

✓ Exercise No - 41

It was not from want of perceiving the beauty of external nature but from the different way of perceiving it, that the early Greeks did not turn their genius to portray, either in color or in poetry, the outlines, the hues, and contrasts of all fair valley, and hold cliffs, and golden moons, and rosy lawns which their beautiful country affords in lavish abundance.

Primitive people never so far as I know, enjoy when is called the picturesque in nature, wild forests, beetling cliffs, reaches of Alpine snow are with them great hindrances to human intercourse, and difficulties in the way of agriculture. They are furthermore the homes of the enemies of mankind, of the eagle, the wolf, or the tiger, and are most dangerous in times of earthquake or tempest. Hence the grand and striking features of nature are at first looked upon with fear and dislike. I do not suppose that Greeks different in the respect from other people, except that the frequent occurrence of mountains and forests made agriculture peculiarly difficult and intercourse scanty, thus increasing their dislike for the apparently reckless waste in nature. We have even in Homer a similar feeling as regards the sea, --- the sea that proved the source of all their wealth and the condition of most of their greatness. Before they had learned all this, they called it "the unvintagable sea" and looked upon its shore as merely so much waste land. We can, therefore, easily understand, how in the first beginning of Greek art, the representation of wild landscape would find no place, whereas, fruitful fields did not suggest themselves as more than the ordinary background. Art in those days was struggling with material nature to which it felt a certain antagonism.

There was nothing in the social circumstances of the Greeks to produce any revolution in this attitude during their greatest days. The Greek republics were small towns where the pressure of the city life was not felt. But as soon as the days of the Greeks republics were over, the men began to congregate for imperial purposes into Antioch, or Alexandria, or lastly into Rome, than we seek the effect of noise and dust and smoke and turmoil breaking out into the natural longing for rural rest and retirement so that from Alexander's day We find all kinds of authors --- epic poets, lyricist, novelists and preachers --- agreeing in the precise of nature, its rich colors, and its varied sounds. Mohaffy: Rambles in Greece

Exercise No 42

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 Sapiens, Homo must first be loquax, the loquacious one. Without language we should merely be hairless chimpanzees. Indeed which 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, the codification to laws, It was language, in a word, that turned us into human beings and gave birth to civilization.

day/date

Ex 41:

Neglect of Nature in Greek Art.

The early Greeks did not appreciate showcasing their beautiful land through art or poetry. Rather than enjoying the vast landscapes, people of old ages view forests and mountains as dangers to mankind.

Furthermore, ^{the dislike increased in Greeks as} the uneven lands made agriculture more difficult.

Similarly, Homers viewed sea ^{shore} as waste of human land. This is why nature had

a mere background role in Greek art. There was no effort by them to reform their art, until Alexander came. The ^{growing} imperialist tendencies started negatively affecting the nature. And, that is when nature found its place in all forms of art.

(ninety-nine)

Ex 42:


Language Differentiates Between Sapiens and Humans.

In addition to men being sapiens and FaberSmith - toolmakers - a fundamental aspect is the ability to speak and comprehend language. Men with high intellect but no ability to speak are comparable to animals, or even worse. Language forms ~~the~~ the basis of all knowledge, intellect, ethics and codes. Language transforms ~~sapiens~~ sapiens into humans and civilizations.

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was language, in a word, that cannot be
Exercise No 43

✓ 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; a 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 Aristotle or Newton or Napoleons or Washington or Raphael or Shakespeare 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, through 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



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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. (John H. Newman)

Exercise No 44

We're dealing with a very dramatic and very fundamental paradigm shift here. You may try to lubricate your social interactions with personality techniques and skills, but in the process, you may truncate the vital character base. You can't have the fruits without the roots. It's the principle of sequencing: Private victory precedes Public Victory. Self-mastery and self-discipline are the foundation of good relationship with others. Some people say that you have to like yourself before you can like others. I think that idea has merit but if you don't know yourself, if you don't control yourself, if you don't have mastery over yourself, it's very hard to like yourself, except in some short-term, psych-up, superficial way. Real self-respect comes from dominion over self from true independence. Independence is an achievement. Interdependence is a choice only independent people can make. Unless we are willing to achieve real independence, it's foolish to try to develop human relations skills. We might try. We might even have some degree of success when the sun is shining. But when the difficult times come - and they will - We won't have the foundation to keep things together. The most important ingredient we put into any relationship is not what we say or what we do, but what we are. And if our words and our actions come from superficial human relations techniques (the Personality Ethic) rather than from our own inner core (the character Ethic), others will sense that duplicity. We simply won't be able to create and sustain the foundation necessary for effective interdependence. The techniques and skills that really make a difference in human interaction are the ones that almost naturally flow from a truly independent character. So the place to begin building any relationship is inside ourselves, inside our Circle of Influence, our own character. As we become independent - Proactive, centered in correct principles, value driven and able to organize and execute around the priorities in our life with integrity - we then can choose to become interdependent - capable of building rich, enduring, highly productive relationships with other people.

Ex #43:

Purpose of University Training

The end goal of universities is ^{to prepare} ~~preparing~~ men ~~to be~~ for practical life. ~~by enabling them to become~~ ^{by being} responsible citizens. This goal is not to produce heroes or ~~geniuses~~ ^{intellectuals} that conquer and alter the world as a whole. Although it might give rise to artists, poets, scholars and other professionals, but ~~that~~ that is not its primary purpose. University training aims at ordinary yet valuable outcomes like, intellect development, consciousness, being true to oneself and society at large, and the ability to distinguish between right and wrong. It prepares him for future employments and life tests.

(eighty-eight)

Ex #44:

Interdependency — Key To Cordial Relations.

The foundation of man's success lies on his character, and not a self-fabricated personality. In order to have healthy relationships, one ought to know ~~himself~~ ^{first} and ~~to~~ like oneself in true essence first. This self-realization forms the basis of independence — which lays the foundation stone of interdependency. If relations are not based on mutual dependency, things will go south in times of trouble. Hence, for effective interdependency, there should be no contrast in one's appearance and reality. And, this can be achieved only ~~through~~ by being truly independent.

(eighty five)

Exercise No 48

(Objectives pursued by, organizations should be directed to the satisfaction of demands resulting from the wants of mankind. Therefore, the determination of appropriate objectives for organized activity must be preceded by an effort to determine precisely what their wants are.) Industrial organizations conduct market studies to learn what consumer goods should be produced. City Commissions make surveys to ascertain what civic projects would be of most benefit. Highway Commissions conduct traffic counts to learn what constructive programs should be undertaken. Organizations come into being as a means for creating and exchanging utility. Their success is dependent upon the appropriateness of the series of acts contributed to the system. The majority of these acts is purposeful, that is, they are directed to the accomplishment of some objectives.) These acts are physical in nature and find purposeful employment in the alteration of the physical environment. As a result utility is created, which, through the process of distribution, makes it possible for the cooperative system to endure.

(Before the Industrial Revolution most cooperative activity was accomplished in small owner managed enterprises, usually with a single decision maker and simple organizational objectives. Increased technology and the growth of industrial organization made necessary the establishment of a hierarchy of objectives. This in turn, required a division of the management function until today a hierarchy of decision makers exists in most organizations.)

The effective pursuit of appropriate objectives contributes directly to organizational efficiency. As used here, efficiency is a measure of the want satisfying power of the cooperative system as a whole. Thus efficiency is the summation of utilities received from the organization divided by the utilities given to the organization, as subjectively evaluated by each contributor.

The functions of the management process are the delineation of organizational objectives and the coordination of activity towards the accomplishment of these objectives. The system of coordinated activities must be maintained so that each contributor, including the manager, gains more than he contributes.

day/date

Ex #48: Need for Consumer-Oriented Organizational Objectives

The objectives of any institute should be based upon the needs of its clients. Industries, cities and traffic administration, all conduct surveys that help them facilitate their customers better. The success of any organization, therefore, lies in achievement of these audience-oriented objectives. Contrary to the ^{times of} pre-industrial revolution, a hierarchy system has been introduced which divides work among staff. This division of labour has greatly facilitated the attainment of objectives and has increased the efficiency of organizations. Resultantly, way more is achieved with way less but concentrated efforts.

(ninety-three)

Exercise No 46

(It was not so in Greece, where philosophers professed less, and undertook more. Parmenides pondered nebulously over the mystery of knowledge; but the pre-Socratics kept their eyes with fair consistency upon the firm earth, and sought to ferret out its secrets by observation and experience, rather than to create it by exuding dialectic; there were not many introverts among the Greeks.) Picture Democritus, the Laughing Philosopher; would he not be perilous company for the desiccated scholastics who have made the disputes about the reality of the external world take the place of medieval discourses on the number of angles that could sit on the point of a pin? Picture Thales, who met the challenge that philosophers were numskulls by "cornering the market" and making a fortune in a year. Picture Anaxagoras, who did the work of Darwin for the Greeks and turned Pericles from a wire-pulling politician into a thinker and a statesman, Picture old Socrates, unafraid of the sun or the stars, gaily corrupting young men and overturning governments; what would he have done to these bespectacled seedless philosophasters who now litter the court of the once great Queen?) To Plato, as to these virile predecessors, epistemology was but the vestibule of philosophy, akin to the preliminaries of love; it was pleasant enough for a while, but it was far from the creative consummation that drew wisdom's lover on. Here and there in the shorter dialogues, the Master dallied amorously with the problems of perception, thought, and knowledge; but in his more spacious moments he spread his vision over larger fields, built himself ideal states and brooded over the nature and destiny of man. And finally in Aristotle philosophy was honored in all her boundless scope and majesty; all her mansions were explored and made beautiful with order; here every problem found a place and every science brought its toll to wisdom. These men knew that the function of philosophy was not to bury herself in the obscure retreats of epistemology, but to come forth bravely into every realm of inquiry, and gather up all knowledge for the coordination and illumination of human character and human life.

Ex #45: Greek Philosophers Philosophies

The Greek philosophers focused on ^{more} observations compared to literary work. Unlike, the naive philosophers of today, Democritus, Thales, Anaxagoras, Socrates and Plato; all believed witnessing the world through experiences and observations. Epistemology held little importance to them. In Master's philosophy, human perceptions were also questioned. But, finally, with Aristotle's work, philosophy got the scope it deserved. It presented solutions to problems and justified science. These philosophers acknowledged that the actual purpose of philosophy was to enlighten mankind through experiences, and not through scientific research. **Finally BingO!**
(ninety-two)