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Considerations on hope

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Abstract

Aim: The purpose of this article is to study and express how to learn and consstruct social hope, the schemas of verbal and nonverbal patterns (effects of living experiences and situations within livable discourse and ecologies of socialization for present and new comer generations. Methodology: The study begun by analytic – deductive approach and consequently from metadisciplinary perpectives, hope was considered as an emotional /cognitive setting, and finally led to an abstractly philosopization.

Findings: The cognitive purpose and emotional implication of the schemas and ethical model in the early stages are familiarity with concepts, and then understanding the meaning is to construct the mindfulness, metacognition, and ultimately existential understanding. Results: The moral and ideal social /psychological hope is a situation in which actions are not driven "under the command of law or ethics", but being attracted by the psychological capital, enthusiasm, ecstasy of morality and ultimate concern of love for the agents. The relevant action characterized by self-worth, aesthetics and morality.

Suggestion: The most important message of lessons is to emphasize on the evolutionary development of ethics (coherence and inseparability of ends and means). People mostly solve their problems firstly by imitating/observational learning. It is assumed that for positive coaches reviving and enhancing of “esteemed self “can convert the anomic, blindfold and uncertain situations into amicable, hoefully and optimistic positive nihilism and a arich psychological capital.

Key words: self-worth, aesthetics, morality, action, morality.

Intrudution

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In this study it is assumed the process of self-worth, aesthetics and morality build the" magnetic field" of constructs of the action. That" three dimension phenomena" can activate psychological capital to draw, encode and structurize identity and alternative perspectives for life, harmonizing the "vertical and horizontal individualism", social hope and predict the action. The study investigated empathetically /deep understanding and soundly thinking on the" qualia" and quality of transformation of psychological capital *'s* effects on approach may be labelled emotional instability and cognitive distortion. Psychological capital tries to re-encoding and present different meanings and alternatives of "evaluation and "conflicts". "Evaluation", "conflict resolution" and "life style" are forms, contents and sketches of the relationships between man and existence. I coin that:" sensitive reading" based on three constructs: self-worth, aesthetics and morality. Self-awareness is the most effective cognitive solution of the life problems based on my proposed" sensitive reading". People solve their problems firstly by "sensitive" imitating/observational learning. It is assumed that for positive coaches reviving and enhancing of "esteemed self "can convert the anomic, blindfold and uncertain situations into amicable, positive and optimistic moral sensitivity. Marcus Aurelius has said that what we hear or see is not the truth, but only the vision and not the truth. We can add to Marcus Aurelius that hearing or seeing and seeing may not be true, they are facts that we have not seen or heard and we have neglected connived or overlooked - and these have existed. Therefore, human beings desperately need constant criticism. We need to hear the even illusory views of others. Hope may be an unconscious psychological reality or social, linguistic or a communicative reality.

Positive living can often take shape in liberating through re-codification and symbolization for modeling, enhancing of psychological capital and the initiation and creativity of individualities and identities. Moore said wrote on Social Policy.But we need to see from other perpectives: The social, societal/mediating/ commitments present the uniqueness of psychological capital and at the same time

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relatively coherent, a kinder / amicable world and indispensable world hopefulness need to the all of the initiatives. That is to draw another mediation discourse: moral sensitivity, “openness” for individualities and identities from one hand and the environment, especially the ecosystem) ethics, any edification, livability and state/ good administration structures on the other hand.

Reviw of literature

Broadly speaking hope is a matter of existene that regarded and contemplated by religion, philosophy and art.

- religions mostly emphasize looking for resources of power of being/Universe, fear and rituals,

-philosophy: seeking the cognitive orderring of thinking, appearances of life.

- and artists order the emotions.

It seems that considering the theories of roots of love and art in Plato's very famous philosophical and some how mystical approach:an ontological rift bewin Idos and Shadow. Love mediate human and truth/ Ideal World. Art is an imitation of the shadows and away from the truth/ Ideal World.Hope lives near love. You have to dictate poets what to say, the metaphors of hierarchy. Suhrvardi[1] (1154-91) Iranian philosopher of illumination said: goodness beauty/aesthetical phenomenon are the children of intellect/reason. Mulla Sadra - essentialist Iranian philosopher (1571-1636), proposed the "intensification of the being". Hegelian movement stipulated structuralism. "Nietzsche, declared the idea of aesthetic originality of ethical critique of art. Structuralism approach of "society as art" of Heinich, internal-external-internal notion of Berger and structure model / actor and structure, the passion of life emerged from empathic understanding, and artistic as the culmination of social hope and ethics inspire some ideas.To study the relationship between intuition self-worth, aesthetics , morality and life, and the relationship of daily life

[1] https://plato.stanford.edu › entries › suhrawardi

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and the interpretive experience with art, one must refer to the history and also the current state of rituals, doctrines and communication techniques. According to two researchers (Allah Karam Mostafa Salehi Karamipour and Ardakani), Victor Turner was able to show the power of symbols in the current human living and doctrines. He has done research on the symbols and the power of the doctrine on change of social status and deep psychological analysis. He said that in contemporary societies can rarely meet the genuine doctrines. But in many areas, including in our country, religious rituals, inculcated and absolute doctrines are the main parts of people's lives and characters. To elaborate theoretical layers and that how is hope generated, bio-psycho- socio-cultural variables, broadly and philosophically speaking, hope is directed by spirit of time would be considered. Fromm, Coleman› Rorty philosophically and sociologially wrote in dealing with the related action. Scholar and researchers, Snyder,Kimble ,Stotland,Miller ,Weir , Beck, Luthans and the other positive psychologists[1] tried to design and treat some experimental inventories *questionnaire* [2] Language, specially the natural language, is full of semantic halo, fallacy, and metaphors. This critical analysis of the knowledge, attitudes and cultural beliefs inspired by the position and knowledge are essential. It is said that" in epistemology,

[1] all ***articles*** under the path /***article***/. https://www.usatoday.com › news › nation › Project ***HOPE*** is a leading global health and humanitarian organization. We've trained over 1 million health workers, transforming lives in over 100 countries ... https://www.livehappy.com › self › 31-ideas-hope

1. [2] Luthans, F., Avolio, B.J., & Avey, J.B. (2014). *Psychological Capital Questionnaire Manual.* Menlo Park, CA: Mind Garden, Inc.
2. ^ Jump up to:[a] [b] Luthans, F., Youssef, C. M., & Avolio, B. J. (2007). *Psychological capital*. New York: Oxford University Press.
3. ^ Luthans, F., Avolio, B. J., Avey, J. B., & Norman, S. M. (2007). Positive psychological capital: Measurement and relationship with performance and satisfaction. *Personnel Psychology, 60*, 541-572.
4. ^ *"Psychological Capital Questionnaire Product Specs"*. *www.mindgarden.com. Retrieved 27 November 2017.*
5. ^ Luthans, F., Youssef, C. M., & Avolio, B. J. (2007). *Psychological capital*. New York: Oxford University Press.

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philosophers use the term *belief* to refer to attitudes about the world which can be either true or false"

Evaluation and discussion

Through transcendental ideation, possibility of psychological capital is the harmonization of the “vertical and horizontal individualism”, the importance of provision of mutual understanding, constructive connections, synergy for sharing the feeling, action for harmonizing and the “ecology of social livablity” for the shared and individual hope generation are considerered.

Verbal propositions of organized knowledge, non-verbal schemas, domination of the digital and virtual world, and the calculative rationality, will find new synergic engagement with morality; and, perhaps, some degree of possible collapse should be considered. Existential congeniality is the hopefully answer to the fragmentation of existential integrity and human identity. Self-worth, aesthetics and morality were considered as the main constructs of the action. This is a” three dimension phenomena” activates psychological capital to draw, encode and structureize the identity and alternative perspectives for life, harmonizing the “vertical and horizontal individualism”, social hope and predict the action.

Livability and hope implicates enhancement of the managerial, executive, bureaucratic, and ecologies of socialization. Based on this tentative plan, for example the direct responsibility of institutions and organizations, is rendered to scientific associations, research institutes and universities for a temporary period and after continuous and necessary evaluations for corrections and improvements of methods and procedures, this plan and program either is halted or would be promoted and continued.

The relations between cultural schemas and harmonizing the “vertical and horizontal individualism” ،science and technology, the possibility of conflict of a sub-system with the rest of components and cultural part of it, three fundamental conditions of acceptability, transcendence and sustainability of culture and its relations with the successfulness of agents situation may be considered.Some of the relevant problems

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and topics are: possibility of formation of communicational consensus between meso system and macro system/ society with the help of knowledge and science institutions and intellectuals due to the interdisciplinary understanding, intra-disciplinary and super-disciplinary relationships, the relation between thinking and consensus with moral, ethical, rational and artistic legacy, and human need for old wisdom and new values and the requests of different life styles, and individual endeavors, the relations between morality, spirituality and what has been considered as introspective intervention with the concept of communication.

It is said that methodology is colonialist! Social hope can be considered as a whole, this quality of human identity perpetuates" artificial order", the quality of human fragmentation feels like a loser and capillary poisoning of human relations. The impact of the quality of relation between university and the scientific institution of society on mental pattern and the residues of the dominance of the era of one-dimensional methodology which artificial abstraction of human values from society, institutions, organizations and product have been their routine work for countering the solution of fundamental crisis of today requires intellectual /critical intervention.

Ecologies of socialization of livablity and culture can be considered continuous action. The philosophical orientation of the quality and fullness of life and their relationship with hope, social hope and issues of actual world such as possibility and crises in two descriptive and multi layered prescriptive alternatives are to be examined. By removing the ambiguity of classical concepts and forming a philosophical perspective, an attempt was made to examine the methodology of looking at the world and to the "other". A critical analysis of the ecology of livablity associated with the actions of cultural, political, and economic actors to intervene in human hope formation that are considered achievable according to the assumptions of integrative justice. To get out of the mazes of social disorder, to cross obstacles, to open a path of innitiative and wisely action is needed to make alternatives. The desired horizon is an alternative

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horizon; it may be an innovative or familiar pattern. Reckless and unappreciated action falls into the trap of spiritless immitaation. Zygmunt Bauman[1] said about “instant gratification” , blasé attitude[2] and liquid modernity.

It is more useful to discuss about consumerism versus consumption and justice. To get rid of these traps and snares we need attention to the whole of life, understanding the side and hidden implications of the common ideals of globalization and the mechanisms of thought and action, reduces the rigid norms and levels the way for ecology of livability, expands and deepens the impact of the actor. The evolution of ecologies of socialization and livability also provides the way for institutional transformation and expansion or the invention of new alternatives. It is expected that by reaching an alternative to the constructive relationship between the two components of "action" and "deliberately reflection", the consensus for cooperation will not be overlooked. The advice for ecologies of socialization and action of livability is the "immersing the hope in reflection and evaluation “, that is characterized by a sign of humble and empathetic performance of the actors. Increasing the initiative capacity for constructive adaptation and interaction to open the blockages lead to the hope making alternative schemas. Historical, post structural, and interpretive experiences of evolution, as well as philosophical exploratory experiences, may inspire humble philosophical advice. The inflexibility of ecology of livablity requires a qualitative and artistic understanding so that human beings are free to find

[1] https://read.dukeupress.edu › cultural-politics › article https://revisesociology.com › zygmunt-ba.

[2] The adjective blase (most often spelled blasé), describes someone who is bored with the pleasures of life because of frequent indulgence or exposure. When asked what she thought of the award ceremony, the actress yawned and replied, "It was **blasé**.

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factfullness[1], get rid of cognitive and emotional distortion and roughness or violence. This approach puts being good instead of being winner / successful. Thus these topics emerge:

Conclusion

Social hope draws, encodes and structurises alternative perspectives for life. Conflict resolution" and "life style" are forms, contents and sketches of the relationship between man and existence (I coin that:" sensitive reading"). Existential congeniality decreasing "false needs "and at the same time the increasing diversity of the commitment and necessity of divergent moral action. The art tries to overcome even the need for hope. Passion and ecstasy for genuine needs is enough for a cultivated /sublimed choosing, moral action and going beyond even

[1] https://www.samuelthomasdavies.com

Factfulness is about understanding how our instincts program us to exaggerate situations and distort our perception of reality in ways that further exacerbate problems and how we react to them.

1. **The Gap Instinct.** Our tendency to divide things into two distinct and often conflicting groups with an imagined gap between them (e.g. *us* and *them*).
2. **The Negativity Instinct.** Our tendency to notice the bad more than the good (e.g. believing that things are getting worse when things are actually getting better).
3. **The Straight Line Instinct.** Our tendency to assume that a line will just continue straight and ignoring that such lines are rare in reality.
4. **The Fear Instinct.** Our hardwired tendency to pay more attention to frightening things.
5. **The Size Instinct.** Our tendency to get things out of proportion, or misjudge the size of things (e.g. we systematically overestimate the proportions of immigrants in our countries.)
6. **The Generalization Instinct.** Our tendency to mistakenly group together things or people, or countries that are actually very different.
7. **The Destiny Instinct.** The idea that innate characteristics determine the destinies of people, countries, religions, or cultures; that things are as they are because of inescapable reasons.
8. **The Single Perspective.** Our tendency to focus on a single cause or perspective when it comes to understanding the world (e.g. forming your worldview by relying on the media, alone).
9. **The Blame Instinct.** Our tendency to find a clear, simple reason for why something bad has happened.
10. **The Urgency Instinct.** Our tendency to take immediate action in the face of perceived imminent danger, and in doing so, amplifying our other instincts.

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ethics of hope. Self awareness is the most effective cognitive solution of the life problems based on my proposed" sensitive reading of life'problems.

The process of self-worth, aesthetics and morality build the" multilayered" constructs of the action, forms, contents and sketches of the relationship between man and existence. Art sketch is an effective endeavor in solving the problems contradiction and conflicts between resistance to reason/rationality and dominant discourses of mediation and drawing another discourse (perhaps "impossibility"). In historical turning points of humanism "the whole man" and individuality are the most significant topics of a critical reading (i.e. "Man based approach).

Positive living can often take shape in liberating through re-codification and symbolization for modeling, enhancing of psychological capital of the individualities and identities. Through transcendental ideation, possibility of psychological capital is discussed. For synergic engagement of educational ecologies of socialization with morality it is recommended the rules and regulations of the organization and the calculative rationality, "success fulness " at any cost, the organizational and academic culture –which neglect the relationship of ends and means to be read critically from generation to generation.

The study investigated empathetically /deep understanding and soundly thinking on the" qualia" and quality of transformation of individuality's effects. Individuality tries to re-encoding and present different meanings and alternatives of "evaluation and "conflicts". The social, societal/mediating/ commitments show the uniqueness of individuality and at the same time relatively coherent, kind world and indispensable world hope for a better quality of life and peace societies' need to the all of the individualities. That is to draw another mediation discourse: "openness" for individualities and identities from one hand and livablity good world administration structures on the other hand. Hope was considered as an emotional /cognitive setting and quality from a range of perspectives of cultural studies to propose

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a plethora, excess and abundance or configurator theory and finally an abstract philosopization.

Five interventions for hope integrative, justice and social livablity are proposed are:

Poverty eradication, preventing the waste and destruction of national resources, the project for intervention in actual fields pilot and evaluation and improvement, reciprocal improvement between scientific execution and applied / practical science (executive science and scientific administration). how human social hope and its relationships to ecologies of socialization of livablity and their interaction are formed. Social hope, ecology of livablity and their interaction with human identity - as a whole – are the constant difficulties and connotate hence the miscellaneous answers.

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