

The official name of our species is Homo Sapiens; but there are many anthropologists who prefer to think of man as Homo Faber — the smith, the maker of tools. It would be possible. I think, to reconcile these two definitions in a third. If man is a knower and an efficient doer, it is only because he is also a talker. In order to be Faber and Sapien, Homo must first be loquax, the loquacious one. Without language we should merely be hairless chimpanzees. Indeed we should be something much worse. Possessed of a high IQ but no language, we should be like the Yahoos of Gulliver's Travels — creatures too clever to be guided by instinct, too self-centered to live in a state of animal grace, and, therefore, condemned forever, frustrated and malignant, between contented ape-hood and aspiring humanity. It was language that made possible the accumulation of knowledge and the broadcasting of information. It was language that permitted the expression of religious insight, the formulation of ethical ideals and the codification of laws. It was language, in a word, that turned us into human beings and gave birth to civilization.

(191 words)

Title: Importance of language

Homo sapiens is the name of human beings. He is a knower and an efficient doer, it is only because he is a talker, without language he is an animal. In fact, he is high I.Q. but no language. It was language that made possible the language and the broadcasting information. The language was expressed of religious insight such as ethical ideals and codification of laws, civilization of human beings.

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If then a practical end must be assigned to a university course, I say it is that of training good members of a society. It is the art of social life and its end is fitness for the world. It neither confines its views to particular professions, on the one hand, nor creates heroes or inspires genius on the other. Works indeed of genius fall under no art; heroic minds come under no rule. University is not a birthplace of poets or of immortal authors, of founders of schools, leaders of colonies, or conquerors of nations. It does not promise a generation of Aristotles or Newtons, of Napoleons or Washingtons, of Raphaels or Shakespeares though such miracles of nature it has before now contained within its precincts. Nor is it content, on the other hand, with forming the critic or the experimentalist, the economist or the engineer, though such too it includes within its scope. But university training is the great ordinary means to a great ordinary end; it aims at raising the intellectual tone of society, at cultivating the public mind, at purifying the national taste, at supplying true principles to popular aspirations. It is the education which gives a man a clear, conscious view of his own opinions and judgments; a truth in developing them, an eloquence in expressing them and a force in urging them. It teaches him to see things as they are, to go right to the point, to disentangle a skein of thought, to detect what is sophistical and to discard what is irrelevant. It prepares him to fill any post with credit and to master any subject with facility.

(276 words)

Title: University education and intellectual tone of Society

University is a great ordinary training center of good members of a society. It is a birth place of good citizens, not heroes, and no rule for heroic minds. The aim of university is that raising the intellectual tone of society, cultivating the public mind, at supplying some principles to famous aspiration. Through education truth is developing in man and his opinions and judgements are clear. It teaches him to go right path. It provides to master any subject and it ready for use him to fill any post with services before payments.

No: of words: 92

Basically, psychoses and neuroses represent man's inability to maintain a balanced or equated polarity in conducting his life. The ego becomes exclusively or decidedly one sided. In psychoses there is a complete collapse of the ego back into the inner recesses of the personal and collective unconscious. When he is repressed toward fulfilling some life goal and where he is further unable to sublimate himself toward another goal, man regresses into goal structures not actually acceptable to himself or to the society. Strong emotional sickness of the psychotic type is like having the shadow run wild. The entire psyche regresses

to archaic, animal forms of behaviours. In less severe forms of emotional sickness there may be an accentuated and overpowering use of one of the four mental functions at the expense of the other three. Either thinking, feeling, intuiting or seeing may assume such a superior role as to render the other three inoperative. The persona may become as dominant as to create a totally one-sided ego, as in some forms of neurotic behaviour. All in all, whatever the type of severity of the emotional disorder, it can be taken as a failure of the psyche to maintain a proper balance between the polarities of life. Essentially, psychoses and neuroses are an alienation of the self from its true goal of self-actualization. In this sense culture is of no consequence. Emotional disorder is not a question of being out of tune with one's culture so much as it is of being out of tune with one's self. Consequently, neurosis is more than bizarre behaviour, especially as it may be interpreted by contemporaries in the culture. This interpretation avoids the sociological question of what is a mental disorder, since the form of behaviour which is acceptable in one culture may be considered neurotic in the other culture. To Jung, the deviation from cultural norms is not the point. The inability to balance out personal polarities is.

(324 words)

Title: Mental disorder: Psychological
not social problem

Psychoses and neuroses are the forms of mental disorder. Both forms of mental disorder are not represent the main's ability to maintain a balanced in conducting his life. The ego is one sided and ego is a form of neurotic behaviour. In psychoses, there is a complete collapse of the ego back into the inner recesses of the personal and collective unconscious. The entire psyche regresses to archaic, animal forms of behaviour. Emotional sickness, thinking, feeling, seeing are the functions of mental disorder. Emotional disorder can be taken as a failure of the psyche to maintain a proper balance between the polarities of life. Psychoses and neuroses are the true goal of self-actualization. Psychological is a mental disorder but sociological is not a mental disorder.

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