variable or construct to measure parent-adolescent relationships. Furthermore, it includes self-esteem and substance use as measures of adolescents' adjustment problems. Hence, the objective of this study is to examine the parent-adolescent relationships binary, using one aspect or characteristic of relationships indicated above and to explore the possible relationships they have with the two adjustment measuring variables considered in this study.

Hypothesis of the study:

H1: It is hypothesized that perceived parental control is correlated with adolescent adjustment variables.

H2: It is hypothesized that mother-adolescent relationship variable is correlated with adolescent adjustment variables.

H3: It is hypothesized that father-adolescent relationship variable is correlated with adolescent adjustment variables.

Methodology
Population and Sample:

The sample consisted of 80 adolescents selected from private and government high schools of national capital region using convenience sampling in combination with snowball sampling technique. The inclusion criterion for the present study was 80 adolescents from middle economic status families (2lac-5lac p.a. parental income) of age group of 11-19 years.

Tools:

For the purpose of study, three standardized tools were used. *Parental Psychological Control Scale:* was used in this study to assess adolescent's perception of their parent's level of psychological control (Shek, 2006). This instrument was designed based on Barber's (1996) definitions of psychological control. The majority of the split – half internal consistency coefficient reported in existing literature with value of .90,*Self-Esteem Scale, SES (Rosenberg, 1989):*The SES is a 10-item scale that measures global self-esteem with statements related to feelings of self-worth and self-acceptance. The Cronbach's Alpha are within range from $\alpha=.86$ to .90, *AADIS Substance Use Scale—Child Age 11–17*:is revised tool based on Mayer and Filstead's (1979; see also Moberg, 1983) Adolescent Alcohol Involvement Scale (AAIS) and Moberg's ADIS (Moberg and Hahn, 1991).

Research Design:
This study makes use of a cross sectional survey design, which utilized a stratified convenience sampling method. The benefit of this design is that group differences are identified with regard to different variables (Patten, 2004; Vogt, 2007).

Procedure:

To begin the data collection process, a letter was sent to the

headmasters of each school participating so that students in their schools could be used as the population of the study. After the headmasters had given their consent, they arranged a meeting for the researcher to meet the students. A total of 100 parent and student consent forms was distributed to students and 80 were endorsed by parents and students and returned within a period of one week, to indicate willingness to participate in the study. The data collected by the researcher was subjected to statistical analysis using the Statistical Package for Social Sciences software program (SPSS 19.0) in order to test the suggested hypothesis.

Results

The purpose of this study is to examine parent-adolescent relationships as perceived by the adolescents, and its relationship with adolescent adjustment problems. This presents descriptive statistics of the adolescent's socio-demographic variables, parent-adolescent relationship measuring variables or characteristics and adolescent adjustment variables. It also presents the correlation and regression analysis of the parent-adolescent relationship and adolescent adjustment variables.

Descriptive Statistics of Parent-Adolescent Relationship Variables: In order to study descriptive statistics of the data of the variables of the study, mean and standard deviation were computed for parental psychological control as in Table 1.1 & Figure 1.1

TABLE 1.1: *Mean (M) and Standard Deviation (SD) for Parent-Adolescent Relationship Variable (N=80)*

VARIABLE	SEX	TOTAL (N=80)	MEAN	STANDARD DEVIATION
MPC	MALE	44	27.10	6.53
	FEMALE	36	24.30	8.02
FPC	MALE	44	28.40	6.52
	FEMALE	36	24.20	7.49

*Note: MPC denotes mother's psychological control; FPC denotes father's psychological control
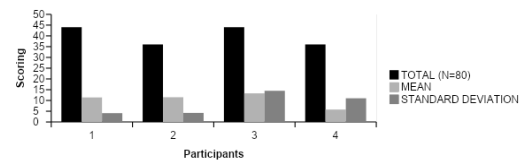
Figure 1.1: Mean and Standard Deviation on scores of Parental Psychological Control (MPC denotes mother's psychological control; FPC denotes father's psychological control).

Descriptive Statistics of Adolescent Adjustment Variables:

In order to study descriptive statistics of the data of the variables of the study, mean and standard deviation were computed for parental psychological control as in Table 2.1 & Figure 2.1

TABLE 2.1: *Mean (M) and Standard Deviation (SD) for Adolescent's Adjustment Variable*

VARIABLE	SEX	TOTAL (N=80)	MEAN	STANDARD DEVIATION
SE	MALE	44	11.40	4.10
	FEMALE	36	11.50	4.22
SU	MALE	44	13.30	14.49
	FEMALE	36	5.77	11.01

*Note: SE denotes adolescent's self-esteem; SU denotes adolescent's substance abuse
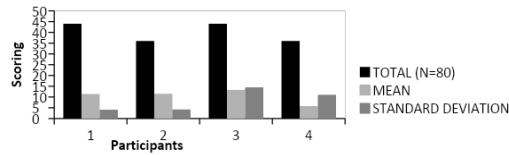
Figure 2.1: Mean and Standard Deviation on scores of Adolescent Adjustment Variables (SE denotes adolescent's self-esteem; SU denotes adolescent's substance abuse).

Relationship between the Parent-Adolescent Relationship and Adolescent'

s Adjustment Variables:

In order to determine the relationship between the Parent-adolescent relationship variables and the adolescent's adjustment problem variables and assess gender difference a correlation analysis was conducted among mother/father-adolescent relationship variable (psychological control) and adolescent's adjustment variables (self-esteem, and substance use) in Table 3.1

Table 3.1: Correlation between Parent-adolescent relationship variables and the adolescent's adjustment problem variables

Variables	Self- esteem	Substance use
Mother Psychological Control	-.299** Pearson Correlation Sig. (2-tailed)	.397** Pearson Correlation Sig. (2-tailed)
Father psychological control	-.234 Pearson Correlation Sig. (2-tailed)	.394** Pearson Correlation Sig. (2-tailed)

**. Correlation is significant at the 0.01 level (2-tailed).

Discussion

The study reported here is designed to explore the relationship between parent-adolescent relationship and adolescent adjustment problem. Accordingly, the analysis revealed that male adolescents perceived their mothers and fathers as more psychologically controlling than female adolescents. Female adolescents perceived their mothers and fathers as warmer; more involved in their schooling; and engaged in a more positive communication than male adolescents. It means that adolescents' perception of their relationship with their mothers and fathers shows significant gender differences. Furthermore, the independent sample t-test analysis on the two adjustment variables also showed that male adolescents exhibit more adjustment problems than female adolescents. Specifically, male adolescents use substances more than female adolescents; males had lower self-esteem than females. This finding also suggests that gender is one important correlate of adjustment problems among adolescents and previous research indicated that males use substances more frequently than females (Opland *et al.,* 2005; Katims &Zapata, 2009; Willis *et al.,* 2007). However, contrary to many previous researches, which indicated that females have low than self- esteem males (Baron & Campbell,2009; Peterson *et al.,* 2005; Pullen *et al.,* 2000; Koenig *et al.,* 2004). This inconsistency might be due to the quality of social support adolescents received in their relation with parents. In the current study female adolescents perceive their relations with their parents in a more positive way. In contrast to the existing literature, this research found that female adolescents have higher self-

esteem than male adolescents. Research indicates that the quality of relationship between the parent and the child determines the existence of positive self-esteem development (Bartholomew, 2001; Coopersmith, 2007; Steinberg & Morris, 2011; Rosenberg, 2009). In addition, self-esteem is formed through interactions with significant others (as parents are the main role players) and adolescents develop a sense of self on the basis of how parents treat them and interact with them. Thus, it can be the case that female adolescents' positive perception of their relationship with parents played a role in their higher self-esteem score. In general the t-test analysis indicates that female adolescent's mean score of their relationship with their parents is greater than male adolescent's, which shows that female adolescents perceive the quality of relationship with their parents in a more positive manner than their male counterparts.

The correlation analysis revealed that there was a significant relationship among the two adolescent adjustment variables and parent-adolescent relationship variable. Firstly, the results indicated that parent's level of psychological control is positively and significantly related to the percentage of adolescent substance use and parent's level of psychological control and self-esteem was negatively and significantly related. Accordingly, the higher the level of parent's psychological control; the more adolescents engage in substance use and the lower their self-esteem. This study is in line with other research which also reported negative (inverse) relation of psychological control to internalizing and externalizing problems such as: self-esteem (Assor *et al*., 2004; Bean & Northup, 2009; Bean *et al.,* 2003;

Leondari &Kiosseoglou 2002; Maccoby & Martin, 2014, Soenens, *et al.,* 2005); substance use (Adamczyk-Robinette*et al.,* 2002; Barber *et al.,* 1994). Therefore, parent's excessive use of psychological control leaves adolescents to various adjustment problems, as it interferes with an individual need for autonomy and identity development. In this research the strength of the associations among mother-adolescent relationship and adolescent adjustment variables are strong. On the other hand the associations among father-adolescent relationship and adolescent adjustment variables are also strong, except the relationships between level of father psychological control and self- esteem which are moderately related. In conclusion the above correlation analysis points out that all of the parent-adolescent relationship and adolescent adjustment variables are associated.

Limitations of the Study

As it is with all social science research, this study has limitations and it is important to highlight them. A primary limitation of this study is the place where the survey was conducted. It is located in urban area high schools and they are closely related in terms of student's socio-demographic data and their family's socio-economic status. These similarities do not subtend to the rich array of different demography, culture and social-economic conditions that would have been characteristics of a national representative sample. To address the limitation of this study, future studies could do comparative investigations of adolescents with proportional sample representation of socio-demographic variables like

religious groups, ethnic groups, school system and geographically diversified regions (such as rural and urban settlements) to generalize the research findings.

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Neural Music Intervention Programme in Early Childhood Promote Mental Stability

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Abstract

Neural music is a strategic step that beautifully   affects the neural transmission in the body promoting cognitive development of the children. It is a new form of intervention programme which has a scientific base that helps in most of the physical and mental manifestations. This intervention is least intrusive and has only positive consequences on the mental health of the practitioner, which is recently available and cost effective. The study intends to explore how Indian classical musical systems can be utilized to make useful neural music systems that can perfectly help in the therapeutic process of children with mental health problems like Autism, ADHD, Dyslexia and other mental health problems. The study also aims to explore how this neural music mechanisms can be used at a very early stage (i.e., foetal stage) to support and promote neurogenesis of synaptic formations which will help baby's overall development especially, to facilitate the genetic make-up for any mental health condition as an advanced coping strategy.

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Introduction

Fields of study such as neuroscience of music have already depicted various cognitive processes involved in the function of listening to music. But experts of this field are also still exploring the possible impacts of musical experience over neural networks of the brain. How early these changes begin is quite yet a mystery. That is the reason why fetal studies for musical interventions have become so popular. In the meantime, music therapists are also composing interventional music that will help babies with their mental conditions or state like autism, ADHD, dyslexia from a very early age. But the question here is, is it possible that music can be used as a precautionary measure to avoid occurance of such mental health states later in a kid's life? The answer is yet to be explored. So this paper intends to discuss such glorious consequences of listening to music and how such music can be composed using the rich heritage of Indian classical music such as Raga, Mana and laya. The paper also intends to draw the attention of the scholars from different fields to come forward and discuss this phenomenon at length. If such least intrusive intervention can be designed with effort and research then many young children and babies will get benefitted. And it is easier to implement a new activity into a baby's life when they are young. If such music can be framed and listened to on a daily basis, more and more children and their families will benefit and might be able to develop even healthier coping mechanisms than other forms of psychological interventions. Apart from that if music has an impact on neural networking or neurogenesis then these interventions will be quite beneficial for kids who are born preterm with Significantly less neural development.

History of Music used as healing agent

Music has the potential to affect one's nerves, this phenomenon solely has provoked many social scientists to find the relationship between music and human psyche. Greek physician Hippocrates was among the first to believe music was deeply intertwined with the medical arts. Greek Philosophers Aristotle and Plato have hinted on the healing influence of music in one or two of their writings. Hippocrates even used music for the treatment of patients with mental disorders. Similar conclusions can also be traced in ancient Arabian and Indian history.

Indian literature like Gandharva tattva is solely dedicated to music and related studies. Long before the sense of acoustic was introduced in Western civilisation, Hindus have utilised music as a means to tune their chantings and establish harmony in a disharmonious environment. According to Vedic literature the sound vibrations are often referred to as "*Nada*". The system of "*Nada Yoga*" has been extensively studied in the past and was constantly used in Vedic community to restore physical and mental well-being. The "*Nada Yoga*" was first recorded in *Śuraṅgama Sūtra.* This yoga practice is based on the belief that the Universe is made of pure vibrations. The cosmic sound or the "*Nada Brahma*" is the source of all creation.

'*Raga chikitsa*' is another backbone of the ancient music therapy system introduced by Indian religion. '*Raga chikischha*' manuscript suggested that Ragas or certain musical notes have therapeutic effects and can cure common ailments. According to '*swara shastra*' if a raga is played as per the '*Raga lakshana*' and 'sruti suddhi' then a Raag has

potential to affect one nerve. Some of the historical records suggest that '*Swami Haridas*'*,* who taught '*TanSen*' could cure one of the queens of the Emperor 'Akbar' with a selected Raga. The *Thanjavur Saraswathi Mahal Library* is home to ancient works on raga, their origin and their abilities to fight which kind of ailments. '*Sangita Sudha*' is another important work of the 17th century that has records for the effect of music on emotions.

Figure.1, Saraswathi Mahal Library, Thanjavur

So, music as a healing agent is not a modern concept. It was there in ancient India. Only more and more scientific studies need to progress the works of ancient music therapists. And modern techniques are awaited to utilize the music notes in most efficient ways in clinical treatment procedures.

Potential of music to affect human's brain physiology and mental process

Music is not just one simple perceptual phenomenon. It has other physiological and psychological aspects to deal with. The human brain involves an extremely complex and widely spread neural network. This neural network includes portions of cortical and subcortical areas, which indicates several auditory, emotion, cognitive and sensory-motor networks considered to be the part of this

processing. Music perception doesn't just involve simple sound processing, but also triggers cognitive, emotional and motor processes. Hence music perception involves both unilateral and bilateral features of the sound.

Figure.2, MU Researchers Study Long-term Effect of Music Therapy on Brain Development (Olugbemisola Obi, MD)

Many significant studies suggest that the right (non-dormant) hemisphere is also involved in listening and perceiving music. Lesions caused to this hemisphere due to cerebral damage can affect the perception of various sub functions of music such as pitch, timbre and rhythm. Studies involving brain imaging have shown that the right hemisphere is preferentially active while listening to music.

In recent years a vast expansion of studies have been conducted to understand effects of music on brain functioning, language processing, attention and memory, emotion and mood, motor skills and the results have supported the positive correlation (Give names of studies here). In two studies by stanford university, the results reflected that people with musical training could easily detect small differences in sound syllables than people who had no such experience. In another similar study by Blood and Zatorre (2001) people exposed to their selected music experienced "chills". After analysing the PET scans of cerebrum the study concluded that these feeling of chills

brings about change in the blood flow of the regions like amygdala, orbitofrontal cortex, ventral striatum, midbrain, and the ventral medial prefrontal cortex. And these regions are mostly responsible for motivation, emotions and arousal. Some studies support that music aids memory. Recent evidence from such studies suggest that music does not just help to retrieve stored memories but also frames new ones (J. Fagen, et. al. 1997).

Effects of music on foetal and infant brain development and health

Children born very premature, in turn, have an increased likelihood of sensory, cognitive, and motor deficits and music is a low cost, low key, readily available form of therapy that can be provided from a very early stage in such cases. But before exploring the therapeutic nature of music it is important to understand how music can affect foetus , newborns and infants. Various studies have provided evidence for the appearance of receptive musical skills, well before the skill sets are required (B. S. Kisilevsky et. al, 2004). There are several studies dedicated to correlate Foetal movement and heart rate to the sound being played around the mother (P. G. Hepper. et. al, 1994). Evidence from such studies have shown that The underdeveloped auditory system is able to respond to sound in utero. According to Polin and Fox (2011)
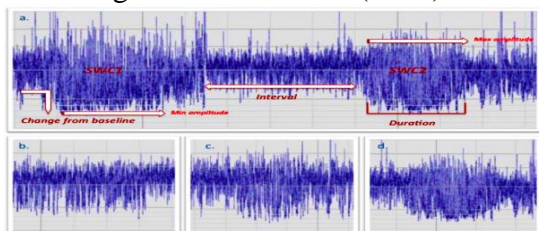
Figure.3, Representation of the aEEG sleep–wake cycling. (a) Representation of the aEEG epoch.

Quiet sleep epochs were defined as: (1) not well defined/fragmented (b); (2) defined but fragmented (c); or (3) defined and not fragmented (d).source:V. Giordano et. al,(2021).

Foetal sound sensitivity, which is required in order to elicit a foetal motor response at different wave frequencies, matures rapidly between 24 and 35 weeks of gestation. And according to findings of a study by Kisilevsky, et. al,(2004) a change in processing of complex sound might occur around 33 week of gestation. An integrative review by Haslbeck, et. al, (2017) of 43 related studies reflected that music stimulation promotes pacification and stabilisation (in terms of stable heart rate, oxygen saturation, and behavioral states) in preterm infants.

Music can be an non-invasive way to moderate some of the stress that activates in neonates. This suggestion comes from the fact that music can modulate β-endorphins in preterm infants, and cortisol levels in 6 month infants, which have been proved by various studies (Qiu J et. al. 2017, Shenfield T et. al.2003). According to findings of a study, the resting fMRI focusing on 3 neural network modules shows that preterm babies under study have reduced neural network coupling in these 3 modules in comparison with full term newborns, but interestingly preterm infants who were exposed to music in NICU, have shown remarkable increase in coupling between neural networks previously shown to be decreased. Studies like these provide neuro psychological evidence that strengthen the notion that music does have some role to play in neural development of the baby during the first three years of life.

Musical interventions have therapeutic effects on learning disability, autism,

developmental delay, and speech impairment.

It has already been established by various studies that music therapy can help one in understanding one's own thoughts, emotions and communicating the same to other people; improve the mood and concentration, and develop coping skills.

Celia Redondo Pedregal et. al. (2021) intended to design a musical intervention and study its effectiveness and potentiality to improve facial and vocal emotion recognition (ER) and Alexithymia in adolescents with ASD. The study showed that after providing such intervention the older children showed a greater increase in recognition of voices and in emotional bodily awareness. Musical interventions have also worked wonders for cases of Learning disabilities. In a similar study by Rushton and Kossyvaki (2020), the aim was to introduce a musical play experience to profound and multiple learning disabilities (PMLD) and record its effectiveness. Analysis of collected data suggests that Musical Play elicited engaged, playful and creative responses, encouraging peer-awareness and interactions.

Thus the musical intervention proved to be a very effective intervention for children who are suffering from different conditions like autism, learning disabilities, developmental delays or speech impairments.

Figure.4, Music therapy for Autism

Review of Literature

There are numbers of studies that have explored the effects of music on different behavioural and cognitive processes. Some of them support the idea that music has the potential to act as a form therapy for conditions like Autism. In an experimental analysis by Abedi Koupai et. al (2013) used musical intervention of Tomatis sound therapy with 34 autistic children for a period of 30 sessions of 120 minutes each. The results of the study dictated that Tomatis's method is actually effective and capable of reducing autistic symptoms with increased social interaction and communication which paves a way for musical intervention to be potent enough to treat disorders like Autism.

There are also a number of studies to understand how fetuses perceive music from inside the mother's womb. In one of their observational studies Abrams et. al. (1998), aimed to study the variation in sound frequency of the uterine environment. The study reflects how the spectral features of synthesized musical sounds are altered once they reach the ear of the fetal sheep. Below 300 Hz, intrauterine sound pressure levels are nearly identical to those recorded outside the ewe. Between 315 and 2500 Hz, the attenuation increases at a rate of 5 dB per octave. Spectral analyses of trumpet and flugelhorn sounds recorded in utero show a marked diminution in sound pressure level in partials above 600 Hz; this diminution could be perceived by the fetus as an altered timbre.

Music not just affects brain physiology but as a consequence of it music can also direct bodily physiological processes. Caine (1991) conducted a study

with 52 preterm and low birth babies in order to study the effects of music on selected stress behaviors, weight, caloric and formula intake, and length of hospital stay of the baby. The analysis of the result data suggests that music intervention might be a great non-invasive treatment that can be administered to preterm babies to rectify their initial weight loss, increase their daily average weight, increase formula and caloric intake, thus significantly reducing the length of the NBICU and total hospital stays.

In a similar study by de Almeida et. al. (2020), the findings reflected preterm babies who got musical intervention showed significantly improved white matter maturation in acoustic radiations, external capsule/claustrum/extreme capsule and uncinate fasciculus, as well as larger amygdala volumes, in comparison to preterm infants with standard-of-care. So this study supports the notion that music has structural maturational effects on Preterm babies. These studies indicate that musical interventions can be provided to babies from a very early stage, It can be as early as the baby is at fetal stage. If interventions are provided this early then this might improve the neural development which might be lagging behind because of the genetic make-up.

Rationale

If musical intervention like neural music can be designed then it will be most beneficial to both normal children and children facing mental health challenges as well as their family. Musical interventions are not just cost efficient but also readily available. Indian classical music is a storehouse to the great quality of musical notes. Hence the source is there. Only the composition of such music that is suitable

for babies and study of its effectiveness with regards to cognitive and neural development is needed to be explored.

Objective

Thus the primary objective of this study is to draw attention of the research scholars, experts and professionals towards the application of neural music in the form of intervention to improve the coping mechanism of children with differential states or to speed up the process of neurogenesis in babies who are born with limited neural networks. The aim of this study is to motivate research enthusiasts to design neural music therapy using Indian classical music notes and study their effectiveness.

Analysis

After reviewing related literature, it's quite evident that research has shown interest in exploring the potentialities of Music to affect the process of neurogenesis. Even experiments are often designed to understand early hearing potential of humans and how it can be modulated or enhanced from within the mother's womb. But the integration of these two astounding phenomena and utilizing it to individual's benefit is yet to be explored. On the other hand, musical interventions have already been designed into a form of a therapy in order to treat Autistic conditions and learning disabilities. If certain musical notes that has no negative effect of foetus growth and rather supports the process of neurogenesis and neural networking can be identified from our rich source of Indian Classical music and compiled into a musical tune, so that this particular tune can be used on regular basis around newborns and foetus then neural music will make a major contribution to the field

of developmental psychology. For such experiments there is a need for expertise from medicine, developmental psychologists and musicians. So research scholars should explore this aspect of music in depth.

Conclusion

After analysing various studies and observations mentioned above it can be concluded that music has an immense impact on the human brain from a very early age. This effect itself makes music worthy enough and best suited for interventions for babies. There are already different types of neural music that experts have prepared as of now but none of them have explored the potential of Indian classical music. So if Indian classical music is studied at length and some neural music is composed using these notes then babies all over the world will be benefited from such music. For this, scholars from different fields such as trained Indian music scholars, neuropsychologists, developmental psychologists and music therapists need to work together to compose such music and also conduct some studies to observe its effectiveness. If this intervention proves to be effective then it won't just be cost efficient but less intrusive and easily available which will make music therapy even more desirable against other forms of intervention.

Implication

Generation after generation we have come across millions of mothers who devotedly sang lullabies to their children but very little research has been done to find a scientific ground for how these lullabies are affecting the kids. Now some researchers are showing some interest in Blood, A. J., & Zatorre, R. J. (2001).

this regard and few studies have come to limelight in this regard. Still more clinical trials need to be made to establish the particular sound waves and note that do have effect on the natural phenomenon of neural pruning and framing more neural networks in infants' brains before the age of three.

There is another important aspect to explore. Indian music components like Raaga man, laya, and Alankara are still under studies to realise their effects on brain physiology. But extracting music from such a rich, age-old source to prepare neural music for infants can only happen if there is reference for right notes and tunes that have potential to provoke neural networking. So further research is required to understand how Indian instrumental music is affecting preterm babies in NICU. So this paper is an attempt to bring this phenomena into limelight and motivate further research in this field.

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"Lord, Abide with Me" Takayama Ukon's Faith and Education

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Abstract

This is considered the Life of Christian Samurai, Ukon Takayama. There are at least two important points to keep in mind. The first one was to banish the Kaga domain. In Manila, he received a great welcome for his country. And, the second is the fact that one million thousand Koku of stones survived without being crushed until the end of the Edo period. Why was the person who was only a visitor and who was exiled from the country, and received a great welcome in a distant country? Doubts that there may be some causality between the long-lasting surviving of one million Goku and the presence of Ukon Takayama. Considering these two points, the amazing statue of the Takayama Ukon was opened before us. Ukon Takayama would like to examine many achievements from 36 to 26 years in Kaga.

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1. Introduction

"I moved from Toyama to Kanazawa, and I learned that Ukon Takayama(1552or1553-Feruary3,1615) lived in Kanazawa for 26 years in his life. I was interested in some interest, and I decided to meet the literature about Ukon Takayama. There are certain records about Ukon Takayama before coming to Kaga, but I was very surprised to notice that the record from the time when I came to Kaga at the age of 36 (1588) was few at the extreme end".

The record about Ukon Takayama in Kaga is concise. He was asked by Toshiie Maeda to serve the Maeda family as a guest commander, and then, at the age of 62, in 1614, the action of Ukon Takayama was written briefly until the Kaga domain was expelled. Even if trying to draw the picture of Ukon Takayama, it is assumed that there are few literatures that have been forced to abandon the writing of any prominent writer. It was the existence of Takaoka castle that existed in Takaoka City, Toyama Prefecture that I strongly decided to write about Ukon Takayama. The amazing fact that the huge castle was completed within 140 days. It is not the scale that can be built in 140 days. In the record left in the Kaga domain, it is recorded that "Ukon Takayama ordered the surrender of Takaoka Castle". After that, I repeated various surveys, deepened understanding about Ukon Takayama, and finally came to know the true image of Ukon Takayama.

There are at least two important points to keep in mind. The first one was to banish the Kaga domain. In Manila, he received a great welcome for his country. And, the second is the fact that one million thousand Koku of stones survived without being crushed until the end of the Edo period. Why was the person who was only a visitor and who was exiled from the country, and received a great welcome in a distant country? Doubts that there may be some causality between the long-lasting surviving of one million Goku and the presence of Ukon Takayama. Considering these two points, the amazing statue of the right Takayama Ukon was opened before us. Ukon Takayama would like to examine many achievements from 36 to 26 years in Kaga.

2. Write what you learned about Ukon Takayama

Except for the name of Ukon Takayama and he was Christian. However, one day in May 2006, I felt a strong encouragement to "draw what I had learned about Ukon." I think there are some reasons. One of the reasons is that I am an Christian, as well. We can understand the divinity of Christ. In the second, he learned through the entire life as a professional of Kendo, so that he could fully understand how the state of Ukon Takayama's sword had passed through the group. The third is to understand the miraculous construction of Ukon Takayama as well as the elucidation of the pyramid building. That is to say, it is a Christian, understanding the state of the Bushi, and solving the mystery of the construction by Ukon Takayama's "excellent take care". For the first time, he can understand the human image and the way of life of Ukon Takayama, and how people around him have lived through this era, and the background and the social structure. On the other hand, it is

impossible to understand the mental structure of the samurai society in the age of Ukon, and try to reproduce the Ukon image by relying only on the materials remaining today, and the life and life of Ukon can only be diluted.

In the life of Ukon, I encounter many mysteries that can be called miracles. For example, an army of 2000 troops led by Ukon Takayama fought with 15000 enemy troops and broke it. There was only one victim of the ally. It also led to the completion of a rectangular castle with a length of about 400 meters and 500 meters in length and length of less than 140 days. The construction of the castle at that time has not been clarified so far. Moreover, around the Kanazawa castle, the total length of about 3000 meters was completed in 27 days from the end of the year to the beginning of the year. The method has remained a mystery until now. In addition, there are only a few records of Ukon in the Kaga domain despite many outstanding achievements of Ukon. The truth remains a mystery. He stayed for 26 years as a guest in the Kaga domain, he was expelled from the country by faith and tea, but he was welcomed by the exile in Manila.

3. The Birth of Ukon

The material that estimates the time when Ukon survived is the most reliable report of the foreign missionaries who came to Japan for missionary Christianity to send them to their native Portuguese Jesuits. Unfortunately, it is impossible to say that the credibility of the record by the other person's hand is low (Fróis 2000).

In 1549, Francesco de Xavier first came to Japan. In the report of Xavier "The people of this country are the best among the people we have found so far, and the people who are superior to the Japanese are not found among the heretics." Well, we are the same Japanese, but we won't feel like we did. Ukon, who was born and raised in Ukon, was one of the most human relationships in the samurai society. In the whole of Japan, the war broke out since the Onin War (1467), and it was a period of extreme destruction. It was the time when the neighboring countries were busy, and when they forgive, they could sleep. In his tense age, Jesus Christ's teachings were brought to Japan. It is necessary to know what kind of background he grew up in order to understand Ukon Takayama's personality. In particular, the fact that the existence of Ukon Takayama in Kaga was extinguished (record) becomes a clue to understand the situation in the Sengoku period.

4. Faith in Christ

It came to know about Ukon Takayama, and it became clear that the God of Japan had been guided by the only God since Amaterasu Omikami. Ukon was baptized at the age of 12 and became Christian. How the faith in Christ is accepted to people in this period is an important point in knowing the background of the times. It is difficult for us to fully understand the crisp mental structure of the people at that time. Moreover, I think that it was a situation in which Christianity could not be known except for a very few people as a religion of foreign countries. As the soil accepted by Christianity, I think that I can

know the state of Japan at the time of investigating the mental structure of the samurai society at the time when Ukon was born and raised.

5. Fate for Unity

In 1549. When Xavier came to Japan for the first time as a missionary of the Jesuits in Portugal, Japan was a country where the Emperor (imperial court) existed, and it was the period of the Muromachi Bakufu (Japanese feudal government headed by a Shogun). In fact, both of the imperial court and the Bakufu were almost powerless, and there were many people in power in each region, and each of them seemed to fight against each other and fight. In such a situation, it was aimed at the force that went up to Kyoto and governed the country.

In such an era of background, Yoshimoto Imagawa of Suruga raised his army in 1560, and took action to govern the country. It was Nobunaga of Owari that miraculously blocked this. This is the battle of Okehazama. This victory was only the beginning of the battle. After that, many miraculous victories continued in the battle of Nobunaga. By Nobunaga's foresight, it is easy to imagine that the main weapon was changed from a sword to a gun.

When Shingen Takeda in Kai raised an army (1572), his allies Ieyasu Tokugawa was beaten, and Nobunaga seemed to have no chance to win. However, Shingen Takeda died by illness (1573) while he went up to Kyoto, and luck sided with Nobunaga. As this was one of the reasons, unification of Nobunaga by Nobunaga started. In the midst of the

repeated slaughter between the group of people and the fate of the samurai, the spirit of the people was feared and intensified during the death of the samurai.

6. Birth of Ukon

Ukon Takayama was born in 1552 as the son of Takayama Hidanokami, the chief retainer of Settsu Takatsuki Jo castle. Regardless of whether it is preferred for Ukon, it is brought up in a society with a rare mental structure, and the life of 63 years is started.

At the time of Ukon's birth, Oda Nobunaga (18 years old), Hideyoshi Toyotomi (16year old), Toshiie Maeda (15 years old), and Ieyasu Tokugawa (10 years old), who later became involved with him, existed. In the relationship with them, as for a true Christian, how Takayama penetrated the faith. It is very remarkable. Ukon's life is life as a Christian. Throughout his life, Ukon did his best to fulfill his choice. Therefore, the life of Ukon expresses how he has received the protection and grace of God. The reason why he was the Lord of the domain

7. Christian feud on the underworld

It was the most prosperous thing in one of the houses (including the huge group) until the time when the age of the group was to unify the whole country by Nobunaga. For this reason, each house has tightened tightening to families, or still retired in the early years, and took over power to the next generation. By these

things, there was always a fresh spirit among the people in this period.

Ukon Takayama was 21 years old and came to the position of the Lord of Takatsuki domain. Ukon was a Christian who lived at the age of twelve and was an absolute student. It was mysterious that the Christianity was overvalued, but it was very deep. Ukon's conversion was based on the guidance of his father, Hidano Kami. That was the chief retainer who served Koremasa Wada, the Lord of Takatsuki domain. Koremasa Wada described the great benefactor who introduced them to Nobunaga and opened the path of propagation. Because he suddenly died in a reckless fight, some feud occurred between his son (Korenaga 17 years old) and Ukon, and the right side felt danger and fought in the discussion seat, and he killed Korenaga without permission. It was a tragedy that the son's spirit was not transmitted to the son, Korenaga, who introduced the missionary to Nobunaga and was a member of the Ukon and son under the Lord who was a Christian. While Ukon killed Korenaga in the battle he fought to protect himself, he was killed by the first trial he had received, namely, in the sudden darkness he was cut off from his ally, and he was wounded. In the interstice of life and death, Ukon had a spiritual experience which was called the death experience, and the skill of the sword was already high, but his skill was further raised. As a result, he was able to fight the son of the Lord of the domain, but at that time there was always a state of being killed. It must have been a deep reason for Ukon to be a Christian. It can be seen from the peaceful state with the people in Takatsuki domain who visited after this. Among these experiences, I think

that Ukon was an age that was not mysterious even if he left the world. Thus, it was an age that was given equal opportunity for every person who lived at that time. For this reason, the mental structure of the people at that time was an age that could not be asked for truly valuable things.

8. Gospel of the warrior and Christ

Francesco Xavier came to Japan as the background of the time. Xavier immediately touched the samurai and felt how these people were in a keen state of mind. Takayama Hikdano Kami, who had met with Xavier, was one of the people who was ready to accept Christianity immediately in a tight social situation. In many slaughters, the sin that killed the person was redeemed, and contrary to the fact that he was killed today, he was surprised by the wonderful nature of the teaching that he could return to heaven and live forever by the atonement of Christ.

It must have led the teaching of freedom and equality to the families who serve the family, based on the free mind, not the compulsion. As a result, the extraordinary conversion of Buddhism was brought about. Seeing such a scene, Xavier and missionaries would have reported their joy to the Church of Japan. These conclusions are one of the proves that the spiritual structure of the Japanese (Samurai Society) at that time was a situation for accepting Christianity.

After that, you will see many miracles around Christians. So far, it's only an overture. Through the example of Christians who converted in an instant,

many busho were guided to the teachings of Jesus Christ and led to the conversion.

9. Ukon, Fróis and Nobunaga

Many people were influenced by the conversion of the chief patriarch. Everyone who belongs to the house changes the same way. It is not possible that there was any interest in many trading goods from foreign countries with missionary work. However, there were few people who converted in such impurity feelings. Nobunaga must have been aware of such a mysterious phenomenon. That is, when Ukon appears in front of Nobunaga, under the situation of surrounding by enemies on all sides., which cannot be saved, at that time, the right power Nobunaga will look at the right crown of 26 years old and will help him and his clan to help him.

The relationship between Koremasa Wada and Oda Nobunaga, and the fact that Fróis

Waited for Koremasa's death, and the fact that Ukon Takayama became a true Christian, and the feud of Koremasa Wada's son, Korenaga, died from history without being understood by later generations. All of the Warring States were clarified by the records of Fróis, and the spirit of Christianity was added to the mental structure brought up in the battle. When Ukon, who became the Lord of the domain, watched carefully how he was protected by God in the life of Nobunaga, Hideyoshi, Toshiie, Ieyasu to be fulfilled his life, it became the proof of the integrity of his life.

10. Christian Kingdom in Takatsuki: The Two Sides of Nobunaga Oda

In the Takatsuki domain who had been a miraculous recovery from the serious injury of the death at the time of Ukon 21 years old, and was given with his father, he was promoting the missionary work of Christianity by the model.

Fróis, who wrote the history of Japan, wrote in his article that "the right of juste is a highly sensitive, clear and rare youth."

The speed of spread of the missionary at that time was the synergistic effect of all Christian models. Son and Father Takayama, who were in Jesus Christ, understood that all people were equal, and always showed humility in the position of the Lord of the castle. It is recorded that about 17000 people who converted in about 25000 people were raised by the influence of the serious model and the avid work. On the other hand, Nobunaga ordered each busho to annihilate Buddhism (Ikko shu). There was a religious reform in Japan. Nobunaga I think that I was inspired by what I should do, even though I did not understand enough about the teachings of Christ. However, it was regrettable that Nobunaga was able to leave the world in the "Honnoji incident" before the unification was unified.

11. Example by Action

I don't know if they were aware of these streams, but Ukon and his father worked for the night and day with the gospel of Jesus Christ. About 70% of the

people of Takatsuki domain became Christians. From the following two examples, it is possible to know how good political leadership was established in Takatsuki domain. The first one is that of a person who is not a samurai I attended the ceremony and carried on the coffin. In the second, Ukon was glad to take care of the patients with Hansen's disease that had spread at that time. Jesus followed the model of the list.

Paul talks as follows.

> *Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.*(New Testament James 2:18)

Everyday behavior of Ukon and his father was shown by attitude and behavior. He did not order someone else. For that reason the right angle was felt in everyone's eyes. And he actively introduced the missionaries in order to get a lot of people to know the happiness they had, and also built many buildings for worship, and was offered for the believer. Even now, Takatsuki seems to have passed the air. But this did not last long. The incident happened when Ukon was 26 years old. Nobunaga, who was aiming to unify the whole country, was saved in miraculous experiences, but on the other hand, he continued to annihilate Mt. Hiei and extinguish the existing Buddhism, which was once unprecedented.

An example of such a murder can be found in the Old Testament. But it was never seen in Japanese history. From this fact, it is felt that there was some inspiration in these actions of Nobunaga. Moreover, Nobunaga protected and encouraged Christianity contrary to the annihilation of Ikko shu, and treated Christians. Even though he was busy fighting and building, he invited missionaries to Azuchi castle. The missionaries also hoped that the missionary work would be a great success in Japan by the conversion of this rare busho to Christianity.

12.The Greatest Trial: Abandon Oneself

Ukon's life was the greatest test for the life of Ukon 26, Nobunaga 44 years old. Of course, I never knew what happened after five years. This incident is said to have caused the charisma of Nobunaga, but Murashige Araki, who was on the outskirts of Ukon, was frightened by the information that the army was disadvantageous, and suddenly broke up with the Ishiyama Hongan Ji, and rebelled against Nobunaga. Ukon, who was surprised, handed down his thoughts to Murashige, but he couldn't accept it. So, Ukon made a three-year-old son and a real younger sister to Murashige as hostage, but the situation did not improve. It was over troubled, and the father fell on the village side until Father. It is impossible for me and his family to be safe because of the spirit of Nobunaga.

Ukon decided to move to the front of Nobunaga alone. He cut his beard, wore a piece of paper, and became a lamb as if he went forward in front of the lion, and gave him life before Nobunaga.

13. Disaster Turns into Good Fortune

Nobunaga ordered him to kill all of the Ikko shu and never forgive his back; he looked at the right side of a piece of paper, and was moved by the spirit of his attitude, and he was so good that he forgave him and his family. And miraculously, the hostage also returned safely to Ukon. In addition, he was a generous treatment of Katsuie Shibata to his father who was Murashige, and later he was released and reunited with Ukon. On the other hand, Murashige escaped from Arioka Jo castle, knowing that Takatsuki Jo castle had crossed Nobunaga. This is because Arioka Jo castle was almost completely defenseless when Takatsuki Jo castle was lost. And the remaining Murashige's family killed hundreds. Nobunaga used a large army to capture Takatsuki Jo Castle because of the rebellion of Murashige Araki, who had a hand with Hongan Ji, because he feared that the enemy might be behind the enemy in the attack on China. On this occasion, Ukon and Nobunaga became a caretaker servant relationship. Also, Toshiie Maeda became the first chance to know Ukon, taking part in the attack on Takatsuki Jo castle and touching the castle. As a result of the misfortune, the greatest trial of Ukon became the opportunity to obtain Nobunaga and his acquaintance. After that, by the example of Ukon, the missionary work of Christianity was greatly promoted, and it was also given a good impression to Toshiie, who later entrusted his identity While in the right, Ukon built a Seminario in Azuchi Jo castle, and made a fine work in the stone wall of Azuchi Jo castle. In addition, he was invited to the castle with the missionaries, and Nobunaga continued further. It came to the help of understanding the teachings of Christ.

14. The Truth of the Rebellion of Mitsuhide Akechi

In the spirit structure of this period, the incident of Mitsuhide Akechi (Honno Ji incident 1582) is not so difficult in the history of Japan. Many writers and historians have tried various reasoning. The theory by Mitsuhide and someone else, that is, the emperor, the shogun, the Hideyoshi, Ieyasu, and so on, are all told, but if not, it does not lead to consistent answers and evidence. The important point is that any theory that has been submitted so far is a theory that has not been seen through the crisp mental structure at that time. Mitsuhide was treated as the head of the Oda family, and at the time of the unification of the whole country, he became a window with the imperial family and was given more responsibility. In light of the unification of the whole country, why did Mitsuhide, who had wisdom, hit the foolishness of killing Nobunaga? It is because the mother was killed in the depression of Nobuhisa because it was taken up before it was ruined in the presence of Nobunaga, and was taken away. In addition, even if there were many suffering in the heart of Mitsuhide, he would have killed it if he wanted to kill Nobunaga. The only reason to do the foolish thing that cannot be thought of Mitsuhide during the completion of the unification of the heaven is related to sect religion (Christianity). Before revealing this conclusion, let's think about Mitsuhide and someone's conspiracy. This was nothing more than Mitsuhide's theory. This

can be known by Mitsuhide's actions after Nobunaga became dead. Although it was in the Sengoku period, it was almost impossible to kill Nobunaga after defeating Nobunaga. Not only did that, but among those who heard that Nobunaga was killed by Mitsuhide, no one ran under Mitsuhide. It seems that Mitsuhide, who was the Lord of Tango Maizuru Jo castle, Fujitaka Hosokawa, Junkei Tsutsui and Ukon Takayama, would be his own friends.

15.   Hideyoshi   Toyotomi's Correspondence

The mental structure of each person in this period was very polished. Therefore, it is not very difficult for any busho to think about the next moment at the loss of the Lord. However, in every event, all warlords must have been slightly disappointed.

There were Hideyoshi and Ukon Takayama as a person who immediately moved into action without being disappointed in such a disturbed situation. After that, it was too early to be considered as conspiracy. As described in the history, Hideyoshi makes a dramatic shake with Mouri, and makes a great return from Takamatsu area and confronts with Mitsuhide first. The other warlords will be disappointed or flee. When Nobunaga was killed, there were other busho near Hideyoshi. If Mitsuhide conspired with Hideyoshi, it would have been one at that point. Then, it is nodded that large return became possible. However, the mental structure at that time should not have been able to plan the rebellion in the course of heaven and earth. Moreover, even if it went, it was always a taboo in the taboo such as the plot of the

rebellion though it came to know it after the end of the thing, and was able to dig into the grave.

It is said that Nobunaga, who heard the rebellion, had only heard of Nobukatsu (Nobunaga's second son), saying he had made a rebellion. It was not possible for Nobunaga himself to think about the rebellion of Mitsuhide and other warlords.

16. Nobunaga's Vision of Kingdom of Christ

So why this incident was called Honnoji incident? As mentioned above, it is deeply related to the existence of Christianity and Nobunaga. Because of the mental structure that had been cultivated in Japan, there was a place to accept Christianity like Takayama flying governor. Nobunaga abandoned the established concept that had been handed down to Japan until then, and he felt that he should overlook the bad customs of the past until he did not know a solid outlook.

In such a case, the light that penetrated into the heart of Nobunaga was the teaching of Christ that traveled from a distant place to the land of Japan by the end of the bitter pain. It is thought that Nobunaga was interested in the new thing which was transmitted from the West and cherished the missionaries for the purpose of obtaining it, but in the observation only in such a surface part, Nobunaga fought for what purpose and aim. It is not possible to understand what the food of life is. Nobunaga, who sympathized with Christ's teachings, began to understand the stability of Japan and the eternal afterlife. Now, the

eyes of Nobunaga were opened by the sharpened mental structure that had been cultivated so far, and by the teachings of Christ brought by the missionaries of Xavier and others.

"My life, fifty years of change, and the rate of change." I hear that Nobunaga had been singing since he was young. It was possible to understand the meaning of this lyrics better by contacting Christianity. And as a result of this lyrics, at the age of 49, he travelled to eternal life.

17. The Movement of Satan in the Case of Mitsuhide

Even in the case of Ukon 26 years old, Nobunaga looked at Ukon's life, and felt the strange splendor which is called the light of Christians issued from him. Now, it is about the conclusion of this rebellion by Mitsuhide. It was clear that Japan would become a Christian Kingdom if it became a Christian after baptism and Christian became a Christian in the world. And, it was the truth of the thing that the power of evil to stop hating this had worked. The devil, or Satan, is furious to choose evil than good. Satan is Jesus at any time. Christ's hostile.

As for Satan, the baptism of Nobunaga and the Christian Kingdom of Japan must be prevented. Satan is a man of power, but he cannot directly hand to man. So, Satan was the target of his goal to work hard. Once Jesus. Satan's power that tempted Christ himself is uncanny. He was wise, but he bent upon the temptation of raising Satan's total power. The verification of these events is clear to the situation after fulfilling the purpose (killing of Nobunaga). After Mitsuhide killed Nobunaga, Satan made the person who was used for the purpose immediately. After accomplishing the purpose, Mitsuhide was completely lost in the seriousness of the thing, and it was killed by the hand of Nobushi after only 12 days without any help. We had the best of our life. Thus, Japan did not become a Christian country.Above is the truth of Mitsuhide Akechi's rebellion.

18. Oda reports of Ukon and 2000 Soldiers Decision of the right

Ukon Takayama and Mitsuhide Akechi were of old knowledge. It is a fact in history that Garasha Hosokawa, the daughter of Mitsuhide, was christened. Of course, Ukon should have had some influence on her transformation. Nevertheless, he did not hesitate to reward Mitsuhide's fate to reward Nobunaga's obligation. Ukon, who had already been ready, threw the following sentence to Hideyoshi, and proceeded to a large army of 15000 people, with only 2000 troops.

In the military law of the Oda family, a person who has the territory closest to the battlefield works as a spearhead. As mentioned above, the right was ready. There was no hesitation at all. The battle of Ukon at 31years old. This time should have given a strong impression to both the enemy and the ally while it is in the war world. It was the fact that not only did they win the 15000 men's army, but it was only one person who died in 2000 of 2000 allies. In the battle at that time, there could be such a victory, but as mentioned above, the battle was the main force of guns. With

regard to the result of this miraculous battle, many samurai, starting with Hideyoshi, and Toshiie Maeda were deeply satisfied with this fight.

When I practice with a person who has the same power in the training of kendo, it is possible to fight somehow if the opponent is one person, but victory is almost impossible if the opponent becomes two or three. Considering this, it is thought that Ukon, a Christian who worshiped human life, made a unique fight in the battle against the enemy, for example, two or three of them would be able to hit one enemy. It is not hard to imagine that there were heavenly guardianship against the strong and unshakable faith of Ukon, against the arrows of the enemy arrows and guns.

19. Truth with Hideyoshi: Rolling Stones

Oda Nobunaga and Ukon's encounter were as mentioned above. It was Ukon Takayama who defeated Mitsuhide Akechi, but it acted as Hideyoshi's army. But in the present age he is trying to forget the mysterious work. I didn't know much about this thing until now. The fact that I came to think deeply about Ukon Takayama was not because of the many miracles I have mentioned so far, but I was able to take the fact that I completed the Takaoka castle within 140 days, as a fact. Now, as for Hideyoshi, it was an opportunity to push the Akechi army halfway forward as a spearhead, and it was an opportunity to bring attention to him. Hideyoshi had granted 60000 Koku of Akashi domain to Ukon, who had been in the Takatsuki domain at 30000 Koku. It

was not the intention to leave Akashi domain who had advanced missionary work to the right, but he followed Hideyoshi at that time. After that, Hideyoshi, who was defending Christian in accordance with Nobunaga, issued the " Bate Tenren Expulsion Order" and ordered Ukon to come and apologize to Ukon. Soon, Ukon left Akashi domain and went on a wandering journey.

20.The Akashi Clan Ran Away

The action of Ukon Takayama, who left Akashi domain, was the most unknown period of his life. And yet, when the missionaries met, they saw the sight of the right hand vividly shining, and that he did not think that he was a person who was in danger of expulsion. It is thought that they were propagating at every meeting.

It is said that in the Jesuit that he heard about exile, the Pope himself had a good faith with the missionary, and comforted Ukon. This period was short, but it seems to have been a peaceful day for Ukon to spend with his family. But I was moving so that I could not understand the location.

Here, it is strange to look back at the experience of Ukon.

At the age of 21, he became the Lord of the domain after being seriously injured.

At the age of 26, he was pardoned from Nobunaga miraculously.

At the age of 31, 2000 soldiers battled with 15000 enemies, and only one person killed the enemy.

At the age of 36, he was appointed to Kaga domain by Toshiie.

These events occur every five years and, of course, have experienced many other miracles. Later, in 1609, Takaoka Jo castle was completed, and five years later, in 1614, he was expelled from the Kaga domain, and was the same star?

21. Toshiie and Ukon: Ukon in Kaga

In 1588, by the guidance of the right of many people, and by the guidance of Ukon no Kami, he reached the land of Kaga at the age of 36, and lived in the long period of 26 years until he was banished by the Bakufu. His great talent and the rare faith in Christ and his work made many achievements in 26 years. However, it was true that the sharpened mental structure of the time and the faith in Christ were matched to each other, and a lot of things were held around Kaga in the area of Kaga.

It is the only achievement that cannot be realized if the decision of Kaga domain is not entrusted to Ukon, for example. Ukon received the authority of full powers, and it was the business that all the people of Kaga domain became the first person to be intoxicated by the Ukon character. Details are described in each field.

The beginning of this was decided by the first encounter between Ukon Takayama and Toshiie Maeda, who were to say. The place of the meeting was not known, but it was the encounter of only two persons near the tea room or the tea room.

22. Hideyoshi and Toshiie's Instructions to Ukon

The most important part of this book. Hideyoshi was an extraordinary commander, and he was thoroughly trained and grew up by Nobunaga. It is not thought that Hideyoshi asked him to be old and asked him to ask for Hideyori. It was understood that Ieyasu took the country. But he could not see after Ieyasu. Therefore, Toshiie invited the Ukon Takayama clan to the Kaga domain of Toshiie in order not to be disturbed again after Ieyasu, and raised the power of the nation by the force of Ukon, and after the Tokugawa Shogunate was not disturbed by Ieyasu's death, the Bakufu became one, and confronted the strong Kaga domain, thereby maintaining the peace of Japan.

Only by this, the Tokugawa Bakufu governed Japan for a long time (about 260 years), and the Kaga domain, which was a foreign country, was not protected but was protected like the Bakufu. I can't understand the history of Japan and the great power of Ukon without solving this term.

23. Mirage of 3000 meters in 27 days Internal Structure Moat

As I mentioned earlier, he had the confidence of Toshinaga and Karo Nagatomo, but some of the Kaga domain didn't know Ukon Takayama. On the other hand, in the Kanazawa Jo castle, between the outer moat and the inner moat, about 3000 meters in length and 6 meters wide or more It is a miraculous achievement comparable to this though it touches the

completion of the huge Takaoka castle within 140 days later.

At present, these things are left as record, but it is a miraculous achievement which seems to be impossible, and the credibility is asked. Even before Ukon built up the enemy to attack the enemy, the huge moat castle, which had been built by Toshiie, was placed in the moat of the moat, but it was a castle with sufficient conditions, but by the protection of the stone walls was extended to several steps due to the extension of the stone walls described later and the construction of Internal structure moat. In addition, there was also an outer ring moat, and the two rivers of the Asano river and Sai river were consolidated, and when Takaoka Jo castle was completed later, the three castles were made up of the troop of the troop of the troop of the mountain, and the castle was brought to the Kaga domain.

24. Belief in Tea and Christ: Ukon and Tea

When you talk about Ukon Takayama, you cannot avoid the tea path. It is not exaggeration to say that the belief in the right of Christ grew up in the heart, and that the attitude on the outline appeared in the way of the tea. I don't know when the way of tea was brought to Japan and established it, but in the period of the Warring States, it was developed among the samurai as a growing one for the spirit of one term in today's day. In the tea ceremony room, it is believed that the relationship between tea and tea in a small tea room was held in a small tea room.

Nobunaga loved tea, and Hideyoshi had a love for tea, even if he thought about tea differently. In this way, the tea ceremony spread among the samurai in an instant. One of them, Ukon, loves this tea, and forms his own tea path with faith in Christ. It was the existence of Sen no Rikyu to evaluate the right tea. Later, he was given seppuku by Hideyoshi, and as a result, Sen no Rikyu became a person who expressed the opinion to the power person at the time, not only by the tea, but also by the rare knowledge. And, the person who made the name in the way of the tea which was put on the way became the person who requested the busho of the Sengoku period.

There were many disciples in Sen no Rikyu, and among the representative disciples of "Shichitetsu", there was always the name of Ukon Takayama. In addition, Ujisato Gamo, Sansai Hosokawa, Kenmotsu Shibayama, Kamon Seta, Hyobu Makimura, Oribe Furuta, and others were named as high calibers. And Rikyu, who was a teacher, always told his disciples about Ukon no tea, "there is a state where I (thousand Rikyu) can't reach Ukon no ha." There is a reason why the tea of Ukon has come to an amazement state with Rikyu, the teacher. It was because faith in Christ and tea were one of the right. Ukon's rich talent was all raised by faith. So many people, including Rikyu, who grew up, raised and raised in the right near the tea ceremony, felt a unique, unique atmosphere in the tea room.

25. Ukon and Tea Room

The tea room was a place of worship for Ukon, and the tea cake was the

body of Christ, and tea showed the blood of Christ. Ukon understood in the passage of Jesus Christ through the Bible that his body was divided into bread, and his body was given to the disciples to commemorate the blood flowing on the cross by giving wine. When I always thought about this thing in the seat of tea, and when I gave it to myself, I gave my gratitude to Jesus. Ukon often entered the tea room and prayed to Jesus when he was not tea. In the Sengoku period (period of Warring States), it was a complete period of time when it was possible to die in the morning and to die in the evening. Let's learn the tea ceremony on purpose. Also, it was the only pleasure of the samurai. In this way, the tea of the right was disgusting. For the belief in God, he was serious about the inside and outside of the tea room, and there was a person who looked at Ukon, and did not notice that it was completely cleaned up because of his faith. Toshinaga Maeda was ten years younger than Ukon, but he also liked tea and he understood the excellence of Ukon. Even if you take one tea, Ukon and Toshinaga are not mere master servant relationships. You can understand that you have a complete trust relationship. Ukon, who raised his trust in Christ by tea, asked for the prosperity of Kaga domain, and all of them were heard. As for tea, Ukon was called 'Nanbo' (Nanban bozu).

26. Reasons for the Absence of Ukon in the Kaga Domain: The right hand that did not Inform Your Left Hand

In the long period of two years, although Ukon Takayama was in Kaga domain, there is a theory that the fact that the record of him is extremely small is

afraid that the suspicion of the Christian domain might have come to the Kaga domain, and that the Kaga domain intentionally erased the record of him. Later on, Ukon was expelled from Kaga domain, and 30 people were to travel to Manila, but many other Christian busho and Christians stayed in Kaga domain. This indicates that the Bakufu did not make a serious investigation about Christians. (because Ukon's deportation was the main purpose of the Bakufu), therefore, it is reasonable to think that Ukon himself, who was a general responsible person, did not leave any records of his own, considering that the Kaga clan had lost the record of Ukon. Why is it that Takaoka castle and many miraculous achievements were left alone? Moreover, how do you understand the architecture of many chapels and the fact that Toshinaga himself often participated in the worship event? Since it is so mysterious that people in later years are hard to believe, we may have left only what we know now.

Although it is partial, it is well understood that the performance in Kaga in Ukon was made up of his own power, sense of mind, and spirit of God, when it is connected with the record, achievements, and the matter left. Even though he did not leave all of his own by the strong command of his own right, some important events from now on are very important for connecting a great miracle. If you think of it as the work of man, not the work of God, everything will come to an end, and all that has been made right from within all the memories will be buried from history.

27. Opening of Nanao: A study on the wealth of overseas trade

I will explain that Ukon accomplished during the fight. It was necessary to build a building for worship for Christians, many academics, and huge Takaoka castle. The provision of the comprehensive funds of the Kaga domain was made unnecessary by Ukon's talent. These reserves were living reserves, and the policy taken by the Bakufu was not to crush the Kaga domain but to promote the adoption. As a result, I chose the way of mutual cooperation with the Kaga domain over all sides. It shows that all the scale that went right was great. I want to introduce these details sequentially.

The project that Ukon came to Kaga for the first time was the opening of Nanao. Wave quiet inland sea in Noto island was the best place to set up a port. And the seven tail lands were left to Uemon's younger brother, Tarouemon. Considering that this important base has been managed by his younger brother, he knows how much authority he has entrusted to Ukon.

28. Lead in Gold and Silver Right Corner

In addition to the trade mentioned above, there are many mines that produce gold and silver lead. As for this, Ukon had abundant knowledge, and in addition, the technique which had come from the West increased, and it was aware of the rich vein, and the extraction method was familiar. In addition, a few mines were placed in Ishikawa Prefecture, and most good mines were placed in Ecchu (Toyama Prefecture).

The main mine is as follows. Kuratani, Touri in Kaga, and Houdatsu in Noto, Toratani, Matsukura, Ikehara, Shimoda, Kameya, Furuya, Nagamune, and

kawaranami in Ecchu are mainly used for short periods of time, and the outstanding talent of Ukon shows how close the management of these mines has been done as mentioned above.

29. Storage of Powder: Fortress in Salt Right Corner

A lot of gunpowder (salt) was prepared for the battle that arrived at the main force. It was 650 tons in the Kaga domain when the amount of the copper in the Bakufu was 300 tons. At the time of the gun of the two monks, the Kaga domain had a gun of four monme. Even if I fight, I won't fight.

30. The Style of the Stage

One of the excellent characteristics of Ukon is the excellent of "garment." We have been preparing for Takaoka castle for many years. It was the defensive force of the vast moat that had been experienced in this castle when the attack of Odawara castle, which was the first battle to come to Kaga, (1590), decided to the big flat Castle using a small hill. Taking advantage of this experience, he made a flat castle with vast moats. And the water in the moat of Takaoka Jo castle has never been lost until now. The submerged water of the Okawa Shou river is rising.

When considering the series of right and left achievements, it was thought that this was not the fire of the Toyama Jo Castle due to the great fire of the city, but it was made by the order of Ukon. That is, because they started building after every

preparation, it was able to complete it at the miracle speed.

The brief description of the existence of Takaoka Jo castle is located between the two rivers of Shokawa and Oyabe, the southern part of the castle is rich, and the northern part of the castle becomes a wetland. In addition, the enemy of the enemy in the direction of Toyama attacked the hori double, and the castle at the completion was considered to be comparable to Osaka castle. It is a little diagonal but about 500 meters north and south, about 400 meters east and west.

31. Exile

With the completion of Takaoka castle, the Bakufu learned a great surprise. The existence of this castle led to the fact that the defense and power of the Kaga clan were intensified. And five years after the completion of Takaoka castle, he was able to separate Ukon from the Kaga domain at last. Therefore, it is reasonable to interpret that Ukon himself, the commander in chief, did not dispose of the Ukon record, and that the Lord of the province, Ukon himself, did not put all the records on the record.

As for these evidence,"Law of establishing only one castle in each feudal domain" was enforced immediately after Ukon was exiled and the Takaoka Jo castle was abandoned. However, in spite of the tightening of the Bakufu, the stones of the domain of Kaga domain were already covered by Ukon, and the Kaga domain was not crushed until now, and miraculously survived. And, I have seen the fate of the castle, but I can see a vast base of earth and a large amount of water full of water.

As the Great Pyramid was left for the proof of the history of the earth, this Takaoka Castle seems to have been miraculous for the verification of Ukon Takayama. It is hoped that Ukon Takayama and the Kaga domain will be able to preserve all the buildings at that time as world heritage. It can be said that even the right of all this will be an even more valuable person in the history of the world.

32. Determination of Fasting

The boat was loaded into the wooden ship (junk) which was old from Nagasaki, and the sea route of about 2000 kilos was greatly delayed, but 30 persons of the line arrived safely to the destination of Manila. These miracles are also said to have encountered a dangerous danger between the foreign sailors and the Japanese in the event that four old fathers lost their lives during the voyage and the poor environment of the environment.

Ukon, who came to Manila in the presence of many gods and received unexpected unwelcome, was afraid of the heart. He was always prepared to give his life to the safe replacement of the line. Now that his wish was fulfilled, without the absence of any one, and the arrival of his destination in the kingdom of Christianity, and the arrival of the kingdom of martyrs, there was no union of martyrdom which he wished, and in the meantime, he had shown a good will from Sylva, the admiral of Manila, and finally he made a decision.

It was to follow the Jesus Christ written in the Bible and fasting at 40 days and nights. It was to return to God's will as a pure body and a pure spirit. He was well

aware of eternal life. Fulfilled his trust with Toshiie, Toshinaga withstood his predecessors, struggled with hardship, and made the hope of Ukon, who had made faith, was fulfilled.

Through the understanding of the last part of Ukon, he can accomplish many achievements and deaths in the beginning of his life, and in Kaga, through a single line. On the other hand, if you measure the right of the right, as one of the Christians, martial arts, and as one of the castles, you will be able to fill up almost 26 years of Ukon's work in Kaga. Ukon continued to conceal everything, but the right image was shining because he had all the discretion to judge him. It is not possible to have the peace of the Kaga domain until now. There was an opinion that fasting had not been fasted because he was heard of death by father moreleon, and nobody noticed the right fasting. However, it is impossible for me to be able to understand that only 30 of them who were accompanied by the disease did not take any disease, and only Ukon who was forged and defended died of disease.

In the Bible, when you fasting, you should be told not to be noticed by anyone. I believe that the fact that the Lord of fasting is the right side has come out without being noticed by anyone.

33. Conclusion

"Lord, with me," he introduced many things about Ukon. In conclusion, if Ukon Takayama was not entrusted with all authority to judge the Kaga domain, it is said that one million Koku was never survived until now. Moreover, the Tokugawa Shogunate continued for a long time because the suppression of the Kaga domain, namely Ukon, worked.

There are many doubts remaining in the 26 year period of Ukon in Kaga, as soon as he was accepted as a guest to the Kaga domain at the end of the year, and as we know it is only the order left in the record. I cannot prove that the faith in Christ brought many miracles. Christ is God. God has no impossibility. The belief in Ukon Takayama in the keen mental structure at that time was enhanced to the highest. That's why I can understand the consistent right thing that I have ever mentioned. Ukon, who lost the opportunity to marry and seal the faith, chose the way of death by the only way, fasting. And Christ accepted it. He himself avoided fouling the last night, like David and Solomon. This makes it clear that the whole life of Ukon Takayama was consistent.

At the beginning, the decline of our wisdom and knowledge is in a terrible state. It seems that we have little understanding of where we are going to go. The age of Ukon was forced to live in the battle. At that time, the teachings of Christ were brought, and people could get the way to believe. In that faith, the great Ukon Takayama grew up by the hand of the Lord.

Even if it was right, even if the teachings of Christ were brought to Japan, they would have experienced the same misery. The history of Japan has changed greatly. God led our country with a human right named Ukon. The righteous attitude of the man was Christ's love and friendliness. But in the fight against the enemy, he fought bravely to protect his family and ally. Righteousness, love, and

righteousness were the best men to receive the greatest welcome in Manila by their accomplishments and faith in Christ.

Because of being a Christian, Ukon did not inform his left to the end, that is, he was not right. For that reason we could not know about him. He faithfully obeyed God's teachings, and made his own curse in the purity of fasting.

I would like to express my gratitude to the fact that, as Joseph, who was once guided by the land of Egypt and was protected by God, and delegated all of the land of Egypt, he was able to know the noble and noble faith of Ukon Takayama.

Note: Different from Azuchi Jo Castle

1. Azuchi jo is the House of the LORD

There has been no doubt that it is not a castle built by Nobunaga in Azuchi Jo castle. Just as Egypt's pyramid believed to be the king's grave.

From now on, I will inform you that Azuchi castle is not a castle but a temple.

The temple, not the castle

I have already stated that Nobunaga acted and fought based on inspiration. Ukon Takayama also noticed that Nobunaga did not believe in established religion.

On the construction site, Ukon, who saw the gospel of Christianity and learned from the missionary and Ukon, was told by Nobunaga, "the building now is not a castle but a temple." He immediately understood, and ordered him to be as powerful as he was.

Azuchi Castle shows the temple.

First, construction time. Nobunaga has never experienced battle with castle. Moreover, it is impossible to divide the force to build a castle in front of unity. Five layers built on the top of Mt. Azuchi in 199 meters above sea level. Let's show what the seventh floor building was.

There is a temple in Christianity. The pyramid was also the temple.

The building of the quadrangular pyramid which is regarded as King Khufu of the Giese land is a temple built on the water.

So far, Nobunaga, who did not believe in Buddhism, believed in the teachings of Christ, and believed in the temple which Ukon preached. Although the advance of building by raising materials such as stones was slow, it took it to the hand of the genius of the architecture, and it was completed. Ukon was not able to raise the stone of the building material, but it was able to advance by cutting out the stone from the top of the mountain located in the left of the building place. In addition, he made four pieces of Moso bamboo, cut the passage, put the blue surface upwards, and put on the top of the slide, sprinkled with the sprinkle of rapeseed oil.

2. Why is temple

There are many proofs, but it is artifact.

So far, Tenshu(Heaven+Protect) came to be called Tenshu(Heaven+LORD).

The inside and outside of **Tenshu** were made gold.

The next floor was octagonal and vermilion. The Yuden of Horyu Ji Temple is octagonal.

The rest of the building was an outburst.

After completion, the whole was illuminated with illumination.

If it is a castle, it is natural that there is no iron Mitama but it does not exist at all.

There was a cornerstone on the ground, but no one later built it as a castle.

It is not possible to do Nobunaga if it is a castle, such as gold, vermilion, and lighting at night.

Conversely, if you are a temple, these actions can be understood.

Another reason for this is that it is not a castle but a temple.

There is another stairs on the left side of the front passage, and there is a mountain gate at the top and there is a three storied pagoda.

Moreover, it is said that there was a temple of Nobunaga in the square, but Nobunaga, who had lost the Ikko sect, could not leave the ancestral temple called 'Soken Ji Temple.' They gather before entering the temple.

There is a fact that Nobunaga who burnt several mountains and others was donated to Horyu Ji Temple. Nobunaga knew that Horyu Ji Temple was built by Prince Shotoku.

Would anyone still believe that Azuchi castle was a castle?

There is faith of Nobunaga and the existence of Ukon, and the temple building is established.

And the existence of this temple leads to the rebellion of Mitsuhide Akechi later.

3. The act of occurring in an Azuchi building

The water force led by Yoshitaka Kuki, the head of the Oda Navy, fought against the Murakami Navy at the mouth of the Kizu Gawa river.

Nobunaga informed Ukon that he was defeated in the battle of water.

Ukon built six ships, and taught the law of Kuki and others to destroy the Murakami Navy after two years of defeat. Ukon, who was good at gunpowder and iron, excelled in the construction of ships, constructed six ships during Azuchi Kenzo and taught Kuki to the victory. As for Azuchi construction, the construction of the ship and the history above are left nothing, but it is connected with all of Ukon's achievements which do not leave the record. In the battle after the 'Honnoji incident,' Ukon was defeated by two thousand soldiers, and the Akechi army fought with one thousand thousands of soldiers, and the right of the Ukon army was left alone.

4. Right Green Tea Power by Ukon

When he was consulted by Nobunaga, he replied, 'let's leave it,' and he made a warship and led him to victory. Toshiie forced Ukon to help Ukon because he was forced to fight hard in the role of Korea, and went to Nagoya Jo castle and stopped fighting in the bitter battle. Although the

author expressed this series in the form of fiction, it was written in

Fróis 's "Nihon Jikan" that he actually met with Hideyoshi in Nagoya Jo castle. In the case of Ukon Takayama, it can be inferred by the remaining ones, but it is very important in Nagoya Jo castle, but it was written by pulling out the power of the right and left tea to the extent to contact with Fróis 's "Japanese letter." It reached Korea and peace.

This progress occurred at the following tea ceremony.

Tea of Ukon was as follows by Rikyu's words, as for the samurai's salvation.

Hideyoshi was a tea ceremony for three of Toshiie, but Hideyoshi came to think of many things. In particular, Nobunaga did not know why he built a castle in Azuchi.

And he asked Ukon, who was in power. "Right now, it was a splendid tea."

Answer right day. "The building of Azuchi, Azuchi was not a castle but a temple."

Hideyoshi said "The building of Azuchi was not a castle but a temple, so I found it. The building of Azuchi burned after the death of the Lord, and Ukon Ji was lit."

Ukon said "As I told you, as I was told by Nobunaga, I was caught, so I lit it."

Hideyoshi said "But that all solved."

Ukon shuts down the words of Hideyoshi.

"The temple, the temple of heaven, was not found in the Honnoji temple, and the temple was taken up to heaven by the magnificent building which has been built up to the temple. Nobunaga is still living in heaven."

Hideyoshi heard this. Get closer to Ukon and take your hand.

"Ukon did great job" he heard the voice of Tono, "Sarutaiji."

Toshiie stood up and felt the power of Ukon no tea, and was already making peace with Yukinaga Konishi, so he confirmed the situation again.

5. Conclusion

This is the manifestation of faith in Tea of Ukon. After that, Hideyoshi died in 1598, Toshiie entrusted peace to Ukon in 1599, one year later, and left the Kaga domain to travel. Thanks to Ukon's plan, the Tokugawa Shogunate governed Japan for a long time in two hundred sixty years and survived until the Meiji Restoration.
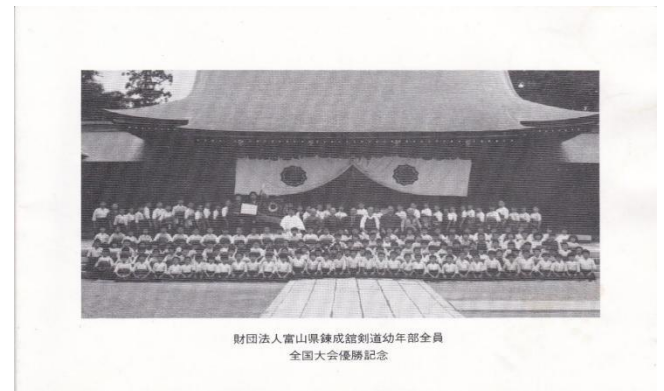
Photo1: Toyama ken Renseikan Kendo Childhood Class All MemberMemorial Photo for National Champion Prize

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Life Skills Education to Fulfil Sustainable Development Goals for Bio-psycho-social Development: Inclusive Education- Dimensions of Individual Differences in Learning

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Abstract

Education being the backbone of society should be the best catalyst in sustainable development. But the conventional education system only produces qualified students who are not industry ready. To bridge this gap between having academic qualifications yet not being employable, the need of the hour is to introduce Life Skills Education (LSE) which will lead to holistic development of a student and in the process create an efficient workforce ensuring bright futures for the students and for the Indian economy as a whole. The 10 Life Skills are Self-awareness, Empathy, Managing Emotions, Communication Skills, Managing Stress, Decision Making, Creative Thinking, Creative Thinking, Interpersonal relationships and Problem Solving. Of the 17 (SDG) Sustainable Development Goals by UNO the paper focuses on Goals 3,4,8 and 9 for this purpose. For proper implementation of LSE to this end, the roles of various stakeholders in the education system are important such as:- Role-of-Parents- parents' roles in the education system is minimal, restricted to admitting their child in school/college/university, paying fees, attending parent-teacher meets and signing their child's academic reports sent from school. With no formal training in raising kids, parents often raise their kids erroneously. A child generally spends only six hours in school and the rest under their parents' supervision. Yet parents are not involved in the mainstream education system. For this regular better parenting workshops are to be made mandatory. Mental Health Professionals- they are involved in schools/colleges mostly as counselors that too often not mandatorily and on contract. Yet vast skills deficits among students, evident in gaps between their qualifications and employability indicate that systematic mental health interventions in schools /colleges is needed, in a two-pronged way: - curative- counseling for handling psycho-social problems and preventive- class-wise life skills programs giving soft skills training to students increasing their employability and conducting better parenting workshops. Teachers- teachers need to be made more aware about students' psyche. Just a paper on Educational Psychology in B. Ed is not enough. More initiatives like DCGC for teachers are required with counseling skills and

life skills training being made part of B. Ed/M. Ed courses. Policy Makers- a joint action policy is proposed between the Health, Human Resource Development and

Education Ministries whereby they will work together in health (mental and physical) training, skills building dissemination in schools/colleges/universities. The conceptual paper is based on the vast experience as counselor, psychologist and RP in numerous mental health workshops with students, teachers and parents.

Keywords: *Life, Skills, Education, Sustainable, Development, Goals, Education, Employability*

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Introduction

India is a young country with a thriving student population poised to get jobs building bright futures for themselves and contributing to India's GDP. But in reality there is a huge gap in students' qualifications and their employability. Life Skills Education (LSE) can aptly fill this gap making students industry ready, ensuring students getting their jobs, industry getting a good workforce, thereby enhancing India's socio-economic development.

This is a conceptual paper based on the findings of the author as a students' counselor and mental health trainer at Centre for Counselling Services and Studies in Self-development (CCSSS) Jadavpur University, Kolkata, career counselor with Vidyartha- a leading career counseling organization, doing career counseling for students in India and abroad, life skills expert and an empanelled counselor of Tata Institute of Social Sciences (TISS), Mumbai giving Life Skills Training as part of TISS' national skills building programme in collaboration with National Skills Development Corporation (NSDC) of India and resource person in various seminars, workshops and conferences on mental health and allied subjects in India and abroad.

The following Sustainable Development Goals (SDG) can be fulfilled through LSE

Goal 3:- Good Health and Well-being for People- 'health is the state of optimum physical, mental and social well-being and not just absence of illness' (WHO, 1946). This is a shift from the dualistic, machinistic, reductionistic and disease-oriented Bio-medical Model used by doctors to treat patients, to the holistic Bio-Psycho-Social where well-being is paramount and not monopolized by physical health alone but also psycho-social matters being as important. Herein is the relevance of LSE enhancing students' psycho-social health, resulting in their better physical health, leading to their greater well-being and that of their kin.

Goal 4: -Quality Education for All- LSE makes education holistic and hence high on quality creating students who are not just qualified but educated enough to handle various life situations.

Goal 8: - Decent Work and Economic Growth- equipped with soft skills along with technical skills students will be a better workforce contributing to the economic growth of India

Goal 9: - Industry Innovation and Infrastructure- better workforce will benefit industry, ushering innovations and better infrastructures.

Problems- our education system being rote-dependent, elimination-based and exam-oriented, students' abilities are measured on fixed faculties causing the following issues one after another-

1. An academic system is imposed on students that can't recognize their full potentials

2. Students' other capabilities are subdued leading to their incomplete holistic growth

3. Students and their kin often remain unaware of the full potential of the former

acquiring Learned Helplessness tamely accepting their fate without even knowing themselves fully

4. In cases where there is awareness of one's other abilities, it may lead to frustration for not duly getting recognized for their other talents that can cause despair and low self esteem

5. Those who succeed in this system often develop a false sense of esteem, knowing that they are successful but unaware that they lack other skills needed for their well-being

6. Academic success ensures their qualifications, but lack of other abilities like Empathy, Communication Skills etc makes them unemployable and inefficient in personal lives too

7. Failures in the system often fade away (depression, addiction, crime, suicide etc)- a tragic waste of human resource that could well be used if her/his other abilities could be tapped

8. Academic prowess being the marker, one is socially judged by one's study skills, causing a class difference among students based on how good they are in studies only irrespective of how good they are as human beings or how capable they are in other life situations.

9. It breeds rat race among students to attain academic success at any cost compromising on other values. Students pitted in an unhealthy competition often lose their humane side. Thus the system produces robots, successful academically but often useless otherwise

10. Such psycho-social crises affect the physical well-being of students

11. Parents being victims of the system too, promote anti-human traits in their wards. They cause sibling rivalry when they compare their own children and often force their kids to choose fancy courses ignoring whether their child is willing and/or capable of pursuing it

12. Teachers being part of the system often maintain its evils- ignoring/suppressing students' other qualities, awfully comparing among students, thus damaging their psyche

13. Many academic institutions are more profiteering business houses than education centres solely aiming to produce good academic results ignoring holistic development of students

14. Education policy makers, mostly being products of the system often fall short in devising and implementing more dynamic policies to eradicate the rut rotting the system

15. Bereft of employable students, only basking with qualifications, the job industry suffers

To tackle these 15 problems a 15-pronged approach is needed, including the 10 LSE, the other 5 being the 5 agents applying the same at various levels- parents, teachers, counseling, life skills trainers/psychologists, authorities and education policy-makers, thus achieving the said SDGs

How each life skill will help the cause is as follows, each interconnected to the others-

1. Self-awareness- enabling students to know their strengths, weaknesses, opportunities and threats through SWOT analysis and being aware of their own psyche (their needs, desires, values, beliefs etc) be it through the Freudian Id-Ego-Superego model or the Rogerian approach of Self-concept, Real Self, Ideal Self, Conditions of Worth, Self Regard, Need for Positive Regard and Organismic Valuing System boosting their self esteem and giving them a clear picture of their dreams and their abilities to fulfill them. A person with greater self-awareness is better suited to one's personal and professional lives

2. Empathy- it's generally thought that one empathizes to understand others. But it is not highlighted that such understanding is needed for the benefit of the empathizer in improving one's relations with others through the LUVE (Listen Understand Validate Express) process of empathy, both in personal and professional lives. One can afford to empathize only when one has ample self esteem gained through sufficient self awareness

3. Managing Emotions- it involves emotional intelligence- a rage in the corporate world. Empathy is central to it. Emotion management is essential in enhancing one's well-being by reducing negative emotions like anger, anxiety, frustration by abandoning irrational beliefs and distorting thinking patterns and increasing positive emotions like love, gratitude, forgiveness etc thus maintaining good relations at work and home

4. Communication Skills- the one skill that employers maximum report as being missing in job applicants. Empathic communication, Assertive communication, Negotiation skills etc are all needed at work and home. Managing emotions is a prerequisite in each case

5. Interpersonal Relations- relatedness is a basic psychological need as proposed by the Humanistic Approach proponents like Maslow, Rogers and by the Self-development theory. Hence its relevance in understanding the nature, dynamics and outcome of relationships both personal and professional. It involves expertise in all other life skills, handling manipulations by others and interpersonal conflict management too.

6. Managing Stress- needless to say its relevance in keeping work-life balance by reducing the Demands placed on oneself by self/others and increasing one's Resources in meeting such Demands as per the AIEDR (Areas Issues Expectations Demands Resources) Model

7. Critical Thinking- it instills analytical thinking and urges one to think rationally by applying Mindfulness and being in Flow rather than judging quickly based on irrational inferences and arriving at faulty conclusions. Emotional Stability is a precondition

8. Creative Thinking- it instills thinking out of the box and developing a creative attitude. Creativity is the highest form of cognitive activity leading to novel outcomes. Both creative and critical thinking are more relevant in workplaces.

9. Decision Making- it requires intra-personal conflict management for which proper self-awareness is needed. It is used in handling critical situations personally and professionally

10. Problem Solving- it helps to tackle problems professional and personal through Trial and Error, Heuristics, Working Back etc. It calls for strategizing and is handy in workplace

It is evident that LSE will ensure the fulfillment of the 3 said SDGs by enhancing students' well-being and hence their health (G3), make them employable creating a better workforce ensuring decent work and thus economic growth (G8) leading to better industry and infrastructure (G9).

LSE is useful if only properly implemented. For it the following need to be proactive-

1. Parents- they are the biggest stakeholders with the most unorganized participation in the education system which is geared to cater to students and account for teachers in doing so. But in reality a student generally stays in school/college/university for a maximum 6hours. The remaining time s/he is usually under parental supervision. While teachers are involved primarily in teaching students, parents are involved in almost everything concerning a given student (their kid). Also in every profession one needs expertise validated through qualifications. For teachers it's B. Ed, M. Ed etc. But for parents there is no such qualification in place. So there is no quality control on the parenting various students receive in different life stages. Yet while all other

jobs are mainly 8hours/day parenting is a 24hour preoccupation. With no formal training in parenting, parents often fail to perform their roles creating a gaping hole in the education system. Thus LSE is a must for parents not only to better handle their own issues but also better help their children do so. Better managing their own issues will ensure their better parenting. Parents are the first teachers in a student's life. Teachers take the place of parents in school. If teachers undergo training, so should parents. Parents need to-

a) undergo LSE themselves to handle their own problems enhance their well-being

b) attend Better Parenting (BP) workshops in school to better implement LSE in kids

c) monitor LSE of their children in collaboration with teachers, counselors, and their kids' peers through regular visits to the said people apart from parent-teacher meets

d) be LSE trainers for kids at home from inputs received in Better Parenting workshops

e) seek professional help if problem/s in their kid/s are of notable duration and intensity

2. Teachers- they are qualified to mainly teach in a class. But simply teaching in class and making students only score more in exams ensures qualifications for students but not quality education. Also often they have their own issues that hamper quality teaching. Changing times require teachers to evolve into new roles as mentors, guides and teacher-counsellors, for which they need to-

a) undergo LSE themselves to handle their own problems and enhance their well-being

b) facilitate LSE training of students of different classes at done by LSE trainers

c) work as LSE facilitators in BP workshops conducted by LSE trainers

d) monitor LSE of students in collaboration with parents, counselors and authorities

e) refer students with problems of significant duration and intensity for professional help

3. Authorities- instead of focusing only on laurels earned through good results in exams they need to understand that quality education lies through holistic development of students will only increase their institution's glory for which LSE is needed. They need to **a)** undergo LSE themselves to handle their own problems enhance their well-being

b) regularly organize BP, Training of Trainers (ToT) workshops in their institution/s

c)employ LSE trainers/counsellors/psychologists to train students/teachers/parents in LSE

d) monitor LSE of students in collaboration with parents, counselors and teachers

e) refer students with problems of significant duration and intensity for professional help

4. Counsellors/Psychologists/LSE Trainers- till now institutions employ them mainly for counseling and occasionally conduct workshops on mental health including LSE. But the latter need to be pursued on a sustained basis for which they need to –

a) undergo LSE themselves to handle their own problems and enhance their well-being

b) attend ToT workshops to train students, teachers and parents in LSE

c) conduct BP workshops with teachers as facilitators

d) impart LSE to students of different classes with teachers as facilitators

e) monitor LSE of students in collaboration with parents, authorities and teachers

5. Education Policy Makers- all the above measures will be impossible if proper policies are absent to implement the same. For that the policy makers will need to-

a) devise comprehensive plans to implement LSE in schools/colleges/universities involving people of various capacities including the Education Ministries at the centre and states, institution authorities, counselors, psychologists, LSE experts, teachers

b) employ experts to create separate syllabi and textbooks on LSE for various classes from class 1 to masters level

c) regularly conduct ToT workshops for counselors/psychologists/LSE trainers to

train them to impart LSE to students, teachers and parents

d) regularly monitor LSE in various institutions with additional benefits to those where LSE thrives and clampdowns where it fares poorly

e) create elaborate compulsory evaluation system for LSE ensuring its effective training

Conclusion-The paper proposes a novel concept- the standard notion is that LSE being implemented in schools/colleges/universities, its detailing is the sole discretion of the Education Ministry. But LSE significantly enhances well-being, ensuring improvement of mental health and thereby overall health of a person as depicted by the Bio-Psycho-social Model. So LSE enhances psychosocial health causing one's physical health to improve too. Thus it creates not only a workforce adept in soft skills but also physically sound too. Hence its promotion can be taken up by the Health Ministry too. Also, being part of the skills building effort it can be taken up by the Ministry of Human Resources. A good workforce will benefit the industry. To that end the Ministry of Commerce and Industry can also get involved for its own sake. Already steps in the right direction are being taken with the NSDC collaborating with TISS for its national skills building programme, NCERT launching the DCGC with the teacher-counsellor model in place. But if the four ministries pool in their resources- money and manpower, it will be a huge boost for LSE and a giant step in achieving the SDGs as mentioned.

On a personal note the author introduced LSE in his lecture on mental health at the IIPDS, Bangkok for peace building and conflict resolution. It was well received with plans of its implementation in Thailand and Bangladesh where a new university is proposed to be built at Joypurhat. So the LSE model for SDG has international validation too.

Not much change can be brought in the core of the education system given its shape in the present situation with India's huge student population. In a country where education has the second largest expenditure after defence, LSE can be ideal in bringing sanity in the rat race resulting in suicides as depicted in 3Idiots, with Kota, Rajasthan becoming the suicide capital of India witnessing many suicides by students failing to crack competitive exams.

Finally SDGs are aimed at development that sustains. They involve friendly coexistence with the environment, else it will cause environmental damage. With man being the primary agent of environmental change and development, LSE is the jewel in that crown because it creates healthy changes in one's psychological environment, leading to changes in one's social environment and finally in the physical work environment all of which are positive hence sustainable. Hence LSE's contributions to SDGs deserve immediate implementation at the individual, institutional, organizational and social levels at large.

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Alcoholism and Marital Adjustment: Analysis of a case study

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Abstract

The world health organization has defined alcoholism as excessive drinkers whose dependence on alcohol has attained such a degree that they show noticeable mental disturbance or an interference with their mental and bodily health, their interpersonal relation and their smooth social and economic functioning. Research findings show that the span of alcoholism and alcohol consumption frequency has a significant influence on marital life satisfaction. In the present study the investigator has used the descriptive research design to describe the effect of alcohol on marital status of the respondent. The sample of the present study consisted of a male alcoholic who is under de addiction treatment at STEPS. The analysis reveals that the subject has improved in physical health, his clarity of thought has changed, his self confidence has boosted a lot , now he is capable of fulfilling responsibility towards his work, family and society and he is now socially acceptable. His family members are very happy that he is back the way he was before.

Keywords: *Alcoholism, interpersonal relation, social and economic functioning, consumption frequency, marital life satisfaction, self confidence, responsibilities.*

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Introduction

The study of psychology in various field has been captivating , informative and bewildering. Many fields are not limited to the testing rooms rather they are explored in a wide range. The use of drug , alcohol and substance are seen everywhere , every time and everyday . The research in this field is universally held. The effect of drug use and alcoholism has caught the sight of researchers . The use of drugs by people of all ages, the effects it has, and the immense costs it imposes on society in terms of economic, social, and personal costs have become some of the themes that have piqued the interest of psychologists, politicians, lawmakers, and the media in recent years Substance related disorders can be seen all around us. Most of the people used alcohol at least once, and many have tried other drugs such as tobacco, cannabis, or cocaine (L Degenhardt.,2008;). Using substance like alcohol and tobacco is therefore statistically normal and not considered pathological. However their use is considered to be disordered when consumed in excessive amount leading to impairment and other negative consequences .The excessive use of any drug or alcohol causes addiction. Extremely high rates of alcohol abuse and dependence and in tragic exposes of cocaine abuse among star athletes and entertainers are now the talk of the day. Addictive behavior-behavior based on the pathological demand for a substance, abuse of drugs like cocaine, alcohol, Ecstasy, or nicotine may be involved. One of the most pervasive and challenging mental health issues that our society is currently dealing with is addictive behaviour. Alcohol, nicotine, barbiturates, tranquillizers, amphetamines, heroin, Ecstasy, and marijuana are among the most often used psychoactive chemicals that have a negative impact on mental function in the central nervous system.Some of these substances , such as alcohol and nicotine , can be purchased legally by adults: others , such as barbiturates or pain medications like OxyContin , can be used legally under medical supervision ; still others , such as, heroin , Ecstasy, and methamphetamine ,are illegal .

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The use of illegal drugs is "almost automatically" linked to criminal activity. At first glance, the statistical link between illegal drug use and crime appears to be plausible, but a clear cause-and-effect relationship between the two occurrences cannot be established. According to Serge Brochu, a specialist in this field of study, the idea that drugs cause crime ignores the impact that one's environment might have on them as well as the fact that the majority of people who use illegal drugs in Canada and other countries will never become regular users. Drug use is still mostly an occasional, recreational, and experimental behaviour, which has to be emphasised. The majority of people can easily control their drug use. Few people will use drugs frequently, and even fewer will become addicted to them.

The connection between drugs and crime has a long history, is a staple of literature, is frequently covered in news broadcasts, and is the focus of extensive scientific research. Drug use and sales are not always prohibited, and crimes are not always committed as a result. Nevertheless, there are at least three connections between drugs and criminality. First, the direct impact of drugs on the mind and body may produce mental or physical conditions that inadvertently encourage violence or thievery. Second, drugs and crime are linked when a drug user has a desperate desire to consume drugs but lacks the money to do so; in such circumstances, predatory crimes like theft, robbery, and burglary may result. The fact that some psychoactive substances are unlawful to use, trade (buy or sell), or grow/manufacture is a

third way that drugs and crime are intertwined. Because illicit market participants are less likely to report abuse to the authorities when drugs are made illegal, predators are more likely to prey on them; when this occurs, there may be retaliation. In conclusion, drugs can be linked to crime if they result in a mental or physical state that is conducive to breaching the law, produce a perceived need that motivates stealing, or reduce access to formal mediation, which is followed by an increase in predatory and retaliatory crimes.

Since 1972, National Development and Research Institutes have been involved in studying the relationship between drugs and criminality(Lipton, D. S., & Johnson, B. D. 1998;). The drug-crime nexus has been an ongoing focus along with drug-user treatment evaluation and AIDS research. Over the two decades, the National Development and Research Institutes has had about 20 major "drugs and crime" grants. Key research findings are presented from studies related to violent and non-violent crime; prison based treatment; drug use detection; and the use of distribution of heroin, crack and methadone.(Harwood et al.,1998;) in a book entitled "Economic costs of Alcohol Abuse and Alcoholism" discussed the economic cost to society of alcohol abuse and how alcoholism in the United States was estimated at 148 billion dollars in 1992. The figures are largely comparable to cost estimates generated over the previous 20 years after accounting for population growth and inflation. Due to population growth and inflation, the present projections are much higher than the most recent thorough estimate created in 1985— by nearly 42% above increases. Inflation accounted for around 37.5% of the gains between 1985 and 1992, and population growth for the remaining 7.1%. Even after accounting for price increases, criminal justice expenditures more than doubled overall between 1985 and 1992, despite the fact that crime rates did not significantly alter during that time.(Sinha and Easton.,1999;) consider substance abuse issues and the law as being intricately linked over the years. This article reviews the current research underlying the association between substance abuse and crime, and provides an overview of the pertinent issues in conducting a substance abuse sevaluation in the forensic context. The epidemiology of substance abuse and crime is reviewed exploring the association between crime and specific psychoactive substances. Clinical considerations underlying the association are discussed with specific attention paid to the pharmacological effects of psychoactive substances and to the role of substance use in individuals with serious associated psychopathology. Diagnostic and etiological issues that are important in differentiating substance abuse from criminality are considered in the context of conducting forensic evaluations. (Kaye, S., Darke, S.,2000;) clarified the extent to which the harmful 259 effects of injecting drugs are confounded by the type of drug injected by examining the drug use history, health, psychosocial functioning and criminality of 296, lfr-57 year old primary heroin and amphetamine injectors. Compared to primary amphetamine injectors, primary heroin injectors were more dependent on their primary drug, had poorer social functioning, and had recently exhibited a higher degree of criminal behavior. There were no differences between the two groups in terms of the prevalence of needle sharing, their health or their psychological functioning, despite the amphetamine users being significantly younger and having used less frequently. It is concluded that while there are some harms that are attributable to injecting per se, the type of drug that is injected does play a mediating role in the relationship between injecting drug use and its associated harm.

Drugs

Any substance that, when consumed, alters the physiology or psychology of an organism is considered a drug. Usually, foods and other substances that help nutrition are segregated from drugs. Drug use is generally regarded as criminal, whether it involves

smoking, injecting, inhaling, ingesting, absorbing through a skin patch, suppository, or dissolving under the tongue. Except for food and water, any chemical that is ingested by the body and alters how it behaves physically or psychologically is regarded as a drug. Among the legal drugs are cigarettes, alcohol, and caffeine (e.g. Cannabis, ecstasy, cocaine and heroin). Psychoactive drugs affect the central nervous system, altering a person's mood, thought process, and behaviour. Four groups can be used to classify. Depressants, stimulants, hallucinogens, and "other" are examples of psychoactive compounds. The FDA defines a drug, in part, as "intended for use in the diagnosis, cure, mitigation, treatment, or prevention of disease" and "articles (other than food) intended to affect the structure or any function of the body of man or other animals."

Classification and types of drugs

A way to categorise medications is through drug categories. Since drugs usually have similar effects and risks, they can be divided into categories based on how similar their chemical structures are. Drugs are typically grouped according to how they affect the body and the psyche. There is a great deal of disagreement on how drugs should be categorised, even among experts. This suggests that two different systems may categorise a medicine differently or that different systems may use categories with the same name. These disagreements make it hard to create a "definitive" system of drug categories. So Psychoactive drugs may be divided into four categories:

- **Depressants:** drugs known as depressants lower alertness by lowering central nervous system activity (e.g. heroin, alcohol and analgesics).
- **Stimulants** are substances that increase the level of alertness in the body through increasing brain activity (e.g. caffeine, nicotine and amphetamines).
- **Hallucinogens**, or drugs that alter perception and can cause hallucinations such as seeing

or hearing things that are not truly there, include "magic mushrooms" and LSD.
- **Other:** Some drugs fall into this category because they may exhibit traits from several of the ones listed above (e.g. cannabis has depressive, hallucinogenic and some stimulant properties) illegal drugs, street drugs, or club drugs that users utilise at great personal risk. The medicines are harmful, and frequently it's impossible to tell how potent they are or what else might be in them. When used with other drugs like alcohol and marijuana, their danger increases.

Alcohol

The psychoactive substance ethanol, also known by its chemical name, is the primary component of beverages like beer, wine, and distilled spirits (hard liquor). It is one of the oldest and most widely used recreational drugs, producing the same symptoms as alcohol intoxication. Numerous short-term and long-term negative consequences of alcohol are present. The short-term negative effects include broad neural cognitive function impairment, light headedness, nausea, vomiting, and symptoms resembling a hangover. Alcohol use disorders and other alcohol addictions in people can lead to dependence and withdrawal. Its intake is the sixth biggest cause of cancer and has a number of long-term negative consequences on health, including liver and brain damage.

- Alcohol causes a plethora of detrimental effects in society, both to the individual and to others. It is highly associated with automobile accidents, sexual assaults, and both violent and non-violent crime.

Automobile accidents- It was discovered that roughly 41% of fatally injured victims in traffic accidents were involved in incidents involving alcohol. More than 40% of deaths that result from car accidents each year are attributed to alcohol misuse. The amount of alcohol in a driver's blood causes a deadly vehicle accident probability to rise exponentially.

Sexual assault - Alcohol is frequently used as a tool in rape or sexual assault. More than half of all rapes that are reported include alcohol.

Alcohol is a factor in between 40 and 50 percent of murders and more than 40 percent of all assaults ,43% of violent confrontations with police. More than two thirds of incidents of violence against intimate partners involve alcohol. In the United States, it was projected that alcohol drinking contributed to 1 million violent crimes in 2002. More often than not, both violent and nonviolent crime are related to alcohol.

Criminal behavior associated with alcohol intake:

Criminal behaviour associated with alcohol intake can be classified into several types:

Rape

Rape is a violent crime that is defined as unwanted sexual intercourse that is accomplished by force or threat of force. Although traditionally rape was limited to non-marital circumstances, most state statutes now allow for rape to occur in marital relationships when one partner is coerced or forced into sex. The most commonly recognized form of rape is forcible rape, which involves the victim being physically forced into sexual intercourse with the perpetrator.

Assault and battery

Assault and battery are two violent crimes that involve threatening harm or causing actual harm to another person. In some states, assault and battery remain two separate crimes, while others have slowly merged the two into one general crime.

Child adjusts

Although all violent crimes are condemned by society, special repugnance is reserved for those who commit the crime of child abuse.

Murder

Murder is the unlawful killing of another human without justification or valid excuse, especially the unlawful killing of another human with malice aforethought. Its is seen that many murders are committed when the accuse has consumed alcohol or drug recently before committing the act.

Juvenile delinquency

Juvenile delinquency is the participation by a minor child, usually between the ages of 10 and 17, in illegal behavior or activities. Juvenile delinquency is also used to refer to children who exhibit a persistent behavior of mischievousness or disobedience, so as to be considered out of parental control, becoming subject to legal action by the court system. However, teens become violent or show signs of juvenile delinquency only when they're facing disturbance at home.

Terrorism

Terrorism is a contemporary problem that should not be neglected. In the last quarter of century there is a dramatic change in most of the terrorist activities as their well planed with a purpose to accomplish a precise identifiable and seemingly attainable political

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goal. In the past most of the terrorist activities involved incidence like hijacking an aircraft or the taking of a hostage following which certain demands were made.

Smuggling

Smuggling can be done for a number of reasons, such as tax evasion, the theft of the goods being smuggled, or involvement in illegal trade, such as the trade in illegal drugs, illegal firearms, or unusual species. The Islamic Republic of Iran and Turkey continued to see explosive growth in heroin seizures, which was a major factor in the increase in seizures worldwide between 2006 and 2008.

Kidnapping

According to the National Center for Missing and Exploited Children, although several hundred thousand children are reported

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missing each year, only slightly more than 100 are kidnapped by someone the child does not know.

Treatments and therapies used to cure alcoholism

Cognitive-behavioral approaches to alcoholism

Cognitive-behavioral theories explain alcoholism as a learned behavior that can be changed using the same behavior modification interventions employed to alter other learned behaviors. All of these components are included in cognitive-behavioral psychology, which broadens the scope of conventional behaviour theory by incorporating thoughts and emotions in addition to only observable behaviours. According to this perspective, alcohol consumption is a series of learned behaviours that are picked up in the same way as any other learned behaviour: by copying role models, as a result of experiencing alcohol's positive effects (such as lowering anxiety, easing pain, or boosting sociability), or because of expectations that alcohol will have one or more of these effects.

Behavioral marital and family therapy
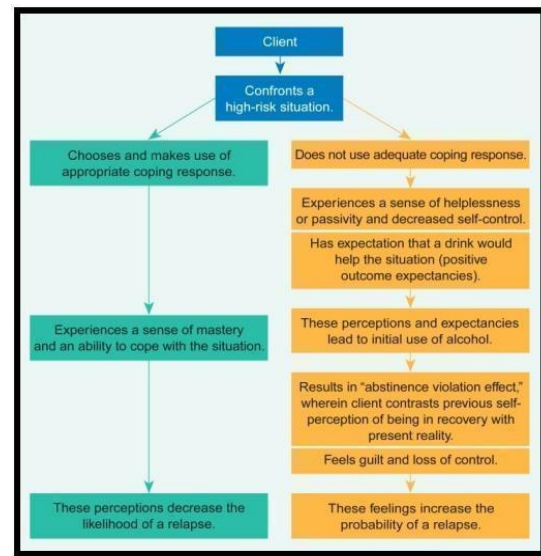
Families typically need opportunities to talk about the affects of a loved one's alcoholism on their lives as well as education about alcohol and its effects.
The development of coping skills training techniques for alcoholic couples led to the development of behavioural marital therapy (O'Farrell, T. J., Cutter, H. S.;1984), which was later expanded to include other family members (O'Farrell T.J., Cowles K.;1989). Couples and families can be assisted in creating behaviour contracts that clearly define each member's role to help structure their new interactions.

Behavioral self-control training

It involves recognising when to drink, creating objectives, keeping an eye on oneself, learning and using coping mechanisms, and rewarding oneself for reaching milestones (Hester, R. K., & Miller, W. R.;1989). Although total abstinence may be the end objective of self-control training, clients with shorter histories of problem drinking and fewer alcohol-related issues are more likely to adopt the term "managed drinking" instead.

Aversion therapy

By linking an unpleasant incident to alcohol, this strategy aims to create a conditioned aversion in the client. Either actual alcohol use or the association of alcohol consumption with painful or stressful stimuli (such as nausea or electric shock) are used as treatment methods.

Cue exposure therapy

Cue exposure therapy aims to reduce a client's receptivity to circumstances that precede drinking. It entails offering a client's preferred alcoholic beverage on a regular basis while enticing them to smell and examine the drink but forbidding them from taking any.

Effect of alcohol abuse on marriage
The first meeting of many couple begins with dates and social interaction which embrace alcohol. The couple enjoys every sip of wine before marriage. But when they start sharing a relationship with responsibility they start willing their partner to quit alcohol. This depends on the way a couple manage their relationship because it is found that many are ok with their partner consuming alcohol. In general alcohol consumption becomes a problem when it affect either of the partners responsibility towards each other. There are many reasons that alcohol abuse can disrupt or even end up a marriage. Some negative effects of alcohol abuse on marriage are : less fulfilling sex life, detachment and emotional unavailability ,irresponsibility and unreliability ,problems at work ,physical health problems ,reduced interest in personal maintenance ,changes in attitude ,Mental health problems, intimate partner violence ,infidelity, legal problems ,fertility issues.

Relationship between marital status and alcoholism

Alcoholism and marriage are a complex relationship that can be extremely difficult to manage without expert advice. Relationships are harmed by addiction in a number of ways because the addict puts alcohol above everything else. A focus on getting drunk seems unjust when someone has agreed to share their house, money, and emotional lives with their partner. The companion must recognise that alcoholism is a sickness and not a choice, though. Someone cannot just be told to stop drinking and bring it about. Therefore, it's best to look for professional assistance as soon as possible. Otherwise, their relationship is likely to be marred by conflict, resentment, and health problems. Alcohol use disorders and marital issues do coexist. Whether one or both partners in the marriage have an alcohol use disorder, issues will arise as a result. Alcohol reduces inhibitions and distorts judgement, leading to disagreements and miscommunication. Additionally, it is a costly habit, and money issues are frequently the root of marital discord. The couple can begin repairing their connection once the addict gets addiction treatment.

Multiple ways that alcoholism undermines marital stability. Most of the time, drinking alcohol negatively impacts marriages in a number of ways. Alcoholism has a significant negative impact on a person and all of their interpersonal connections. Couples who have chosen to spend the remainder of their lives together are especially grateful for one another. Instead of allowing their relationship to deteriorate in the following ways, look into rehab options and start along the path to recovery. However, alcoholism has irreversible effects and consequences.

Based on the previously mentioned comprehension, the current research aims to investigate how alcohol misuse affects marital status and has a detrimental effect on relationships between people, children, and society as a whole.

Review of Literature

"First you take a drink, then the drink takes a drink, then the drink takes you." Fitzgerald. F. S.

In India, alcoholism is a serious issue. In India and the West, there is a significant body of research devoted to analysing the marital dynamics associated with alcoholism and determining the negative effects that alcoholism may have on the spouse's personality and ability to perform their role in the marriage. Alcoholism is a chronic, deadly, and progressive disease. It is a main disorder and not a sign of another illness or psychological issues. Alcohol

affects almost every type of cell in the body, including those in the central nervous system, according to its chemical composition. Alcoholism affects not just the drinkers but people around them as well, notably their wives, which has a negative impact on society, psychological and occupational harm. Alcoholism is a complex behaviour with detrimental impacts on the workplace, family, and society as a whole. The spouse and kids of an alcoholic are those who suffer the most. They have, however, received less attention up to this point. Some historians contend that the South Indians of long before knew how to tap toddy. Additionally, India might endow the world with the craft of distillation. The first distilled alcohol, known as parirut, was produced by ancient Indians around 1500 BC, before the arrival of the Aryans. It must be underlined that the Indo-Aryans enjoyed alcoholic beverages, possibly to an unhealthy degree. The ceramics discovered during the Indus Valley excavations show that the Harappans were familiar with distillation even before the arrival of Aryans. psychological and occupational harm. Alcoholism is a complex behaviour with detrimental impacts on the workplace, family, and society as a whole. The spouse and kids of an alcoholic are those who suffer the most. They have, however, received less attention up to this point. Some historians contend that the South Indians of long before knew how to tap toddy. Additionally, India might endow the world with the craft of distillation. The first distilled alcohol, known as parirut, was produced by ancient Indians around 1500 BC, before the arrival of the Aryans. It must be underlined that the Indo-Aryans enjoyed alcoholic beverages, possibly to an unhealthy degree. The ceramics discovered during the Indus Valley excavations show that the Harappans were familiar with distillation even before the arrival of Indians worship. The gathering of the moon plant is the first step in the somayga ritual preparations.

Drinking has progressively permeated a sizable segment of Indian society throughout the post-Gupta period (AD 750–1200). Emperor Alauddin Khalji attempted to enact prohibition later, in the 13th century, but was unsuccessful because people discovered numerous methods to obtain it illegally. The third Mughal emperor Akbar introduced a more useful method of controlling consumption throughout the 16th century as alcoholism continued to spread. Licensing and use of alcohol increased gradually and steadily when the country was ruled by the British. Alcohol consumption surged dramatically as a result of the colonial government's excise measures. The English government started enforcing its excise laws in Bombay in the year 1790. A quart of mahua spirit was only fifty cents back then. The British slapped a tax on it, arguing that lower usage would result from higher alcohol prices. According to the National Mental Health Survey (NMHS 2016) carried out by NIMHANS in 2016, India has a prevalence rate for substance use disorders of 22.4%. A prevalence of 4.6 percent for alcohol use disorders is also reported by NMHS 2016 data. In its 2017 study, the Institute for Health Metrics and Evaluation ranked alcohol as the eighth most important cause of disability and fatalities combined in India. According to the most current survey data released at the beginning of 2019 by the National Drug Dependence Treatment Centre, AIIMS, New Delhi (NDDTC), 14.6% of Indians drink alcohol, with a men to women ratio of 17:1. The data they provided are disturbing; they show that nearly one in five Indian alcohol consumers require professional assistance, or 5.2% of the country's population between the ages of 10 and 75. According to this survey, 2.7 percent of Indians struggle with alcohol dependence. The results of the national survey reports from 2016 and 2019 indicate that alcohol usage, along with other drugs, has a major negative impact on the social, economic, and health aspects of the nation the main reason people are admitted to hospitals.

Revathi. E. (2005) conducted a case control study to evaluate the psychological distress, social load, and coping among wives of alcoholics and non-alcoholics, According to the

study, most wives of alcoholics had mild to severe psychological discomfort and social burdens. The wives' preferred coping mechanisms are conflict and avoidance, whereas the least preferred ones are competition and sexual withdrawal.

According to a research by R. Tuesca, M. Borda; (2003)on 180 pregnant women in rural South India seeking prenatal care, 20% of the women reported experiencing domestic violence, and 94.5 percent of these women blamed their husbands for the abuse. Drinking by the husband was a substantial risk factor for domestic abuse. Another Indian study that discovered that 33% of husbands who abused their wives used alcohol also mentioned the connection between alcohol and domestic violence. 15 percent of these used alcohol occasionally, 45 percent frequently, and roughly 40 percent daily. More than half of the domestic violence occurred in the epoch of drunkenness.

According to a study, alcohol use is a significant contributor to the worsening of poverty (Assunta, M.., 2001–2002;). A rural labourer can spend around RM 300 (US$ 80) each month, which is roughly how much he makes, on alcohol. The alcohol epidemic destroys families and contributes to the deterioration of society's fundamental social structure. The majority of the time, it is the women who suffer the most from this issue—wife battering, domestic strife, abused and neglected children, and unemployed or chronically ill husbands who become a burden to their families and society. In addition to the loss of income, the strain on the family is made worse when the drinker becomes unwell, is unable to work, and needs medical attention.

Rationale

The foremost reason to do research project on this topic is to be cognizant about the causes and effects of alcoholism centering in marital status . This has become a very pertinent and sensitive topic in today's   society. Even after being conscious of its toxicity people are sustained to the consumption of alcohol and do not try to avoid or bow out it.

People have forged a misconception that consuming alcohol would diminish their stress level. The pay-off of alcoholism leads the way to domestic violence , marital rape , and divorce. Such antisocial behavior are increasing slowly but surely. It doesn't matter if it is rural or urban area for the reason that both are male dominant society. So it is a major task to generate awareness among people about this issue and its effect.

Objective

To analyze the case history of a male alcoholic DEV JYOTI DAS, age 54 including the effect of alcoholism on marital status .

Methodology

Sample details

   Personal and family history of the subject

- ❖ Name of the subject :- dev jyoti das
- ❖ Name of the family member / spouse : Koushiki pattanayak
- ❖ Age of the subject :- 54
- ❖ Gender :- male
- ❖ Address :- at chintamaniswar area , po – netaji subhash boss road laxmi sagar , ps – laxmi sagar , dist – khurdha
- ❖ Diagnosis - antisocial personality
- ❖ Type :- alcoholism
- ❖ Physical health :-

- ● Aches/pains
- ● Severe pain
- ● Restlessness
- ● Headache
- ● Sweating
- ● Loss of appetite
- ● High blood pressure
- ● Abdomen pain

   ❖ Disturbance :-

- Hallucination
- Anxiety
- Suicidal thoughts
- Tremors
- Depression
- Aggressive outbrust
- Disorientation

To know about the symptoms consulted to: Psychiatrist prof(dr.) surjeet sahoo

❖ Information given by: - rehab
❖ Interview with the: - the subject's inmates, care taker, members of the rehab, wife
❖ Rehab centre's name: Steps

Procedure:

Being an investigator in person visited THE REHAB CENTER – STEPS, located in Khandagiri, Bhubaneswar. At first the investigator interacted with the owner of the rehab centre and discussed about the objective with him. During the conversation the investigator came to know about DEV JYOTI DAS who was chose as subject , he was earlier diagnosed as an alcoholic. The investigator took permission from the owner to interact with the subject in a favourable environment. The investigator tried to interact with Dev's wife about his behavior when he was drunk and asked how she came to know about his drinking habit .By interconnecting with her she shared how dev's behavior became detrimental day by day for his family. She was very harmonizing throughout the interview. Later dev's care taker, rehab members, and the rehab owner helped in piling up the information about the therapies , medication and sessions and his recovery. Investigator also came to know about his physical, behavioral, emotional and psychological state both before and after the treatment that he has lived through. The investigator rubbed shoulders with few of his inmates for convening information about dev by taking permission from the manager. All the information racked up from Dev's wife, family , doctor , care taker, rehab member and the owner were taped being undisclosed.

Analysis of the case

The data collected during the interview apprise that Dev Jyoti Das aged 54 is diagnosed as an alcoholic and is under therapeutic treatment in "STEPS", Khandagiri, Bhubaneswar. The information divulged that dev started drinking 23 years back.

Dev is a graduate and self employed with a good earning and belongs to a lower middle class family . He started working at the age of 32 years. He holds a relationship status as married and resides with his family. As per the information collected he faced early parental loss which lead to single parenting and severe debts of parents before the age of 15years. This drinking habit had created a lot of problem in his marital life as well as caused occupational damage. As per sources he neither have any good academic records nor was good at extracurricular activities. As perceived he faced a mild occupational and financial damage. He ones lost his job due to this behavior. His wife said that he had an accident while he was driving being drunk which was very severe. During the collection of data he disclosed that his drinking habit created a lot disturbances in his family and with his wife. He also had some conflicts with his neighbor while he was drunk. Even though he was guilt of consuming alcohol he was helpless. His drinking habit made him lose his friends too.

Data recorded from Dev's father says that dev is social man with good relation with everyone. He never had any kind of fight or argument with any of his neighbour. He was a family man and took responsibility from a very young age. But when he started consuming alcohol everything started going wrong. His family saw a drastic change in his behavior which was not acceptable. He started coming late to home being drunk , abused his family member both physically and verbally and many unacceptable behavior. His father said that seeing such changes in Dev's behavior was not

easy for them to deal. Their family faced humiliation in society , financial loss etc.

His wife being cooperative disclosed how Dev's drinking habit had hampered their marital life as well as they started to lose their connection emotionally , mentally and sexually. According to her everything was going well till dev started drinking alcohol. The way he abuses after being drunk used to make his children afraid to go near him. Neighbours started talking about their family and avoided them in social gatherings. The spark that dev and his wife were having in their relationship was completely lost due to Dev's consumption of alcohol. They stopped talking to each other to a maximum. Sometimes dev gets so high that he abuses his wife and many disturbances are created in between them.

Afterwards the investigator connected to Dev's caretaker who was ready to comply with to share his experience in connection with Dev's after and before behavior. He said that when dev joined the rehab he was keeping himself very isolated from others , he was not feeling comfortable to share any of his problems which was needed for his treatment. Later they persuaded him to join some yoga sessions where he was asked to meditate for a few minutes to make his mind stable. They divulged that earlier dev was having headache, sweating, loss of appetite , tremors, abdomen pain, anxiety, hallucination, disorientation , high blood pressure and suicidal thoughts . DAST and SMAST questionnaires containing 20 and 13 statements respectively were used to collect information about him as soon as he started to talk with the caretakers. After collecting information they came to know about his actual problem and accordingly gave him counselling sessions following : Relapse prevention , recovery plan , introduction to alcoholic anonymous program, 12 step therapy orientation and practice and interactive sessions which was also followed by detoxification. He was also asked to do yoga and pranayam to get control of his aggressive outburst , hallucination

,and restlessness. Few exercises were also recommended to him to get rid of aches/pains, severe pain and restlessness. They gave all details about how they helped dev to come out of this problem and how he has recovered a lot now.

After piling up all information from the rehab, the investigator took a questionnaire containing 35 statements catechized and was recorded at the same time. This interview conveyed that now dev has improved in physical health, his clarity of thought have changed , his self confidence has boosted a lot , now he is capable of fulfilling responsibility towards his work, family and society and he is now socially acceptable. His family members are very happy that he is back the way he was before.

To rack up some more information in detail, investigators tried to contend with Dr. Surjeet sahoo treating dev. He shared the before and after symptoms of dev following his drinking habit. And gave some knowledge about the medication that he had prescribed to dev. He was very harmonious and benevolent. The psychiatrist said that after dev was asked to do yoga and to take medication, not only behavioral changes are observed but also physical, emotional and social changes are seen . In fact, he showed a heightening improvement that was not expected to be seen so early.

Conclusion

It can be seen that alcohol and drug abuse among young people is indeed posing a problem in society. The largest concern in emphasizing the young generation aspect is that they are the foundation, upon which the future will be built. Governments and countries throughout history are trying to erase many mistakes of the past by raising and encouraging a generation, which will have the most propitious characteristics. History says that alcohol have been mistreating the marital status of many individuals. They face many problems such as they are socially humiliated,

occupational damage , financial loss and many more. The above information says that it is not impossible that an alcoholic cannot be cured rather it can be excluded from life by consulting or seeking help from the right place. Many awareness campaigns, ban advertising etc are performed by the government to make people aware about the injurious impact of alcohol consumption.

Alcohol use remains a major public health and safety problem , creating serious personal, social, and economic consequences for adolescents, their families, communities, and the Nation as a whole. By emerging various research , studies including case studies on the effects of underage alcohol use on human maturation adds new urgency to the decades' long effort by the public and private sectors to prevent and reduce underage drinking.

The prevention and reduction of drinking must be addressed within a developmental framework, which takes into account the dynamic processes of human maturation, the influence of social systems within an environment, and the role of individual characteristics in the decision to drink.

As the *Call to Action* makes clear, each of us has an important role to play in the prevention and reduction of an individual's alcohol consumption through our individual and collective efforts. This call to action is exactly implying that everyone should make sure that they are helping the one they could who are indulging themselves in consuming alcohol. As the problems that are created in a relationship no matter with parents, life partner, children, society etc are very alluring.

Suggestion

Alcoholism is a family disease. It doesn't just affect the person with the alcohol use disorder (AUD). The family's dynamic, mental and physical health, finances, and overall stability are affected. Every person that is around the alcoholic can help them to get rid of this habit , and they play a major role in doing so. Here are some suggestions for the society, family members and the person himself/herself that should be adapted to avoid alcoholism.

Role of family members in helping the alcoholic to get rid of it

When it is about family members helping an alcoholic to get rid of the drinking habit , parents play the major role. The first step for family members and loved ones of a problem drinker is to inform themselves about AUD. This helps you understand your loved one's behavior, and it helps you stop blaming them.

- Supportive parenting and monitoring of children's behavior is a critical factor associated with lower rates of alcohol and substance use among youth.
- Friends and peer groups are important and consistently strong predictors of drug use. Adolescents whose friends use alcohol and drugs are more likely to use themselves, and friends often provide the substance.
- Many factors at home can influence a child's attitudes and propensity to use drugs. Among the risk factors in the home environment are psychological, physical, or sexual abuse, living with parents who abuse alcohol and other drugs, witnessing fights at home, parental neglect, parental depression or psychopathology, providing mixed messages about alcohol and drugs, especially if parents use, and permission for unlimited access to social networking.
- There are many signs that can alert parents to a child's alcohol and drug use. If a parent observes a child neglecting school work, their grades are declining, they are losing interest in extracurricular activities, they have

changed friends, social groups, clothing, behavior, the child is at risk and it becomes important to find out the reasons. Sleep patterns can also change and are manifest by irregular, unusually short, or prolonged sleep.

Society do play a great role when it comes to help an alcoholic to get rid of or avoiding alcohol consumption such as:

- Laws to prevent alcohol abuse and alcoholism
- Awareness campaigns about alcohol use
- Ban advertising of alcohol
- (except on the site of sale, where it should not be visible to those under 18 years).
- Increase the price of alcohol, both through excise taxes and by introducing a minimum price per unit of pure alcohol in liquor products.
- Reduce the legal limit for drinking and driving to a blood alcohol content of 0.02% or below.

It is important that people recognize the signs of alcoholism at an early stage. A doctor who suspects that a patient is drinking too much should refer the patient quickly to an appropriate care provider. As both the family, peer group and society are responsible as well as should be concern about the drinking habit on any individual, they should help them to get rid of it.

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Depression and Chronic Illness: A Bird's Eye View

[1]Prof.Banamali Mohanty

Abstract

Depression is a common and often debilitating reaction to chronic illness. Up to one third of all medical in-patients with chronic disease report at least moderate symptoms of depression and up to one quarter suffer from severe depression. Depression increases with the severity of the illness. The experience of pain and disability in particular lead to depression which in turn increases pains and disability. These problems are aggravated in those who are experiencing other negative life events, social stress, and lack of social support. Moreover, depression can exacerbate the symptoms and complicate the treatment of many diseases, including diabetes, cancer, CHD, stroke, hypertension, MI, AIDS and epilepsy. Depression over illness and treatment has also been linked to suicide among the chronically ill. Perhaps most importantly, depression complicates treatment adherence and medical decision making; it may confer enhanced risk of mortality from a broad array of chronic disease. For all these reasons, the assessment and management of depression in chronic illness has become of paramount importance to health care providers and health psychologists.

Keywords: *Depression, Chronic illness, medical in-patients, Symptoms, Disability, Suicide, Treatment*

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Introduction

Depression is defined in different ways by various authors. For instance, Morgan and his colleagues (Morgan et al., 1986) defined depression as an emotion characterized by "Sadness", crying, withdrawal from others, and feelings of inadequacy. In the words of Carson, Butcher, and Mineka (2005), depression refers to an emotional state characterized by extraordinary sadness and dejection. However, another very clear and elaborative definition of depression is given by Taylor (2016). According to him, depression is a neurotic or psychotic mood disorder marked especially by sadness, inactivity, difficulty with thinking and concentration, a significant increase or decrease in appetite and time spent sleeping, feelings of dejection and hopelessness, and sometimes suicidal thoughts or an attempt to commit suicide. Chronic illnesses, on the other hand, refer to those illnesses that are long lasting and usually irreversible (Taylor,2016).

Many Chronic diseases affect all aspects of a patient's life (Maes et al., 1996; Taylor & Aspinwall, 1990). Immediately after a chronic disease is diagnosed, a patient can be in a state of crisis marked by physical, social, and psychological disequilibrium. If the problems associated with a chronic disease fail to respond to the patient's usual coping efforts, the result can be an exaggeration of symptoms and their meaning, indiscriminate efforts to cope, an increasingly neurotic attitude, and worsening health (Epker & Gatchel, 2000). Anxiety, fear, and depression may temporarily take over. Here we will briefly discuss the role of depression in chronic illness.

Depression is a common and often debilitating reaction to chronic illness. Up to one third of all medical in-patients with chronic disease report at least moderate symptoms of depression, and up to one quarter suffer from severe depression (Moody, Mc Cormick, & Williams, 1990). Depression is especially common among stroke patients, cancer patients, and heart disease patients, as well as among those people experiencing more than one Chronic disorder (Egede, 2005; Taylor & Aspinwall, 1990).

Rationale

At one time, depression was treated as an unfortunate psychological consequence of chronic illness, but it's medical significance is increasingly being recognized. Depression can be a sign of impending physical decline, especially among elderly men (Anstey &Luszcz, 2002). Depression exacerbates the risk and course of several chronic disorders, most notably coronary heart disease (CHD). Depression complicates treatment adherence and medical decision making. It interferes with patients adopting a comanagerial role, and it may confer enhanced risk of mortality from a broad array of Chronic diseases (Anstey & Luszcz, 2002). For all these reasons, the assessment and management of depression in Chronic illness has become of paramount importance to health care providers and health psychologists.

Objectives:

Thus, the objective is to make the readers aware of the following facts:

❖ Most acceptable definition of Depression and chronic illness.
❖ Significance of depression in chronic illness.

❖ Assessing depression in chronic illness.

❖ Who gets depressed?

The Significance of Depression:

Let us throw some light on the significance of depression, assessing depression, and who gets depressed, one after another.

Depression is important not only for the distress it produces but also because it has an impact on the symptoms experienced and on the overall prospects for rehabilitation or recovery (Schaeffer et al., 1999). Depressed stroke patients have longer hospital stays and are more often discharged from the hospital to nursing homes than are other patients (Cushman, 1986). They show Less motivation to undergo rehabilitation and are less likely maintain gains during rehabilitation or to restore their quality of life to prestroke Levels (Niemi, Laaksonen, Kotila, &Waltimo, 1988).

Depression is very common among patients with irritable bowel syndrome, an emotional overlay that can complicate treatment (Trikas et al., 1999). Rheumatoid arthritis patients with high levels of depression are more likely to catastrophize, overgeneralize, and negatively interpret their situation (Smith, Peck, Milano, & Ward, 1988). Myocardial infarction (MI) patients who were depressed while in the hospital are less likely to be back at work a year later and are more likely to be re-hospitalized than are those patients who were not depressed (stern. Pascale, & Ackerman, 1977). Depression can exacerbate the symptoms and complicate the treatment of many diseases, including diabetes , cancer, coronary heart disease, and hypertension, which are briefly discussed below:

A complication of diabetes is the depression that often accompanies it (De Groot et al., 2001). Especially as symptoms increases and the disease intrudes increasingly on life activities, patients may become depressed (Sacco et al., 2005). Depression reduces self-efficacy, compromises adherence, and leads to poor glucose control and poor compliance with the diabetes treatment regimen (Sacco et al. 2005). Depression is also linked to an enhanced risk of CHD among women diagnosed with diabetes, thus it represents a particularly problematic complication (Clouse et al., 2003). As a result, depression is often an object of treatment, as well as a symptom of the disease.

Research has found a positive association between depression and cancer (Carney et al., 2003). Depression can be associated with elevated neural endocrine responses such as cortisol and norepinephrine, which may in turn, have implications for cancer via their impact on the immune system. Psychological distress more generally has been tied to colorectal cancer mortality (Kojima et al., 2005). At present, evidence suggests a modest association between psychological factors, including stress, personality, and social support, and the development of at least some cancers.

Considerable research also indicates a role for depression in the development and progression of coronary heart disease (CHD), so much so that it is now generally recommended that patients at high risk be assessed and, if necessary, treated for depression (Davidson et al., 2006). Depression is not a psychological by-product of other risk factors for CHD but an independent risk factor in its own right, and it appears to be environmentally rather than genetically based (Lett et al., 2004). This risk that depression poses with respect to heart disease is less than that of smoking but

greater than that posed by second hand smoke. Accordingly, depression constitutes a major independent risk factor in the onset of coronary disease (Wulsin & Singal, 2003).

Hypertension, also known as high blood pressure of cardiovascular disease (CVD), occurs when the supply of blood through the vessels is excessive. It can occur when cardiac output is too high, which puts pressure on the arterial walls as blood flow increases. It also occurs in response to peripheral resistance – that is, the resistance to blood flow in the small arteries of the body. Recent research suggests that hostility may be associated with hypertension via its effects on interpersonal interaction – namely, by increasing the number of conflict-ridden or unpleasant interactions in daily life (Brondolo, Rieppi, & Erickson, 2003) Other evidence suggests that negative emotions, including depression and anxiety, may be prospective risk factors for hypertension well (Rutledge & Hogan, 2002). Depression, hostility and lack of social support are quite closely linked (Raynor et al., 2002).

Depression over illness and treatment has also been linked to suicide among the Chronically ill (Goodwin et al., 2003; Rollman& Shear, 2003). For example, one out of every six long-term dialysis patients over age 60 stops treatment, resulting in death (Neu&Kjellstrand, 1986). The rate of suicide among cancer patients is approximately one-and-a-half times greater than that among adults who are not ill (Marshall, Burnett, &Brasure, 1983), and the rate of suicide among men with AIDS (acquired immune deficiency syndrome) is higher than the national rate for their age group. Perhaps more importantly, depression is a potent risk factor for death among the chronically ill

(Herrmann et al., 1998; Wulsin, Vaillant, & Wells, 1999). Moreover, unlike anxiety, which ebbs and flows during the course of a chronic illness, depression can be a Long-term reaction. For many illnesses it may last a year or more following onset of the disorder (Lustman, Griffith, & Clouse, 1988; Robinson & Price, 1982).

Assessing Depression:

Assessing depression in the Chronically ill can be problematic. Many of the physical signs of depression, such as fatigue, sleeplessness, and weight Loss, may also be symptoms of disease or side effects of a treatment. If depressive symptoms are attributed to aspects of illness or treatment, their significance may be less apparent, and, consequently, depression may go untreated (ziegelstein et al., 2005). For example, one study of depressed stroke patients found that only one third had been referred for treatment of depression (Lustman& Harper, 1987). These issues are especially problematic for illness that can affect brain functioning, such as cancer, stroke, diabetes, AIDS, and epilepsy (House, 1987; Primeau,1988). Depression may also lead patients to make extreme decisions about their care, such as withdrawal of dialysis among end-stage renal disease patients (McDade-Montez et al., 2006). Depression, as well as anxiety, is so prevalent among chronically ill patients that many experts recommend routine screening for these symptoms during medical visits (Löwe et al., 2003).

Who Gets Depressed?

Depression increases with the severity of the illness (Moody, McCormick, & Williams, 1990). The experiences of pain and disability, in

particular, lead to depression (Wulsin et al., 1999), which, in turn, increases pain and disability. These problems are aggravated in those who are experiencing other negative life events, social stress, and Lack of social support (Thompson et al., 1989).

Moreover, physical limitations may predict depression somewhat better earlier in chronic illness, whereas psychological factors may better explain depression later on. For example, one study of stroke patients found that the location of stroke damage predicted depression in the first 6 months, whereas later on, cognitive impairment, physical disability, social support, changes in body image and self-esteem and the adverse mood effects of therapeutic drugs, were stronger determinants of depression (Morris & Raphael, 1987.)

In recent years, a variety of effective cognitive and behavioural interventions have been developed to deal with the depression that so frequently accompanies chronic illness. Treatment for depression may not only alleviate psychological distress but also improve functioning by reducing symptoms associated with the illness (Mohr, Hart, & Goldberg, 2003).

Conclusion:

Thus, the significance of emotional responses, in a broader sense including denial, anxiety and depression, to chronic illness, then lies in the fact that negative emotions compromise quality of life, and coexisting psychiatric conditions can complicate assessments of symptoms (Feldman et al., 2005) and exacerbate risk of deteriorating health or death. In summary we can say that chronically ill patients often experience denial, intermittent anxiety, and long-term depression. But too often, these reactions, especially anxiety and depression, are underdiagnosed, confused with symptoms of disease or treatment, or presumed to be normal and so not appropriate for intervention. Anxiety is reliably tied to illness events, such as awaiting test results or obtaining regular checkups . Depression increases with the severity of disease, pain, and disability. Depression is a common and often debilitating reaction to chronic illness.

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Development of Spiritual Intelligence in Understanding Wellbeing among Adolescents

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Abstract

The study was carried out to examine the development of spiritual intelligence and Ryff's factors of wellbeing among adolescents. Further also it was intended to examine the impact of spiritual intelligence in the development of wellbeing factors among adolescents. Participants in the study were 360 college students in equal numbers from among boys and girls belonging to early, middle, and late adolescent period. Four-core abilities of spiritual intelligence namely; critical existential thinking, personal meaning production, transcendental awareness, and conscious state expansion were measured. Like-wise, six wellbeing factors namely; autonomy, environmental mastery, personal growth, positive relations, purpose in life and self-acceptance were measured. The results showed that there were consistent increases in each of the attributes of spiritual intelligence as well as in each wellbeing factors for both boys and girls. However, compared to boys, girls were found to have quicker developments in some of the attributes of spiritual intelligence and also in some factors of wellbeing. It can be fairly concluded from the findings that there is gender difference in the development of both spiritual intelligence and wellbeing in favor of girls. Further, multiple regression analyses using attributes of spiritual intelligence as predictors pointed to the fact that spiritual intelligence is a strong determiner of wellbeing skills among adolescents. The findings of the study corroborated with the findings of many prior studies.

Keywords: *adolescents, spiritual intelligence, wellbeing factors, mediating process*

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Introduction

Spiritual intelligence is a state of higher intelligence that activates the qualities and capabilities of the authentic self in the form of wisdom, compassion, integrity, joy, love, creativity and peace (Emmons, 2006). Spiritual intelligence results in a sense of deeper meaning and purpose, combined with improvements in a wide range of important skills of life and work. Spiritual intelligence refers to the skills, abilities and behaviors required to understand one's inner self including thoughts, beliefs, values and actions, to maintain a sense of belonging with others, to express dependence on supreme power through meditation, to live with a mind of inquiry, a quest for meaning in life, and to act in love and compassion (Madhumathi & Suparna, 2017). Miller (2000) argued that spiritual intelligence is an essential component of human development focusing on the intrinsic aspects of individuals and integrating spirituality among adolescents brings a complete development in them rather than a fragmented self.

Mortazavi (2014) argued in favor of development of spiritual intelligence among adolescents. Adolescence being a unique stage of transition is subject to stress and having few life experiences, they are not equipped to cope with pressure. They are highly vulnerable to anxieties that result from stress. Further, during adolescence, thoughts take more abstract forms and higher order cognitive processes become strong. This is the time when their inner processes shape their future directions of life. Hence, spiritual intelligence by guiding the adolescents to richer perspectives of life, to noble ways of thinking and acting, and by promoting hope, optimism, and resilience help them to constructively handle the pressure and stresses of the time. Therefore, spiritual intelligence among the adolescents serves as building blocks for healthy social and emotional development. Spiritual intelligence gives positive coping strategies for personal problems, helps to act bravely during troubled times, and prevents adolescents from being violent and hopeless and from low self-esteem and learned helplessness. Thus, there is a need for adolescents to develop a right perspective of life, a nature of inquiry, a sense of purpose in life, a taste for reflective thinking and encourage them to construct meaning from their experiences and allow them to ask existential questions (Gupta, 2012).

The current model of spiritual intelligence

King (2007) proposed a four-core abilities model of spiritual intelligence. Those are critical existential thinking, personal meaning production, transcendental awareness, and conscious state expansion. Critical Existential Thinking refers to the capacity to critically contemplate the nature of existence, reality, the universe, space, time, and other existential/ metaphysical issues and also the capacity to contemplate non-existential issues in relation to one's existence. Personal Meaning Production refers to the ability of a person to derive personal meaning and purpose from all physical and mental experiences, including the capacity to create and master a life purpose. The meaning of Transcendental Awareness is the capacity to identify transcendent dimensions/patterns of the self (i.e., a transpersonal or transcendent self), of others, and of the physical world (e.g., non-materialism) during normal states of consciousness, accompanied by the capacity to identify their relationship to one's self and to the physical. Finally, Conscious State Expansion refers to the ability to enter and exit higher states of consciousness (e.g. pure consciousness, cosmic consciousness, unity, and oneness) and other states of trance at

one's own discretion as in deep contemplation, meditation, prayer, etc. The present research is proposed to examine the development of spiritual intelligence among the adolescents using the above model proposed by King (2007) and thereby correlate the mental health issues of adolescents with the faculties of spiritual intelligence.

Psychology has traditionally conceptualized individuals in terms of psychopathology, dysfunction, and failure and has focused on repairing damage following a disease model of human functioning, paying little attention to the building of positive qualities (Seligman and Csikszentmihalyi, 2000). In this sense, adolescence has not been an exception. It has been normally viewed as a period of life beset with problems and difficulties (Steinberg and Morris, 2001), arising from large amounts of research findings related to risk factors, problem behavior, and prevention approaches (Oliva et al., 2010; Dvorsky et al., 2018). As a result, knowledge about aspects related to optimal functioning and positive development during these years is significantly smaller (Huebner et al., 2009), contributing to the conception that a healthy adolescence is one without problems (Oliva et al., 2010). However, different perspectives have emerged and advocate for understanding it from a broader and more balanced perspective, considering that optimal functioning during adolescence is more than the absence of problems, difficulties or pathologies (Lerner et al., 2005; Seligman, 2008). These include positive psychology, which considers the potential of adolescents to achieve a healthy and successful development and wellbeing of life. Hence, development of Spiritual intelligence should definitely be a strong deciding factor in the wellbeing of adolescents. In view of such rationale, the present research was planned to examine the relationships between the attributes of spirituality and Ryff's factors of wellbeing.

Ryff's Six Factor Model of Wellbeing

Arising from several theoretical perspectives including the dual continuum model, Ryff (2017) reaffirmed the six factor model of wellbeing and developed a 42-item scale to measure the wellbeing factors. It is considered the most popular model and the scale is extensively used in wellbeing research. The Ryff model is based on six factors: autonomy, environmental mastery, personal growth, positive relations with others, purpose in life, and self-acceptance. Following are elaborations of the Ryff's constructs of wellbeing.

   i.   Autonomy: High scores indicate that the respondent is independent and regulates his or her behaviour independent of social pressures. An example statement for this criterion is "I have confidence in my opinions, even if they are contrary to the general consensus".

   ii. Environmental Mastery: High scores indicate that the respondent makes effective use of opportunities and has a sense of mastery in managing environmental factors and activities, including managing everyday affairs and creating situations to benefit personal needs. An example statement for this criterion is "In general, I feel I am in charge of the situation in which I live".

   iii. Personal Growth: High scores indicate that the respondent continues to develop, is welcoming to new experiences, and recognizes improvement in behaviour and self over time. An example statement for this criterion is "I think it is important to have new experiences that

challenge how you think about yourself and the world".

iv. Positive Relations with Others: High scores reflect the respondent's engagement in meaningful relationships with others that include reciprocal empathy, intimacy, and affection. An example statement for this criterion is "People would describe me as a giving person, willing to share my time with others".

v. Purpose in Life: High scores reflect the respondent's strong goal orientation and conviction that life holds meaning. An example statement for this criterion is "Some people wander aimlessly through life, but I am not one of them".

vi. Self-Acceptance: High scores reflect the respondent's positive attitude about his or her self. An example statement for this criterion is "I like most aspects of my personality"

Objectives

1. To study the development of spiritual intelligence from early to late adolescence.
2. To examine the gender difference in the development of spiritual intelligence during the adolescent period.
3. To examine the nature of development of wellbeing from early to late adolescence.
4. To examine the gender difference in the development of wellbeing factors during the adolescent period.
5. To examine the role of spiritual intelligence as a moderating variable in the development of wellbeing factors among adolescents.

Hypotheses

(i) There would be consistent development in each attribute of spiritual intelligence during the period of adolescence.

(ii) There would be gender differences in the development of spiritual intelligence, but it is likely that in some attributes girls would have better development while boys would have better development in others.

(iii) The wellbeing factors would also consistently develop across the adolescent years.

(iv) Gender differences would be examined on an exploratory basis.

(v) Spiritual intelligence would have a strong influence in the development of each of the wellbeing factors.

Method of study

Participants were 360 undergraduate students, including an equal number of boys and girls from each of the early, middle and late adolescence groups. The Students represented from several undergraduate colleges of Odisha. They completed the Spiritual Intelligence Self Inventory (SSRI-24; King, 2008) and the Ryff's PWB Scale (2015). The SSRI-24 consisted of 24 items to be responded in a five-point Likert scale to assess the four domains of spiritual intelligence namely; Critical existential thinking (7 items), Personal meaning production (5 items), Transcendental awareness (7 items), and Conscious state expansion (5 items). The PWB scale consists of 42 items to measure the six wellbeing attributes namely; autonomy, environmental mastery, personal growth, positive relations, purpose in life, and self-acceptance. The items are responded

by the subject on a six-point scale from strongly disagree with the statement (1) to strongly agree (6). Six items are related to each of the wellbeing attributes resulting in a maximum score of 36 for each attribute. Regarding the psychometric properties of the test; internal consistency reliability of the six dimensions range from 0.74 to 0.88 and test-retest reliability range from 0.76 to 0.90.

Results

(i) Development of spiritual intelligence

The means and standard deviation of both boys and girls for the four measures of spiritual intelligence are reported in Table 1 and Figure 1. As observed in the means, the spiritual intelligence of adolescence in each of the four domains is low because in any of the domains, the development is not more than 30% (Figure 1). However, there is consistent increase across the stages of adolescence for both boys and girls. Hence, the results suggested for a two-way analysis of variance. The results of ANOVA (Table 2) showed significant main effects of both gender and adolescent stage in critical existential thinking, personal meaning production, and transcendental awareness, but only for adolescent stage in conscious state expansion. However, none of the interaction effect was significant. The results of Tukey's HSD test also showed that girls are better than boys in the development of critical existential thinking and conscious state expansion in each of the three stages of adolescence. On the other hand, in personal meaning production and transcendental awareness, girls are better than boys only in the late adolescence and not in the two prior stages.

Table 1

Means and Standard Deviations of the domains of Spiritual Intelligence of boys and girls

Domain		Boys			Girls		
		EA	MA	LA	EA	MA	LA
Critical Existential Thinking Maximum Score=28	Mean	5.72	6.34	7.39	6.16	7.54	8.38
	SD	1.12	1.09	1.34	1.93	1.61	1.45
Personal Meaning Production Maximum Score=20	Mean	6.74	7.75	8.05	6.92	8.06	9.28
	SD	1.35	1.28	1.41	0.96	1.18	1.53
Transcendental Awareness Maximum Score=28	Mean	3.77	4.19	6.16	3.39	4.56	7.61
	SD	0.88	1.13	1.36	1.06	1.28	1.42
Conscious State Expansion Maximum Score=20	Mean	5.47	6.39	7.41	6.23	7.94	9.61
	SD	1.22	1.13	1.07	1.41	1.38	1.27

Table 2
Results of two way ANOVA (2: gender X 3: adolescent stage) for the attributes of spiritual intelligence

Critical Existential Thinking				
Source	SS	df	MS	F
Gender	50.41	1	50.41	8.36**
Adolescent Stage	132.66	2	66.33	11.00**
AXB	18.34	2	9.17	1.52
Error	2135.92	354	6.03	
Personal Meaning Production				
Gender	59.98	1	59.98	7.82**
Adolescent Stage	226.86	2	113.43	14.79**
AXB	39.27	2	19.64	2.56
Error	2714.28	354	7.67	
Transcendental Awareness				
Gender	72.61	1	72.61	13.78**
Adolescent Stage	175.42	2	87.71	16.64**
AXB	38.32	2	19.16	3.63
Error	1865.94	354	5.27	
ConsciousState Expansion				
Gender	18.03	1	18.03	2.89
Adolescent Stage	141.64	2	70.82	11.35**
AXB	21.96	2	10.98	1.76
Error	2210.57	354	6.24	
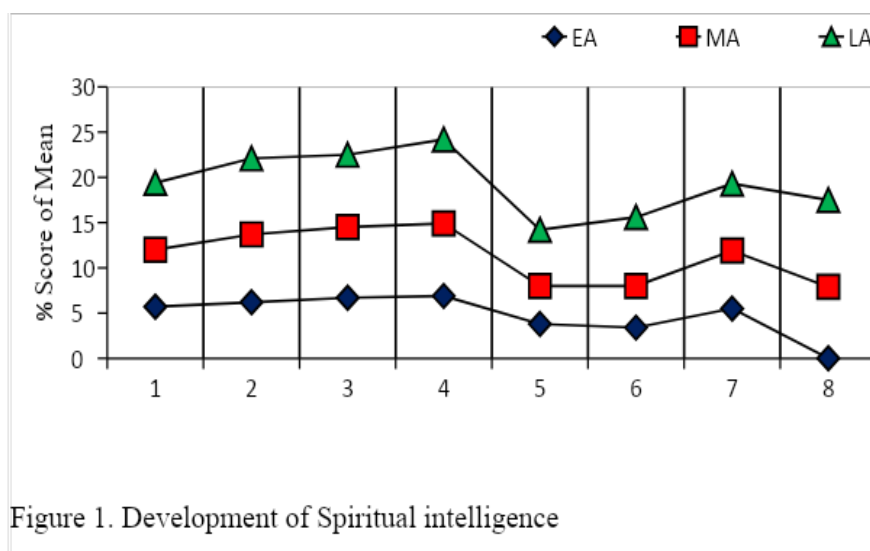
Figure 1. Development of Spiritual intelligence

(ii) Development of wellbeing factors

The means and standard deviations of both boys and girls for the six wellbeing factors are presented in Table 3 and Figure 2. The observation of means pointed out that for both boys and girls, there is consistent increase in each of the six measures of wellbeing across the adolescent years. Therefore, two-way ANOVA was performed on the data. The results of two-way ANOVA (Table 4) showed that the main effects of both gender and adolescent stage are significant for five of the six measures while for Environmental Mastery, the

main effect of adolescent stage is only significant. Hence, it may be fairly concluded that both age and gender have significant effect in the development of wellbeing factors among adolescents. Interaction effect relating to personal growth, purpose in life, and self-acceptance are significant to suggest that some of the wellbeing factors are differently encouraged by gender factor during adolescence.

Table 3

Means and Standard Deviations in the Wellbeing domains of boys and girls

Domain		Boys			Girls		
		EA	MA	LA	EA	MA	LA
Autonomy	Mean	18.69	21.35	24.41	20.05	23.17	26.54
	SD	4.16	3.95	4.63	3.55	4.76	4.58
Environmental	Mean	21.11	22.35	26.88	21.26	21.94	26.44
Mastery	SD	5.22	6.35	5.67	5.54	5.39	6.18
Personal Growth	Mean	17.61	20.39	23.94	19.68	23.47	27.54
	SD	3.25	3.73	3.91	3.66	3.94	4.14
Positive Relations	Mean	22.45	24.13	27.68	24.76	25.33	28.11
	SD	3.28	4.77	5.17	4.16	4.35	4.57
Purpose in Life	Mean	14.66	14.38	18.14	18.25	19.17	23.11
	SD	2.25	2.31	3.19	3.44	3.26	3.08
Self-acceptance	Mean	19.64	22.18	23.26	22.44	22.91	25.65
	SD	2.54	3.19	3.16	2.97	2.81	3.34

Table 4
Results of two way ANOVA (2: gender X 3: adolescent stage) for the domains of Wellbeing

Autonomy				
Source	SS	df	MS	F
Gender	221.63	1	221.63	16.08**
Adolescent Stage	459.42	2	229.71	16.67**
AXB	46.48	2	23.24	1.69
Error	4876.66	354	13.78	
Environmental Mastery				
Gender	38.06	1	38.06	3.46
Adolescent Stage	542.31	2	271.15	24.65**
AXB	48.18	2	24.09	2.19
Error	3894.42	354	11.00	
Personal Growth				
Gender	153.81	1	153.81	16.14**
Adolescent Stage	521.48	2	260.74	27.36**
AXB	140.09	2	70.04	7.35**
Error	3373.61	354	9.53	
Positive Relations				

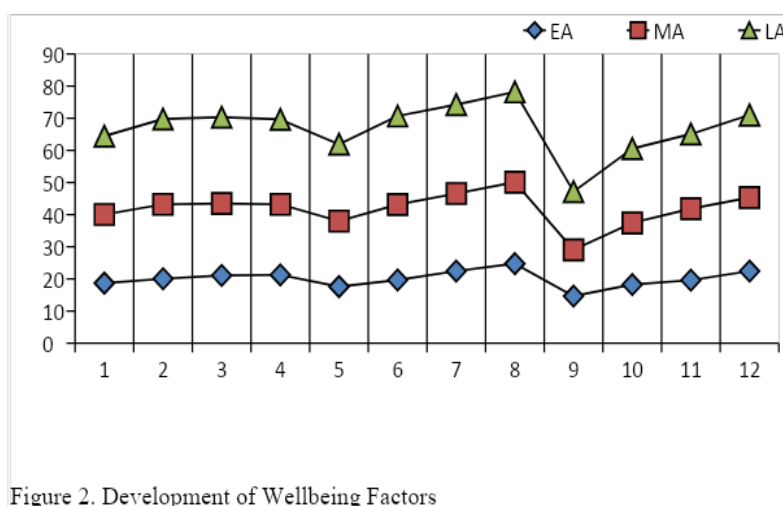|				
Gender	120.54	1	120.54	10.63**
Adolescent Stage	388.73	2	194.37	17.14**
AXB	91.93	2	25.97	2.29
Error	4014.86	354	11.34	
Purpose in Life				
Gender	217.35	1	217.35	21.14**
Adolescent Stage	664.82	2	332.41	32.34**
AXB	123.54	2	61.77	6.00**
Error	3637.85	354	10.28	
Self-acceptance				
Gender	229.62	1	229.62	17.15**
Adolescent Stage	318.56	2	159.28	11.90**
AXB	134.57	2	67.28	5.02**
Error	4742.37	354	13.39	

Figure 2. Development of Wellbeing Factors

(iii) Regression analyses

As one major objective of the present study was to examine the relationship of spiritual intelligence with the development of wellbeing among adolescents, multiple regression analyses were carried out to examine the mediating role of spiritual intelligence measures as predictor variables for the development of wellbeing factors. The results of multiple regressions are reported in Table 5.

The extent to which domains of spiritual intelligence predicted each of the six wellbeing factors was examined (Table 5). It is observed from the results

of multiple regressions that each of the six factors of wellbeing is significantly positively influenced by the domains of spiritual intelligence ranging between 20 to 34 %. The least influenced wellbeing variable is environmental awareness (20%), while the most influenced variable is purpose in life (34%). With respect to each of the four predictor variables, significant beta values were obtained for four of the wellbeing measures, while for environmental mastery and personal growth, transcendental awareness did not have significant beta value. Hence it may be concluded that development of

spiritual intelligence is a strong source of
wellbeing among adolescents.

Table 5
Multiple Regression Analyses with domains of Spiritual intelligence Regressed on each of the six domains of Wellbeing

Criterion	Predictor	Beta	R^2	Adjusted R^2
Autonomy	Critical Existential Thinking	0.29**		
	Personal Meaning Production	0.32**		
	Transcendental Awareness	0.31**		
	Conscious State Expansion	0.28**	0.33**	0.31**
Environmental Mastery	Critical Existential Thinking	0.24**		
	Personal Meaning Production	0.22**		
	Conscious State Expansion	0.21**	0.20**	0.19**
Personal Growth	Critical Existential Thinking	0.33**		
	Personal Meaning Production	0.35**		
	Conscious State Expansion	0.27**	0.29**	0.27**
Positive Relations	Critical Existential Thinking	0.36**		
	Personal Meaning Production	0.33**		
	Transcendental Awareness	0.32**		
	Conscious State Expansion	0.35**	0.31**	0.30**
Purpose in Life	Critical Existential Thinking	0.37**		
	Personal Meaning Production	0.31**		

	Transcendental Awareness	0.37**		
	Conscious State Expansion	0.33**	0.34**	0.33**
Self - acceptance	Critical Existential Thinking	0.23**		
	Personal Meaning Production	0.28**		
	Transcendental Awareness	0.32**		
	Conscious State Expansion	0.29**	0.32**	0.29**

Discussion and conclusion

First of all, it observed that adolescents are low in critical existential thinking and transcendental awareness as their group means are only around 20% of the respective maximum scores. However, with respect to personal meaning production and conscious state expansion, it is about 30% of the respective maximum scores. Nair and Paul (2017) pointed out that development of spiritual intelligence depends on the skill of reflecting on the life experience beyond the ego-involvement and adolescents being ego-centric have less reflective experience and are therefore likely to have low spiritual intelligence. On the other hand, the results showed consistent increase across the stages of adolescents in all the four domains of spiritual intelligence for both boys and girls which underlie the evidence that adolescents are responsive to development of spiritual intelligence. Further, significant gender difference in favor of girls in three of four domains of spiritual intelligence is clearly suggestive of the fact that adolescent girls are more reflective on their life experiences compared to their counterparts among boys. It may be said that girls, having to face more challenging experiences in the socio-cultural background where the samples were drawn, mature quickly from their experience compared to boys and hence, they grow up better in spiritual intelligence. With respect to development of wellbeing factors, girls are also naturally found better than boys in all the six factors. However, with regard to purpose in life, there is evidence of slow development. To understand the intricate relationship between spiritual intelligence and wellbeing, the results of multiple regression analyses showed that each of the domains of the wellbeing is strongly predicted by the domains of spiritual intelligence. In summary, it may be said that spiritual intelligence is a significant contributor to the development of wellbeing among adolescents.

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