Mandala - A Powerful Tool for Self Discovery

Nabiha Chaudhary

The "squaring of the circle" is one of the many archetypal motifs which form the basic patterns of our dreams and fantasies. But it is distinguished by the fact that it is one of the most important of them from the functional point of view. Indeed, it could even be called the archetype of wholeness.

— C. G. Jung

Mandala is a Sanskrit word which means “circle”. It is a representation of the universe and everything in it. Khyil-khor is the Tibetan word for mandala and it means "center of the Universe in which a fully awakened being abides”. Circles suggest wholeness, unity, the womb, completion and eternity.

Carl Jung, a Swiss Psychologist, explored the healing tendencies of Mandala. Jung saw the circular images his clients experienced as "movement towards psychological growth, expressing the idea of a safe refuge, inner reconciliation and wholeness.” For Jung, mandalas are “vessels” into which we project our psyche. It is then returned to us as a way of restoration. He recognized that archetypes from many cultures were seen in this spontaneous expression of the unconscious. Circles are universally associated with meditation, healing and prayer. Mandalas are defined by Jung as magic circles, containing certain design motifs that he found have a universal nature, across cultures and across time, whether they are the transiently created mandalas from Tibet, sand paintings from the American southwest, or illustrations from ancient, medieval, and Renaissance alchemical works.

Jung also found that mandalas created by individuals often contain motifs related to the number four, which he terms a “quaternity”. The symbol might be in the form of a cross, a star, a square, an octagon, etc. A form of this symbol is frequently found in alchemical texts as the “squaring the circle” or quadratura circuli. Jung thought that “squaring the circle” was a “problem that greatly exercised medieval minds” and this was also a “symbol of the opus alchymicum” because it breaks down the original chaotic unity into the four elements and then combines them again in a higher unity”. However, Jung is not the first to write about the symbolism of the quaternity as Ellenberger reports:

“In France Fabre d’Olivet had previously written about the same subject in the nineteenth century. However, Jung was certainly the first to relate it so closely to the process of individuation. The mandala is a circular figure ornamented with symbols that is generally divided into four sections. It is well known in India and Tibet where it has been used for centuries by ascetics and mystics in contemplation”.

Mandala is a Sanskrit word which means “circle”. It is a representation of the universe and everything in it. Khyil-khor is the Tibetan word for mandala and it means "center of the Universe in which a fully awakened being abides”. Circles suggest wholeness, unity, the womb, completion and eternity.

Carl Jung, a Swiss Psychologist, explored the healing tendencies of Mandala. Jung saw the circular images his clients experienced as "movement towards psychological growth, expressing the idea of a safe refuge, inner reconciliation and wholeness.” For Jung, mandalas are "vessels" into which we project our psyche. It is then returned to us as a way of restoration. He recognized that archetypes from many cultures were seen in this spontaneous expression of the unconscious. Circles are universally associated with meditation, healing and prayer. Mandalas are defined by Jung as magic circles, containing certain design motifs that he found have a universal nature, across cultures and across time, whether they are the transiently created mandalas from Tibet, sand paintings from the American southwest, or illustrations from ancient, medieval, and Renaissance alchemical works.

Jung also found that mandalas created by individuals often contain motifs related to the number four, which he terms a “quaternity”. The symbol might be in the form of a cross, a star, a square, an octagon, etc. A form of this symbol is frequently found in alchemical texts as the “squaring the circle” or quadratura circuli. Jung thought that “squaring the circle” was a “problem that greatly exercised medieval minds” and this was also a “symbol of the opus alchymicum” because it breaks down the original chaotic unity into the four elements and then combines them again in a higher unity”. However, Jung is not the first to write about the symbolism of the quaternity as Ellenberger reports:

“In France Fabre d’Olivet had previously written about the same subject in the nineteenth century. However, Jung was certainly the first to relate it so closely to the process of individuation. The mandala is a circular figure ornamented with symbols that is generally divided into four sections. It is well known in India and Tibet where it has been used for centuries by ascetics and mystics in contemplation”.

Mandala is a Sanskrit word which means “circle”. It is a representation of the universe and everything in it. Khyil-khor is the Tibetan word for mandala and it means "center of the Universe in which a fully awakened being abides”. Circles suggest wholeness, unity, the womb, completion and eternity.

Carl Jung, a Swiss Psychologist, explored the healing tendencies of Mandala. Jung saw the circular images his clients experienced as "movement towards psychological growth, expressing the idea of a safe refuge, inner reconciliation and wholeness.” For Jung, mandalas are "vessels" into which we project our psyche. It is then returned to us as a way of restoration. He recognized that archetypes from many cultures were seen in this spontaneous expression of the unconscious. Circles are universally associated with meditation, healing and prayer. Mandalas are defined by Jung as magic circles, containing certain design motifs that he found have a universal nature, across cultures and across time, whether they are the transiently created mandalas from Tibet, sand paintings from the American southwest, or illustrations from ancient, medieval, and Renaissance alchemical works.

Jung also found that mandalas created by individuals often contain motifs related to the number four, which he terms a “quaternity”. The symbol might be in the form of a cross, a star, a square, an octagon, etc. A form of this symbol is frequently found in alchemical texts as the “squaring the circle” or quadratura circuli. Jung thought that “squaring the circle” was a “problem that greatly exercised medieval minds” and this was also a “symbol of the opus alchymicum” because it breaks down the original chaotic unity into the four elements and then combines them again in a higher unity”. However, Jung is not the first to write about the symbolism of the quaternity as Ellenberger reports:

“In France Fabre d’Olivet had previously written about the same subject in the nineteenth century. However, Jung was certainly the first to relate it so closely to the process of individuation. The mandala is a circular figure ornamented with symbols that is generally divided into four sections. It is well known in India and Tibet where it has been used for centuries by ascetics and mystics in contemplation”.

Mandala is a Sanskrit word which means “circle”. It is a representation of the universe and everything in it. Khyil-khor is the Tibetan word for mandala and it means "center of the Universe in which a fully awakened being abides”. Circles suggest wholeness, unity, the womb, completion and eternity.

Carl Jung, a Swiss Psychologist, explored the healing tendencies of Mandala. Jung saw the circular images his clients experienced as "movement towards psychological growth, expressing the idea of a safe refuge, inner reconciliation and wholeness.” For Jung, mandalas are "vessels" into which we project our psyche. It is then returned to us as a way of restoration. He recognized that archetypes from many cultures were seen in this spontaneous expression of the unconscious. Circles are universally associated with meditation, healing and prayer. Mandalas are defined by Jung as magic circles, containing certain design motifs that he found have a universal nature, across cultures and across time, whether they are the transiently created mandalas from Tibet, sand paintings from the American southwest, or illustrations from ancient, medieval, and Renaissance alchemical works.

Jung also found that mandalas created by individuals often contain motifs related to the number four, which he terms a “quaternity”. The symbol might be in the form of a cross, a star, a square, an octagon, etc. A form of this symbol is frequently found in alchemical texts as the “squaring the circle” or quadratura circuli. Jung thought that “squaring the circle” was a “problem that greatly exercised medieval minds” and this was also a “symbol of the opus alchymicum” because it breaks down the original chaotic unity into the four elements and then combines them again in a higher unity”. However, Jung is not the first to write about the symbolism of the quaternity as Ellenberger reports:

“In France Fabre d’Olivet had previously written about the same subject in the nineteenth century. However, Jung was certainly the first to relate it so closely to the process of individuation. The mandala is a circular figure ornamented with symbols that is generally divided into four sections. It is well known in India and Tibet where it has been used for centuries by ascetics and mystics in contemplation”.

Mandala is a Sanskrit word which means “circle”. It is a representation of the universe and everything in it. Khyil-khor is the Tibetan word for mandala and it means "center of the Universe in which a fully awakened being abides”. Circles suggest wholeness, unity, the womb, completion and eternity.

Carl Jung, a Swiss Psychologist, explored the healing tendencies of Mandala. Jung saw the circular images his clients experienced as "movement towards psychological growth, expressing the idea of a safe refuge, inner reconciliation and wholeness.” For Jung, mandalas are "vessels" into which we project our psyche. It is then returned to us as a way of restoration. He recognized that archetypes from many cultures were seen in this spontaneous expression of the unconscious. Circles are universally associated with meditation, healing and prayer. Mandalas are defined by Jung as magic circles, containing certain design motifs that he found have a universal nature, across cultures and across time, whether they are the transiently created mandalas from Tibet, sand paintings from the American southwest, or illustrations from ancient, medieval, and Renaissance alchemical works.

Jung also found that mandalas created by individuals often contain motifs related to the number four, which he terms a “quaternity”. The symbol might be in the form of a cross, a star, a square, an octagon, etc. A form of this symbol is frequently found in alchemical texts as the “squaring the circle” or quadratura circuli. Jung thought that “squaring the circle” was a “problem that greatly exercised medieval minds” and this was also a “symbol of the opus alchymicum” because it breaks down the original chaotic unity into the four elements and then combines them again in a higher unity”. However, Jung is not the first to write about the symbolism of the quaternity as Ellenberger reports:

“In France Fabre d’Olivet had previously written about the same subject in the nineteenth century. However, Jung was certainly the first to relate it so closely to the process of individuation. The mandala is a circular figure ornamented with symbols that is generally divided into four sections. It is well known in India and Tibet where it has been used for centuries by ascetics and mystics in contemplation”. 
The fourfold symmetry of the quaternity eventually led Jung to study alchemical works and in these he found many examples, such the four main steps in the alchemical process: nigredo (black), albedo (white), citrinalis (yellow), and rubedo (red). Alchemical processes have fourfold properties such as hot, cold, wet, and dry while all materials are said to be combinations of the four elements: earth, air, fire, and water. He found that even the alchemical Philosopher’s Stone had a four-fold nature, “The lapis is called a “sacred rock” and is described as having four parts”. Elias Ashmole, in his Theatricum Chemicum Britannicum, an 18th century collection of English alchemical texts, describes four different Philosopher’s Stones: Mineral, Vegetable, Magical, and Angelical, each with a different functionality.

Mandalas are easily seen in nature. Circles encompassing other patterns or hosting their own sacred geometry in nature, they are a natural mandala. Mandalas can be seen everywhere: plants, flowers, trees, fruit, vegetables and even animals hold the power of the mandala within them. A sunflower as well as all the Compositae type flowers, offer an amazing mandala in nature. Look for something with a circular center with a pattern radiating outwards and you have found yourself a natural mandala. Cauliflower, a head of lettuce and brussel sprouts, are readily seen as natural mandalas. Cut up a tomato, take a look at a strawberry and you will see more of these spirited shapes. An onion is a never ending mandala. Within sea life and wildlife we can see the mandalas in nature as well. Take a look at a starfish, an octopus or even a jellyfish. Tigers and zebras can show us their natural mandalas. A killdeer’s eggs come with a disruptive colorization that is used for protection that offers up the sacred geometry we look for. Their eggs are often arranged in the nest as a set of four with their smaller ends pointing to the middle.

For millennia, the labyrinth has been used by people across the world much like a mandala. Labyrinths as mandalas have been used as spiritual journeys through the use of its sacred circle to the center within. This Sacred Geometry has been a part of the Aboriginal culture in Australia.

The circular geometric shape of the mandala is recognized as a universal symbol for spiritual growth. This symbol has a variety of meanings and can be used as a visual form of meditation. Mandala rituals evolve from the early Buddhist practice believing that the world exists on two disconnected planes. To reach enlightenment, one must see beyond the illusion of difference to see the absolute truth. Mandala practices allow the individuals to see beyond the division of all things to attain integration of the ego.

Mandala holds healing powers. “Coloring therapy” combines elements of art therapy and meditation. The basic idea of coloring therapy is that when individuals color complex geometric forms, they are provided an opportunity to suspend their “inner dialogue” and to deeply engage in an activity that removes them from the flow of negative thoughts and emotions that can sometimes dominate their lives. Belchamber recommends that individuals color mandalas, which are symmetrical figures that have long been used as meditative objects in spiritual traditions. Coloring the symmetrical form of the mandala with its repeating patterns and complexity purportedly helps to draw individuals into a state similar to meditation. Meditation or the practice of calmly limiting attention and thought through the use of mental exercises has also proven beneficial for anxiety.

Mandala is used as a therapeutic tool to reduce anxiety with its meditative power. Within
coloring therapy, the mandala represents a symbol of healing. By coloring the mandala, the individual enters a meditative state leading to self discovery. This enhances and suspends the individual’s inner dialogue recognized as internal conversation, which can be self regulated when it is recognized. Therefore, this technique can reduce anxiety by controlling and understanding thoughts related to feared stimuli. Curry and Kasser (2005) explored coloring therapy by studying anxiety reduction that resulted from mandala coloring. Researchers emphasized the importance of a deep state of engagement brought about by mandala coloring. This suggests that uniqueness of the mandala promotes relaxation and reduces anxiety.

(The writer is an Associate Editor)

A New Paradigm Model in Psychology

Dawn X. Henderson
Department of Psychology
North Carolina State University

Traditional psychology has leaned towards deterministic principles, often set on the premise that behavior is the function of a certain set of stimuli and can be “controlled.” Albeit an important theoretical perspective, it is trapped by old values, concepts and techniques that are not applicable to the pressing issues and challenges facing our society today. Consequently, as individuals challenge the discipline from both the mainstream and boundaries, a new paradigm model emerged. The new paradigm model outlines how specific beliefs about the nature of reality and construction of knowledge are situated within a larger context. The context is defined by a series of complex and dynamic interactions embedded within cultural and philosophical beliefs and ideologies. Capra (1996) writes:

“The new paradigm may be called a holistic worldview, seeing the world as an integrated whole, rather than a dissociated collection of parts. It may also be called an ecological view, if the term "ecological" is used in a much broader and deeper sense than usual. Deep ecological awareness recognizes the fundamental interdependence of all phenomena and the fact that, as individuals and societies, we are embedded in (and ultimately dependent on) the cyclical processes of nature”.

In 1976, Urie Bronfenbrenner adapted the terminology which was originally expressed by Brim (1975) to describe the context in which humans interacted—specifically outlining an ecological structure and its influence on human development and behavior. Bronfenbrenner characterized this ecological model as a nested arrangement of systems in which individuals interact, having a bidirectional effect on their development and that of the systems (interdependence). The model included four levels: 1) micro-level, defined by the primary point of socialization, where the individual, more specifically a child, initially develops relationships with adults, objects, and symbols that influence modeled behavior and actions; 2) meso-level, defined by the interactions the individual has with family, schools, peer groups, and other community or work-related forces; 3) exo-level, defined by the extension of meso-level characteristics, often representing the interaction between smaller systems such as schools and larger governing systems (e.g., policy makers); and 4) macro-level, defined by
cultural and sociological values and ideologies that are manifested in policies and institutions that impact individuals.

A multiple system of influence implies that there is no sole determinants of development and within and between characteristics of each system have an effect on developing beliefs, attitudes, and behaviors among individuals. These systems are characterized by social institutions comprised of settings, such as the home and the school, in which the developing individual observes and engages in behavior that provide them with the needed skills to navigate through each social system. Additionally, being embedded within these systems allows individuals to be both; the ‘influenced’ and the ‘influencer’. Thus, such perspective broadens our understanding of human interaction, the importance of co-dependence, and one’s ability to impact multiple systems. The model becomes our lens, a framework to guide new knowledge construction.

A new paradigm model is a call to action and the ecological framework purposely shifts from an individual to holistic perspective, where there is a collaborative process with stakeholders to engage in research that is responsive to develop intentional solutions. More specifically, this new paradigm model seeks to guide research that has validity for the community in which you are in. And, as outlined by Bronfenbrenner, these naturalistic settings serve as physical spaces in which participants “engage in particular activities in particular roles and for particular periods of time”—with the understanding that their perspectives are valued in shaping and formulating research that moves towards social change.

Literature Through the Lens of Psychology

Alia Bibi  
Fatima Jinnah Women’s University, Rawalpindi

Literature supplies delight, serenity and solace. Being the mirror of society, it highlights all the aspects of human conducts and behaviors. It is the medium of presenting social and personal subject matters through novels, poems, dramas, short stories etc. Writings were produced since the first writing tradition emerged, showing every aspect of the society. Intentionally or unintentionally, authors presented human behavior which at first failed to be understood or examined by critics. Similarly, the in-depth psychology of the characters was also never analyzed. Through awareness of the field of psychology, literary pieces got a new identity and starting reflecting different meanings. Critics started analyzing the texts with a new approach.

As a new approach, Psychology proved to be a useful perspective to understand literature. Both ‘psychology’ and ‘literature’ are intimate terms and highly interrelated. Psychology is an objective science of human behavior and literature is the true reflection of society. Literature displays the social and personal attitudes of individuals. It helps to gain an insight into a person’s mind. It takes us to old times and presents an overview of how they lives of the people of old times were, about their social setup, personal interaction and individual behavior. It gives life and flesh to the lifeless characters and makes them parallels of the real humans. Therefore, literature presents what the psychology of an individual is, at the personal and social level.
In order to understand how literature helps to understand the human psyche, **psychoanalytic approach** has widely been used. This approach deals with human beings who are in conflict with themselves and with others, and literature shows this psychological conflict deeply. This approach has provided a chance to revisit the early texts and to gain an insight of the character’s psychology. After studying the most famous texts under the lens of psychoanalytic theory, it has now become easier for the people to guess the psychological influences on the characters. It, therefore, has solved the puzzles of human behavior depicted in the literature.

Many legendary writers like Shakespeare, Thomas Hardy, Emily Bronte, Charles Dickens, George Eliot, D. H. Lawrence, Virginia Woolf etc had produced their writing displaying certain impressions on their characters. These impressions were sometimes shown through the exhibition of strange mental conditions, behaviors and actions of the characters. Though the psychological impact was not at once drawn out of those texts but with the advent of new psychology fields, decoding the behaviors has become achievable. Similarly on a single text multiple psychological approaches can be applied.

William Shakespeare is considered to be the greatest writer in English. Although he produced his work in 16th century but even today no one is considered to be his competitor. His eminent play ‘King Lear’ is a master piece in the world of literature. When this play was written different –isms were not yet discovered, so the analysis of the play was more at the surface level. But psychology has made the play eternal. The psychoanalysis of the play has made its character’s mental condition clear and observable to the audience. So this piece of literature helped a lot in understanding the psychology in a specific manner. The play is about King Lear who had an authoritarian personality. His authoritative personality was observed by analyzing his state of mind and his language, his decisions and actions that depict his authoritative nature fully. As psychology proposes, attitude gives birth to action, which then leads to consequences. This was the exact case with King Lear, his prejudiced attitude towards his daughter Cordelia ended up with discrimination against her. This discrimination appeared to be the consequence of his attitude towards life. He had deep rooted prejudices and his superficial approach towards life had made him take certain decisions which were not suitable for him, for his daughters and his regime. His perception of his daughters is also a highlighting fact that had made his life miserable. Though he loved all his three daughters but the lack of vision in his personality – which can be vividly observed through his decisions and behavior – made him to trust the two elder daughters who were not at all sincere to him. This point appeared to be the doom of his authoritative personality. This literary piece of writing has made us to jump into the mind of the protagonist King Lear and help us to understand his psyche. It has appeared through psychoanalysis that the people experiencing high prejudice are likely to have an authoritarian personality that leads to the habit of ordering. This habit of ordering and nature of not paying heed to the sincere people’s suggestions emerged as a weakness in King Lear, which is readable in the literary text but after applying the psychoanalysis.

Like this psychoanalysis, many other texts can also be read with a new perspective which then appears to be a representation of mental condition and behaviors of the characters. Literature makes characters ever living and eternal, while the psychological study helps to analyze the interior of the characters, what they feel and observe, thus representing their inner selves. The psychological lens has highlighted
factual things and made the pieces of writing, living and appropriate to the present time’s needs.

Twentieth century witnessed a world, increasingly devastated by technologically-advanced catastrophies like World Wars, which far exceeded the recorded natural disasters of the history. Ironically, the epicentre of these unmatched disasters was the region where the stage had just been set for historical progress, backed by an ideological cauldron called ‘The Enlightenment’. The European philosophy in The Enlightenment period is characteristically known for its humanist, rational and universal impulse, modelled upon rapidly growing physical sciences of that time.

On little reflection, we can well understand that our lives and our ways of thinking have been shaped in a fundamental manner by the predominance of growing and developing sciences. The significance that has been accorded to these sciences since The Enlightenment period of the 17th and 18th centuries in the western intellectual history has led to far-reaching consequences, one of which was the persistent exportation of their methods for explorations in human and social domain.

The extension of empirical sciences to the human domain is at the heart of the emergence of the disciplines of psychology, historiography, anthropology and so on, collectively known as ‘human sciences’. As a fruit pre-exists in the seed and its production is only an ‘effect’ of a natural ‘cause’. The human beliefs were considered to be likewise, that these beliefs are the effects whose causes lie in the nature, history or psyche and can be exhaustively explained away. This 19th century epistemological-mania contributed majorly to the crises, against the background of which, the movement called ‘phenomenology’ can be contextualised.

Phenomenology may be understood as an attempt to arrive at the objective truth by turning to human consciousness where, as believed by its influential leader Husserl, every truth (even the scientific truths) is embedded. This peculiar shift of focus on the consciousness is the main thrust that brought human factor back into the epistemological debates, and thereby provided an escape from the devastatingly deterministic model of impersonal objectivism, that was propagated by narrow scientific attitude.

The other implicated side of scientism (that everything is scientifically explainable) is self-
cancelling relativism as no one belief whether it be scientific, philosophical, religious or else can be said to have a privileged status of objectivity over the other, reason being that all of them are the effects of some causes external to them. The characteristic ignorance of the peculiar nature of the human life-world in all the attempts made by the human sciences, for achieving cognitive grasp over the human domain, is what intrigued the founding father of this radically new way of thinking Mr. Edmund Husserl, the most.

In more general terms, the 20th century European philosophy in general and phenomenology in particular are the responses to the burgeoning domination of the world by the technological and the scientific outlook, that had relegated the human factor, thus rendering the world inhumanly mechanical. The question of meaning, the most distinct characteristic of human consciousness, is counted as the question of scientific meaning, potentially available for cognitive discovery. Philosophical thinking had turned into mere abstractions, dissociated from the concreteness of thinking and tended not to account for the inclusion of all the objective and scientific truths in the human life-world (Lebenswelt). Husserl took the task of retrieving the ultimate grounding of thinking by excavating the true meaning of knowing, succinctly formulated in the question ‘what does it mean to know?’

The dominant model of knowing (scientific/objectivist) presupposes the activity of knowing as necessarily founded upon the distinct poles of the subject (knower) and the object (known) and thus, from phenomenological perspective, ignores the primordial relation between the two. Phenomenology undercuts the strict dualism of the subject (knower) and the object (known) in the first instance, and instead takes into account the more basic and primary relation between them, upon which is built the division of consciousness and the world which is mistakenly considered as foundational. The crux of this new perspective is that the world is, first and foremost, an experience which we live and it is only afterwards that it becomes an object that we know. So, any debate regarding the meaning must take into rigorous account of our living relationship with the world before transforming it into an inert physical fact ready to be known. It can safely be argued that this movement was a strong critique of both intellectualism as well as materialism.

Phenomenology, taken literally, means the ‘study of phenomena’; and phenomena in its simplest meaning is ‘what appears to you’ but the caution is not to take this appearance as opposed to some hidden reality, rather in terms of one’s experience that how one experiences the world or the world that comes into one’s experience. The term phenomena, as it is used in phenomenology, excludes nothing, not even the famous Kantian distinction between the phenomena (as things appear to us) and noumena (as things are in themselves), rather this distinction itself is a part of the phenomena. So it is the study of human experiences of the world in its absolute richness, the experiences that are not reducible to perceptual experiences merely but includes every kind of experience; that of believing, remembering, wishing, dreaming and so forth. According to phenomenological standpoint, the experience is always the experience of something, which means that experience is not something to be taken in itself independently, but it refers to something beyond itself. Edmund Husserl formulated a method for phenomenological study that can be summarized into five principle phases namely; (i) epoche (bracketing), (ii) reduction, (iii) free variation, (iv) intuition and (v) description.

It is important to mention that phenomenology is not a single or unified philosophical viewpoint,
but it may be divided into two main versions namely Transcendental phenomenology and Existential phenomenology. The pioneering work of Edmund Husserl falls into the former, while Marleau-Ponty, Martin Heidegger and Jean Paul Sartre are the proponents of the latter. Philosophically, the former ascribes a constitutive role to the transcendental ego as regards the meaning of the so-called real world, while the latter rejects the transcendental character of the ego and replaces it with the existential subject. Each philosopher of the existential version of this new way of thinking applied the phenomenological method to explore different questions while remaining committed to its essential framework. Heidegger applied it to the question of being, Sartre to that of human freedom and Marleau-Ponty attempted to explore our bodily relationship with the world from the phenomenological perspective. This potentially rich philosophical outlook is still open for further extension to the hitherto unexplored dimensions of knowledge.

The Price of Intelligence

Intelligent people have trouble sleeping and report going to bed late.
Behavioral approach is another psychological perspective. It states that an individual is a passive learner in an environment. He learns through reinforcement (rewards), punishment and modeling or imitation. So the behavioral perspective’s view is that suicide also results from modeling. A model is more influencing if he/she is same-sex as that of a learner and is also powerful.

Humanistic approach (more specifically Abraham Maslow) gave the idea of self-actualization. Self-actualization is “the process whereby we each realize our own unique potential”. It is regarded as the highest and ideal status of mental health, people who reach there are less likely to commit suicide. Suicide according to humanistic perspective results when an individual is unable to see any purpose in life.

These were certain other psychological perspectives on suicide, in general suicide is considered “an intentional self-murder”. The research studies conducted on suicide suggest many factors behind suicides. Some of them reveal social factors behind suicides, for example, in one study it was shown that middle-age groups of lower social class are more prone to suicide.

Another study suggests that mostly married women commit suicide whereas most of the men that go for suicide are unmarried. Both suicidal men and women are mostly victims of loneliness. It has also been reported that the members of lower social class particularly jobless people attempt suicide, and most commonly used methods for committing suicide are taking carbon monoxide and hanging. Stack, 2003 suggests “media coverage of suicidal events is also seen as a contributing factor in suicide”. A positive correlation between life dissatisfaction and suicidal behaviors among adolescents has also been observed.

One study conducted in 2003 by Blakely, Collings and Atkinson suggested that, “Unemployment is associated with a twofold to threefold increased relative risk of death by suicide compared to being employed”. Like hopelessness, shame may also result in suicide. It is more difficult to unveil shame in the suicidal individuals as compare to hopelessness.

In our society, many issues for example legal injustice, social misogyny and injustice on economic rights push women towards mental problems and suicides. So, there is an immediate to address these social issues in order to control this escalating trend of suicides.

*Distinguished Old Ravian*

Prof. Ajmal earned his Master’s degree in Philosophy joined GC appointed the Head of the department in 1962. He was elected as Foreign Affiliate to the American Psychology at North Eastern College, Chicago, Illinois, USA. He established the first ever counseling center in Pakistan in the Psychology department and also laid the foundation of the Lahore Mental Health Society. He also established ‘The National Institute of Psychology’ at Quaid-e-Azam University which was renamed after his death as ‘Dr. Ajmal National Institute of Psychology’. He was given the title of National Professor of Psychology.
Why he hates him?

Jabran Ali Babry
GCU, Lahore
3rd Year B.Sc. (Hons.)

The most delicate time in a person’s life is when he or she is in love. This article has some serious research patronage, however, I have intended to put a humorous twist in it, hope you’ll enjoy it. Coming back to my point, just asking, are you in love? No? Well, you will be sooner or later, and as a logical conclusion of this sweet little premise, it is also likely that you would be married too. All candies, right? Unfortunately, not! I am sure that you must be well aware of the mother-in-law and daughter-in-law or Saas-Bahu rivalry popular in our culture but there is another side to the picture. That’s right guys; I am talking about us, the often neglected father-in-law and son-in-law rivalry. For the guys who get married through arranged marriages, the going is rather sweet since there is no ‘bad-blood’ situation, but for the guys who go for loved marriages, it’s like a chilling hymn of doom!

Since we are ‘Desi boys’ (Source: Desi Boyz) we would never speak about it, manly men, us! However, it is true ladies, your dads do not like us (read hate us) and we know it. Maybe it is the Terminator-like death glare or the bone-crushing hand shake we are subjected to, or the stiff killer like contortions they make or the Darth Vader like voice in which we are asked questions that shake our knees, any of these and mostly all of these are the signs we get that we aren’t liked much!

Why is it so? Have you ever thought of that? Well, I have spent a lot of time thinking about it and researching about it, sure I could have done a lot of things like studying or exercising instead of putting an effort into this, but, it was worth it! Like most of the masculine things, ladies, I am sure you thought that was silly. It’s not, in my opinion, it is a man-wisdom! Here is the fruit of my labors.

Firstly, my poor friend, you smell bad to him. No, it has nothing to do with your hygiene, although you might want to look into that too, it has more to do with the little-known phenomenon of pheromones. Fancy word? I know. Google it and you’ll be surprised. This phenomenon has been seen in primates, dogs and even in birds. Pheromones dictate attraction and competition, because it communicates your genetic information to the others. In males, it can kick off a competition because let us face it you are the odd one out!

Parents usually favor the child of opposite sex (hence the names ‘mama’s boy’ and ‘daddy’s girl’). This means that you are the one, who is trying to take their favorite child away. So really dude, how can you expect any lesser tough time than this?

‘This is my castle, bub’, says Clint Eastwood in many of his movies and let’s face it no matter what a man is, he’s the alpha-male of his domain; thus any sort of incursion in his domain leads to tension. And guess who the invader is? Of course, it’s you! Just think of what men do with invaders. If you have no idea, watch the news. However, since we are civilized gentlemen we cannot use the same tactics, so instead the sub-conscious motivates the conscious of your Sasur-jee to unleash everything he can to make you regret why were you even born? Tough luck dude!

Many of you must have read Freud, he is my favorite bed-time story writer, but just to know the gist of git google the Westermarck effect. Although it goes against Freud but it brings up an interesting notion. The Westermarck effect states that people who are raised in their early years together become immune to sexual
attraction to one another, it is counter Freud to most people but it puts up an interesting notion. Even though there is no sexual tension between relatives, there is a high degree of possession and protection. Lucky you that it turns up against you in this case; fathers and brothers and all other males of the family are generally programmed to protect their female counterparts and be naturally aggressive to any other male. And in this case, ‘you’ are that other male.

Finally, I come to the ‘winner’, the number one reason for why your father-in-law will never like you. It lies in the fact that most likely your mother-in-law will like you. WHAT? Might be your first reaction, but it is true. Freud suggested the role of the phenomenon of identification in this case and as all things Freud touched, this too had a sexual angle. But Freud did not touch on a good point. Mothers of marrying daughters identify with their daughters even if not in the classical Freudian sense. Identification for the sake of simplicity arises when you see yourself in someone else’s place or something else like that. So your mother-in-law would most likely like you because, hopefully, her daughter likes you. This is bad news for the man of the house. His own wife likes the guy he dislikes. So all that not-so-good feeling is going to be dumped on you, my friend, and as any psychologist friend of yours would tell you, it would be in more ways than one. Good luck!

---

**Ingratiation**

Nabiha Chaudhary  
Bsc. Hons year 3

“Flattery will get you nowhere,” claims the cultural maxim. I say it is untrue!

According to Gordon Allport, Social Psychology is a discipline that uses scientific methods "to understand and explain how the thought, feeling and behavior of individuals are influenced by the actual, imagined or implied presence of other human beings" (1985). The study of self-presentation falls under the domain of social interactions which is the area of social psychology. Self-presentation, sometimes called ‘impression management’, is the process through which we try to control the impressions people form about us.

Self-presentation is an integral part of human nature. Now the question that strikes the walls of our mind is when and why people self-present? People are more likely to present to others when they perceive themselves to be in the public eye. There are a number of reasons why people self-present. Firstly, people self-present to acquire desirable resources from others. Secondly, self-presentation is a way of “constructing” a self-image. It helps us to get what we want and help us create desired self-images. Thirdly and most importantly, people self-present to appear ‘likeable’ and this is what is called ‘ingratiation’.

Ingratiation, a term coined by Edward E. Jones, is a strategic attempt to make other people like us. There are various strategies of ingratiation. The first and most widely used technique is expressing liking for others or in layman terms flattering. Complimenting others can be an effective technique for getting others to like us, if handled delicately. Asking others for advice is
also often effective, as it implies respect for their expertise and knowledge. People express their liking for others through nonverbal means as well, for instance by smiling, giving attention, and seeking for eye contact. Smiling, in particular, is a powerful tool for getting others to like us. Second strategy of ingratiation is to create similarities with the target. People like those who are similar to them. They like people who dress similarly, who have common tastes in movies and foods, and who hold similar opinions. It does make sense, then, that we often create similarity to ingratiate ourselves with others by altering our dress, activities or public opinions.

Projecting or making ourselves appear attractive is another commonly used tactic of ingratiation. It is found in a study by Budesheim in 1994 that attractive people are more likely to be hired for managerial positions and elected for public offices, even though interviewers and voters deny any influence of physical appearance. People also project modesty in order to appear likeable.

**Ingratiation and Gender**

It is generally believed that women use these tactics of ingratiation more than men. A research by Hall in 1984 shows that in social situations, women smile more than men. It is also studied that women are more likely to adjust their opinions to match those held by others, are more concerned with their physical attractiveness than men and present themselves more modestly, especially in public.

Why is ingratiation relatively more important for women? One explanation by Deaux & Major, 1987, suggests that women in particular are rewarded for presenting themselves in agreeable and likable ways. The other explanation emphasizes the role of **biological factors**. In comparison to men, women usually have much lower levels of testosterone – a hormone responsible for important aspects of sexual development. People who have high levels of testosterone use more confrontational, hardened ways of getting what they want from others, and they are less friendly, less concerned about others’ welfare, and smile less. In contrast, people who have lower levels of testosterone are friendlier and are more likely to use politeness and social graces to achieve their goals. Thus, both socialization and biological factors may contribute to women’s greater concern with ingratiation.

**Psychology and Literature: a co-dependent association.**

*Sana Fatima Hussain
Fatima Jinnah Women’s University, Rawalpindi*

Art imitates life! Aristotle uttered these words hundreds of centuries ago. Since then, this subject has become one of those chicken or egg debates that are never-ending. But for the purpose of this article, let’s take Aristotle’s word on the subject and establish that art, in all of its forms, is an imitation of the surroundings. Everything that an artist creates is derived from his imagination, which is a gift from the diverse experiences of his life or borrowed from the surroundings; nothing is really genuine.

Not much different is the relationship between literature and psychology. They are both mutually dependent. Psychological insight helps in the better understanding of literary texts, and in the same way, literature can elucidate with greater efficacy the psychological rationales that are behind human behavior. The more dominant influence therefore cannot be stated explicitly,
leaving the line that divides these two disciplines, blurred at best.

This element of interwoven disciplinary characteristics can be traced back to the times as old as those of Sophocles. And since then, from Shakespeare to Marlowe, from Austen to Eliot, from Joyce to Woolf, there exists rich panoply of profound psychological undercurrents that lends depth to the plot and also helps in getting to know about the inner workings of the mind and that of characters. One of the principle qualities of literature is that it exposes the reader to myriads of possibilities; it makes those aspects of life approachable that seems far off and gives perspective regarding certain facets of life that normally escapes the limits of horizon. After all, Freud only started using the term “Oedipus” after he first saw the play Oedipus Rex performed. He obviously saw the manifestation of his ideas in the traumatic tale of the Theban king Oedipus and his unfortunate mother. The unraveling of the plot in the play also corresponds to the unfolding of a universal psychological phenomenon, that of the incestuous association of mother and son that Freud later spoke in his widely known theory of Oedipus Complex. Since then, this idea has been explored time and again in literature by eminent writers like Shakespeare, Somerset Maugham and Eugene O’Neil.

While some may argue that in the presence of psychological theories and models, there is no need for literature to explore the realm of the human mind. For one thing, psychological models and concepts are not always easily grasped by all and sundry. Literature, because of its vast reach and easy accessibility, provides insight into the minds and psyche of wide ranging subjects that span from kings to paupers, love struck adolescents to vengeful adversaries, from petty thieves to psychotic murderers. Another predominant facet of psychology is the concept of archetypes. Literary texts often draw inspiration from psychology. By modeling characters after primordial images that Jung talks about in his psychological theories; authors create a reflection or model of these archetypes. For instance, in literature, Beowulf and King Arthur are the archetypal heroes, whereas Satan from Paradise Lost is an apt example of the archetypal devil. Shakespeare, indisputably one of the most influential writers of all time has been credited with popularizing several archetypes including Falstaff, the bawdy stout comic knight, Romeo and Juliet, the star crossed lovers, Richard II as the hero who dies with honor and many more. Moreover, Freud’s concept of Id, Ego and Superego also find manifestation in literature, as certain characters imbibe the peculiar characteristics of all three, as in the short story ‘The Colonel’s Wife’, by Somerset Maugham.

Often times, literature highlights the mental state of the writer as well. This helps to shed light on the creative faculties of great minds, and determine how these minds differ in their functioning from ordinary people. It also reveals the authors’ personal experiences and conditions in life that helps shape their personality and in turn their writings. Virginia Woolf’s writings divulge the dark aspects of her unconscious and her psyche. They present a very clear picture of the turmoil and chaos that was rampant in the author’s mind. One of the novels that best illustrate this troubled facet of her personality is Mrs. Dalloway. The novel written in the stream of consciousness technique, has characters that mirror Woolf’s struggle with bipolar disorder, and originally also involved the protagonist’s committing suicide, much like Woolf did herself.

Noam Chomsky once wrote that "It is quite possible that we will always learn more about human life and personality from novels than
from scientific psychology. The reason for this is that literature introduces us to many characters within a short amount of space and time. Application of the theories finds expression in novels, short stories, poems and dramas, in the shape of characters and literary styles, lending greater insight into psychological facts. So it is safe to say that the relationship between psychology and literature is indeed symbiotic. Both feed off each other, resulting in a mutually beneficent and wholesome association.

- If you have to choose between buying something and spending the money on a memorable experience, go with the experience. According to a study conducted at San Francisco State University, the things you own can’t make you as happy as the things you do. One reason is adaptation: we adapt to all things material in our lives in a matter of weeks, no matter how infatuated we were with the coveted possession the day we got it. Another reason is that experience, unlike possession, generally involves other people, and fosters or strengthens relationships that are more edifying over time than owning something.

- Playing video games could be an unlikely cure for psychological trauma. Researchers at Oxford University hypothesized that playing Tetris after witnessing violence would sap some of the cognitive resources the brain would normally rely on to form memories. A well-structured study in the journal PLoS One confirmed the finding—Tetris acted like a ‘cognitive vaccine’ against traumatic memory. Memory research suggests that there’s about a 6-hour window immediately after witnessing trauma during which memory formation can be disrupted. The results of this study indicate that if you happen to have Tetris or a game like it handy during those six hours, it’s the cure for what ails you.

The Effects of Physical Attractiveness on Children’s Perception of Personality

Aman Karim
Beacon House National University

In his play Julius Caesar, Shakespeare wrote, “Cassius has a lean and hungry look” (Act I, Scene 2). If Cassius were any fatter, he presumably would be less dangerous. Do looks really determine the kind of person you are? Experimental studies on this topic began when Berscheid, Dion, and Walster (1972) addressed the subject of the Physical Attractiveness Stereotype or “what is beautiful is good”.

Previous researches conducted on this topic have examined systematically the relationship of a multitude of variables. Shinners (2009) studied the effect of the physical attractiveness stereotype on perceived trustworthiness. Findings suggested that attractive individuals were rated higher on trustworthiness in comparison to unattractive individuals. Ramsey and Langlois (2002) further tested this phenomenon of physical attractiveness stereotype with respect to schematic information processing in two experiments. These findings demonstrated how attractiveness and gender stereotypes affect children’s information processing.

The physical attractiveness stereotype is largely believed to be at least partly learned according to empirical data. But from where is it learned? One possibility is that the stereotype results from direct observation of attractive and unattractive people, in which different characteristics are perceived to co-vary with attractiveness. Another possibility is that the stereotype
develops through acculturation (the process of cultural and psychological change that results following meeting between cultures). On the other hand, documented evidence suggests that attractiveness stereotypes may originate in infants as early as 6 months of age.

For most people, it is unlikely that knowledge about stereotypes such as the physical attractiveness bias was explicitly taught. Apparently, it is accumulated through observation, imitation, social interactions and the simultaneous cognitive processing of these observations and social interactions. Because children at a very young age depend on the imitation of adults’ behavior as a major learning source, it may be so that children are socialized in a manner which paves the way for the development of the physical attractiveness stereotype. They may notice adults’ behaving differentially towards attractive and unattractive children such as teachers displaying a kinder attitude to students with attractive appearance. This may have an intensified impact on their socialization and may in turn leave indelible marks on the development of their overall beliefs and attitudes. Thus, it can be concluded with some strength of credibility that social preferences for beauty in children stem from the stereotypical behavior of those around them. Certainly, not all attractive people possess socially desirable personalities and not all unattractive people possess negative qualities. Thus, it can be logically concluded that children are often witness to the fact that this stereotype does not universally hold true for all and every social scenario. Despite, this information being disconfirmed at various stages in their lives, children frequently employ the “what is beautiful is good” stereotype both in situations where they are either acquainted with the individuals around them or unacquainted. The relevance of physical attractiveness stereotype at various points throughout the socialization history of an individual is an area which demands further attention to enhance and test the veracity of this phenomenon.

Children's literature is especially useful for studying value constructs such as the beauty stereotype. In a recent study conducted on the prevalence of physical attractiveness stereotype in children’s fairytales Baker-Sperry and Grauerhol (2003) found a wide array of very interesting findings. They investigated tales by Grimm Brothers and found out that there is frequent mention of characters’ physical appearances in these fairy tales, and this is true regardless of their gender or age. Overall, there are approximately five times more references to women's beauty per tale than to men's handsomeness. Often there is a clear link between beauty and goodness, most often in reference to younger women, and between ugliness and evil and between beauty and reward and ugliness and punishment.

I conducted a research to determine whether the physical attractiveness stereotype is nearly as prevalent in the Pakistani culture as it is in the Western culture, and if the physical attractiveness stereotype exists at an earlier developmental level in children. A convenient sample 60 children ranging from ages 5 to 9 (42% male 58% female) from a school named American Lyceum, Lahore served as sample. A story titled “The Two Sisters” by Flora Annie Steel was used to test children’s perceptions of the physically attractive. This story was chosen in particular since it’s loaded with strong stereotypical content. Along with that, drawings depicting two main characters of the story were used. Both illustrations showed women. One of the illustrations portrayed a physically attractive woman; the other one depicted a physically unattractive woman. The story was read to the children in an animated manner, inundated with rhymes, complete with a presentation which
showed the appropriate graphics, so as to maintain their attention. After the story was told, the children were asked to identify individual illustrations for each character, which according to them came closest in depicting the characters just read out to them. In front of each row stood an assistant experimenter who made sure that the children in his row kept looking ahead (so as to minimize the effect of suggestion and conformity) and then he collected each child’s choice of drawing. The statistical technique employed for analyzing the results was binomial test. Results showed that children associate positive physical characteristic with attractive looking characters.

Music Therapy

Alia Bibi
Fatima Jinnah Women’s University, Rawalpindi

As Darwin postulated long time ago, evolution is an integral part of the natural cycle. The considerable development in the realm of science and information technology has brought about rapid evolution and progress. On one hand, these modern scientific techniques have helped in exploring the unexplored aspects of the existing fields while on the other hand; they have led to the emergence of multiple new fields stemming from the existing ones.

Psychology is one such discipline which has continued to evolve with the passage of time. The earliest known reference to the word ‘psychology’ in English was presented by Steven Blankaaart, in 1694. Psychology is a broad term which encompasses many sub-fields. As a part of science, it has many practical applications. Generally, it deals with the study of behavior. The basic schools of thought that laid the foundation of psychology included; structuralism, functionalism, psychoanalysis, behaviorism, humanism, and existentialism. Moreover; biological, cognitive and clinical psychologies have also been considered as the primary sub-categories of psychology. Although since their initial emergence, these fields have benefitted the mankind, yet they were not sufficient enough to deal with the progressive human psychology and behaviors. In the last few decades, there has been substantial research in these areas which has led to the introduction of emergent subfields of psychology. One of them is the Music Therapy, regarded as an advanced sub field of clinical psychology.

Music is often quoted as ‘food for soul’. This is because music affects our mind in the most powerful of ways. Music, having such a profound use, is now used as a therapeutic tool to cure people. Music therapy is one of the most useful health processes and is classified among the expression therapies. It appeared as an emerging field of psychology in the last three decades and since then it is getting popular day by day. This is a field of psychology which is still in its progressing stages.

Music therapy has its roots in the ancient times, stretching back to 400 B.C the era of Hippocrates, who is considered the Greek father of medicine. Hippocrates used to play music for his mentally ill patients. To Aristotle, music was a force that could purify emotions; thus he maintained that music can be used as a remedy. After Aristotle, music therapy was not given much importance and the people lost interest in this area. But in the 20th century, music therapy re-captured attention and became a prominent way of curing people during the World War I and II. At that time, musicians and music bands were summoned at the hospitals and their music was used as a tonic for relaxing the patient’s anxiety, pain, and suffering. Since then music is becoming a helpful way of healing patients. In addition to that, literature produced during and after WW-I and II have come up with certain
stories and writings which highlight the fact that music is indeed a useful remedy. Among them is Hemingway’s short story, *The Gambler, the Nun, And the Radio*, in which Hemingway wrote that ‘music is the opium of the people’.

Certain researches have proved that music has a profound effect on the people and have suggested that because of its intense effects, music should be widely used as a way of curing patients. This has been proved by the comment of a researcher Dr. Thaut, who said, “The brain that engages in music is changed by engaging in music.” This power of changing the mental condition is properly adapted by doctors, neurologists as well as therapists, and they are suggesting music therapy as a functional medication in certain cases.

With the passage of time, music therapy has been widely used to benefit the patients in hospitals. It is extensively being applied as a proper useful treatment for cancer and migraine patients. In hospitals, music therapy is used to cure the pain and depression on a gigantic scale. Along with that, it is useful to calm the patients, to endorse the movement, to ease the muscle tension, for lessening high blood pressure, even for mental illness eradication and other diseases. It is also observed that during childbirth, music can relieve expectant mothers’ anxiety. It appears as a body’s natural painkiller which dramatically decreases the need for anesthesia.

Music therapy works in such a way that it provides an outlet for the patient to express themselves and this expression provides assurance and confidence to them. The main purpose of using music in therapy is that it regulates the brain function by stimulating brainwaves with its frequency. If the music beat is high, the brain’s functions become fast which precedes a sharp and quick thinking, but if the beat is slow then the thinking would be slow and pensive. Similarly, music is used by therapists in different ways according to suitable needs of the patients. Some therapists encourage their patients to create music; others prefer that their patients just listen to it. Being highly functional, music therapy is benefiting people of all ages and conditions and therefore is utilized in many settings. According to Katherine Puckett, a national director of mind-body medicine at the Cancer Treatment Centers of America, “music can activate the relaxation response, which helps promote deep breathing, lower heart rate, lower blood pressure, ease muscle tension, and create less stress.”

---

**First impressions are all about value**

A study in the journal *Nature Neuroscience* identified two areas of the brain that show significant activity during the coding of impression-relevant information: the amygdala, which previous research has linked to emotional learning about inanimate objects and social evaluations of trust; and the posterior cingulate cortex, which has been linked to economic decision-making and valuation of rewards. The implication is that we’re all hardcore value processors even before “Hello” comes out of our mouths. The subjective evaluation we make when meeting someone new includes—to put it bluntly—what’s in it for us.
Body Talks: The Effect of our Kinesthetics on Our Brain

Jabran Ali Babry
GCU, Lahore
3rd Year, B.Sc. (Hons.)

Most of the people are well-acquainted with the concept of ‘body language’. A popular opinion holds that 90% of our communication is non-verbal. Although the absolute validity of this claim hasn’t been verified yet; however there is certain truth to it. We talk not only with our tongues but with our hands, legs, head, torso as well as facial expressions. Our mouths rarely do ‘all’ the talking!

Since the expressions of the body aid in communicating the intensity of the emotions, as demonstrated by the skill of performing arts, a few questions can be raised in this context. Can our body help us in molding our emotions and attitude to our liking? Can we manipulate our moods by a little body-act to achieve the desired outcomes? According to new scientific research, the answer is an optimistic ‘yes’. So you may want to pay attention to this article, it could be very useful.

Have you ever felt powerless? Unable to stop yourself from doing that thing you do not and most likely should not do? Are you considering going to a therapist to make up for the lack of control? Well you might want to try this before you do anything else; simply adopt a ‘powerful pose’ for one minute and feel the difference. ‘Powerful poses’ are the ones that you usually get to see in the comic books, where the limbs are stretched and the body leaned in a particular direction. This posture is most likely to be seen as assertive and would make you feel powerful. Now, what exactly is happening? According to the research, assuming a ‘powerful pose’ floods your system with testosterone (the stuff men are made from!) and helps you dominate your mind (Carney Cuddy, 2010). In the same way, if you are pushing to strengthen your willpower, for example to follow a diet plan and you have to resist delicious cakes and pastries which, if you are like me, you mostly fail to do so, then simply tense up your muscles and that should do the trick! (Hung and Labroo, 2011). Bodybuilders know this already and apply this technique frequently. This technique can also help you to cope with your classes especially when they get boring, just tense up for a few minutes and tell your mind what to do, you shall feel the difference!

Persistence is the most important element in will-power and authority. According to Steve Corvey, lack of persistence is the number one problem that impedes people from achieving their goals. This problem too can be solved by a specific body position, just cross your arms and adjust your posture, as Friedman and Elliot (2008) found out through a study, where people with crossed arms stuck to solving math problems twice as long and incidentally got more correct solutions.

If you are in a relationship, understanding the other person can be a problem. If you are employed, understanding your boss or customers is of paramount importance; so the question is: can psychologists help you out? Yes, we can. Simply imitate to understand, Susan Cook headed an experiment where she allowed some children to use gestures, while disallowed others when they learnt something. She found that the children who used gestures learnt more. So go ahead and use gesturing to learn and understand; actors do it all the time.

Have you ever seen cop shows where the officer tries to get into the head of the criminal to figure out what they are about to do? Turns out this is not just a plot point, this is reality! Adank (2010)
in an experiment got some people to hear an accent they were not familiar with. He found that people who imitated the accent could comprehend what was being said more effectively than people who did not imitate the accent. Try this procedure to comprehend the other person, simply by imitating.

People associated with creativity-oriented occupations often suffer from creative blocks. Got this problem? Just lie down and think about the problem you are faced with. According to Lipnicki and Byrne (2005), this way not only would your creativity revive but you would also succeed in developing an insight.

When you reach home after a hectic day at university, do you feel drowsy, exhausted and simply unable to function? To get rid of this drowsiness and lethargy, just take a nap of 10 minutes, not more. This practice is also called ‘power napping’. Brooks & Lack (2005) compared the napping times of various duration and found that a 10 minute nap gave a boost to cognitive performances (i.e. studying), however, taking a nap longer than that give your body a hard time to re-start its engines. So keep your alarm clock close!

New Measures Of Masculinity And Femininity

The ratio of the forefinger and ringfinger tells how much testosterone a person was exposed to in the womb and research suggests that it can used to measure masculinity and femininity.