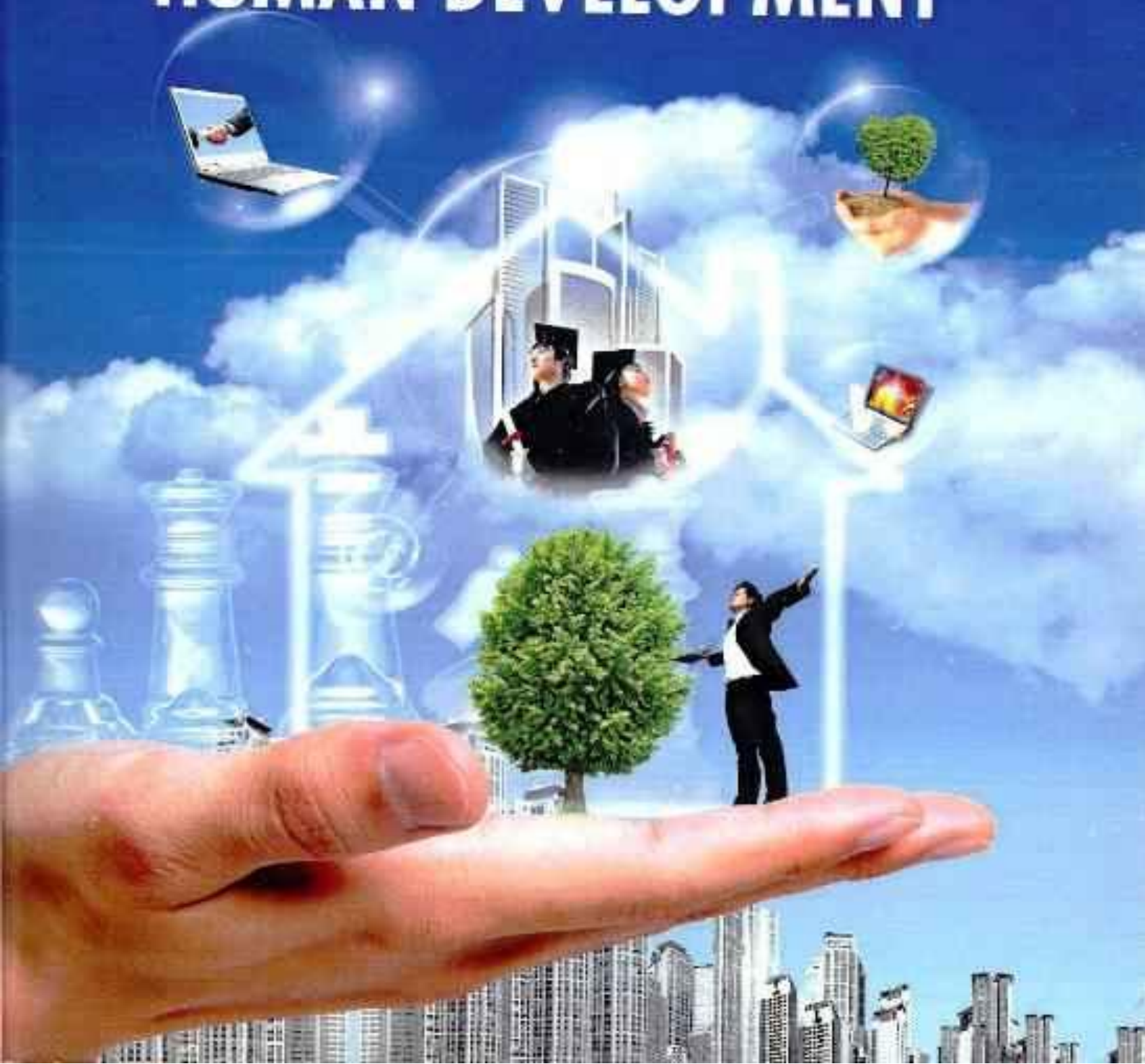


PROF. AKEEL HUSAIN AKEEL

ENCYCLOPEDIA OF SOCIAL SERVICE AND HUMAN DEVELOPMENT



ENCYCLOPEDIA OF SOCIAL SERVICE AND HUMAN DEVLEPMENT

ENGLISH VERSION

PART-۳

**Valuable programme For
the Basics of social service**

Prof.Aqeel Husain Aqeel
Honorable Minister of HRD
(THE GREAT SOCIALIST PEOPLE'S LIBYAN ARAB JAMAHIRIYA)

Right of acceptance

The presenting current state of human society as well its perception that realizes both mental and social approach, assures the faith enters the quietness and mental peace among the individuals of society and sociologist and makes the acceptance mutual right among them till the achievement of satisfied response completed.

Valuable principles for basis

(Right of acceptance)

Basis (of Right of acceptance) contains the following valuable principles

- Presenting current state of society
- Perception of the state as it is
- Mental approach
- Mental peace
- Social approach
- Assure the faith
- Entering the quietness
- Mutual acceptance
- Mutual recognition
- Satisfied response

Role of sociologist in accordance with the basis

(Right of acceptance)

A sociologist should perform his professional role from this included values in the basis (of right of acceptance) on which the programme depended in the way of social service in according to following:

- ۱) introducing the current state of society, in fact compels the sociologist to make research and objective fact finding with out prejudices and to act with individuals and groups in accordance with current social situations on which they are,
- ۲) Taking interview with workers before the beginning of professional activities and prepare them mentally, remove the reasons of fear, tension and problems of them
- ۳) Gathering enough and complete information about the reality of workers and what this reality carries from circumstances, signs, values and directions which separate a person from another
- ۴) Finding out the current state of society on which they are it is not on what the sociologist expects. What the sociologist expects is the goal of his performance for learning activities.
- Find out the reality of workers and start with them where from they are with out any prejudices, will enable to conduct fact finding and objective discussion, and take analyzation on treatments which more them from a situation on which they are to a situation they have to be on it.

٦ Studying social history of those in low level in the institution about their past and present time not for standing there as a fact but to appear with it for a good future.

٧ Analyzing the information which completed its collection and personifying the conditions (be it's individual or social) according to their abilities, preparations conveniences.

٨ Using the narrative method to workers by reciting the stories about the situations resembled with their situations and happenings, describing the completion of their cure, treatment preparation and move from a place where they in to a place better than before they make quiet and enter peace in their mind.

٩ Enable the workers know about the dangers on their situations and make them aware of what they are forced to venture for a good future to them and to those who are connected with them social and human relation.

١٠ Remove the fears and doubts that connected with the minds of individuals of society or a few of them. While gathering information or analyzing it or personifying the situation or while the activities of treatments of and modification for studied condition.

١١ Acceptance of workers as they are able for the mental approach among the individuals of society and groups and among sociologists.

١٢ Arranging the cultural and entertaining programmes for the practice of various countless activities in order to increase and vary

the skills of individuals and groups and their interests. Make them engaged in their free times and take away from their spiritual and mental souls, the matter which would realize the treatment.

١٣ Assure the relation between the workers and institution and between the institution and the situations connected with it by complete possible ways. That is for guarantee of the obligation of exchanging acceptance, the possibility of acquaintance among them and the continuity of positive and creative interaction with a benefit get to worker and society.

١٤ Assure the importance of the relations and social connections among the individual of society that strengthens the national unity and realize the social safety. So the sociologist shouldn't be careless about preparing of individuals, groups and the agents or the customers on the exercise of their matter to strengthen their relation and social unity.

١٥ Realize the mental approach between the agents and the sociologists with the acceptance of the agents as they are to possible their move to what they want.

١٦ Work on satisfying the management of the institution with acceptance of some situations which affect as a necessary one for the social and mental reformation.

١٧ Work on returning balance and opening the horizons of communications and transportations between the agents and their social environments for realizing social acceptance of them.

١٨ Conduct the meeting periodically (in weeks or months) with those who have relation according to the needs of the persons and groups and to their abilities connecting the family and its members for the evaluation of any project programme and for the understanding the difficult from which the sons face especially in (the state of handicapping mental disease – educational delay). That's for their help on the adjustments with their state.

١٩ Preparing the individuals on strengthening the sociopolitical, economical culture, gustatorial and psychological relations with the consolidation of positive and creative interaction among them.

٢٠ Planting the trust in the hearts of the agents and costumers and their essential social values as a necessity of humanity which has priority from the professional soles of a sociologist.

٢١ Assuring the social unity to realize the peace and quietness.

٢٢ Emphasis on the importance of positive social values to realize the creative social set up.

٢٣ Understand the agents and workers and accept them as they are. So that a sociologist can perform his professional role with whole specialty from their particularities

٢٤ Inform the individuals and groups the social interests the rights and obligation towards them and their responsibilities till the peace comes to their hearts which prepare them on the work, production and effective participating with social and human surroundings.

٢٥ Convey the experiences of the individuals and members of victorised community to other individuals and groups to get the power and effectiveness.

٢٦ Help the individuals to tell their suppressed feeling in a socially accepted way during their collective activities.

٢٧ Recognize the value of the workers and accept them as they are, thus they can recognize the sociologists as the professional practitioner and social informer to enable later to play his professional role staying with whole specialty of their particularities. .

٢٨ Enable the individuals for social and human interaction in order to realize the satisfied responses according to their abilities and preparations.

٢٩ Offer the moral support to the individuals who play the effective role in social life.

٣٠ Give the individuals of the society the share in all matters related to them, then the feeling of our self will grow in them instead of the feeling of alone and the social and psychological approach will realize and the social relations will be empowered among them.

٣١ Emphasis on the importance of the individuals and the importance of what they are performing that the peace will be entered in the hearts of the agent and customers whose situations managed by the sociologist with studying and discussing. It will

encourage them spending more satisfied attempts towards their selves and towards the society belongs to them.

۳۲ Help the individual and the group an adjusting and accepting the social, educational, healthy, psychological, productive and cultural structure that followed in the institution and it's satisfying is by the importance of the regularity and following the guidance.

Basis constituents of the objection of acceptance

Basis of the obligation of acceptance consisting of two valuable principles, they are:

- ۱ Value of the obligation
- ۲ Value of the acceptance

The acceptance can't be a basis same as the obligation wouldn't be the basis. But both their common valuable constituents make the basis. The basis takes from in manuals and activity. The value will continue as meaningful, evidenced and dimensional in one that carries significance related to the sources from which they derived such as the religion and custom. When the behaviorism and the deeds get rid of the values, the words, deeds and behaviors will be mean less. It's like (the bodies with out souls). When the values carry its significances which could be practiced and carried out, it will be basis or move to liable basis for interpreting in behaviors and activities. Therefore the obligation is to be appealed, taken and given to one who has relation with it. Therefore the acceptance of the clients is compelled towards the sociologist. What make us

assure that it is compulsory it is due to obligation to him. So obligation of acceptance is principle, it isn't value. Acceptance itself is value. But when it is told that (acceptance) or principle of (acceptance) then the acceptance in the both situation is value, even we said (acceptance) or principle of (acceptance). Then there's no difference in it in term of informing. But when we say (obligation of acceptance) the matter differs. It's by making it feature of percept (principle) on which the behaviors, the activities of setting out or withdrawal and behaviors of commitment of diversion (deviation from right path or returning into it.)

Taking on both values of (obligation) and (acceptance) whose formation was completed in principle of (obligation of acceptance) appears two principles from this contents.

First principle: acceptance is obligation.

First principle: acceptance is compulsory.

Therefore exception in not giving this right of (acceptance) to one who deserve it (the client). Not carrying out from one who has its obligation that is sociologist. Then the acceptance of client is compulsory on sociologist just like acceptance of patient is compulsory on doctor.

Therefore acceptance is right of the client and compulsory of sociologist. So the right of acceptance is certainly professional principle out of the principle of profession of social service.

(Acceptance is obligation and compulsory)

How will the acceptance become obligation and compulsory in some time? That is obligation for the client and compulsory for sociologist.

Then the agent is one whose obligation is asking for it. The sociologist must carryout it with objectiveness.

Therefore, the obligation of acceptance is a principle out of the principles of social service

Therefore the principle is:

- 1 Acceptance is obligation
- 2 Acceptance is compulsory

The exception is:

- 1 Not giving the right
- 2 Not carrying out the compulsion

Therefore:

Acceptance is the value that compelled the recognition with it from the sociologist.

Right of practicing the acceptance is a principle compelling to be given permitted with it and performed or strengthening the agent in it.

Then the exception is carelessness about the value of acceptance and right of practicing

** **

(Acceptance is human value for understanding and mutual understanding)

Where as the acceptance is human value for understanding and mutual understanding

Then the principle is:

- ١ Acceptance is human value
- ٢ Acceptance is value for understanding
- ٣ Acceptance is value for mutual understanding

Exception is

- ١ Refusing the acceptance is human value
- ٢ Refusing the acceptance is human value for understanding
- ٣ Refusing the acceptance is human value for mutual understanding

To distinguish between the valuable dimensions for previous principle we put forward the following:

- Acceptance is an ethical value following the psychological preparation of the client towards sociologist towards the clients. Therefore the acceptance is exchanging value from which the friendship will spread between the sociologist and the client.
- Understanding is conversational value depending on understanding language between two conversers. It may be topped by the agreement on what is compulsory and what is not compulsory

- The commitment may be completed with harmony or not completed according to the variable, happening on the subject that is mutually understood.
- Understanding is circumstantial value where the consideration of social, political, economical, psychological, gustatorial, and cultural circumstances which is passing by individuals and societies or which they exposed to it like a single unity or a member of society or some of them exposing to it, are compulsory.

Therefore, no understanding and mutual understanding without the acceptance which is an important principle for sociologists when they conduct interviews on doing learning activities.

Therefore, mutual understanding depends on the agreement to which all sociologists, individuals of society of and the groups that the sociologist works professionally with it reach.

Then the understanding is one in which the estimation realizes (estimating the objective condition, location and seasonal circumstances, related to the matter of the client and the situation on which he is.

Therefore, the acceptance is considered as compulsory one while conducting interviews on performing professional and objective learning activities.

Therefore, the acceptance will lead to:

- Interaction
- Participating

- Mutual understanding
- Understanding
- Reaction
- Reveal the secret (hidden)

So, the acceptance is right and it's the principle, the refusal is exception.

Then the sociologist should work on returning the exceptions to the principles, so that the individuals of society and groups will be arranged on the values and the human nobilities.

Being the acceptance is right, enquiring it is compulsory .so there is no need of seizing the rights from its men, but it's compulsory on its men practicing on with intention.

So, the acceptance which is the value for decreasing the distance between the agents and customers, and the sociologist is the right for the client and compulsory on the sociologist, for the acceptance leads to all there, then the right of acceptance is the principle and necessary which is compulsory to uphold with it.

And necessary, that essential for a sociologist to be not careless about it during the professional practicing with situations of the individuals and groups, therefore right of the acceptance is professional principle which couldn't be careless about it in work of social service.

*** **

(You accept me as I' am, I will accept you as you are)

Since the positive duty fixes on the exchanging acceptance (You accept me as I' am I will accept you as you are). So, the two hands of the scales can't be equal without the condition of the acceptance with sameness ness.

Therefore, if the sociologist intended to complete his acceptance towards the clients, he should know his acceptance won't complete but it he is able to accept them as they are.

The exception:

- ١ Don't accept me as I' am
- ٢ I will accept you as you are

Therefore the sociologist should expect to spread this duty amid the people up to they reach to the best. Therefore he has to distinguish between two things, they are:

- ١ Accept the clients as they are, is the principle
- ٢ Accept the clients as compulsory, is the goal

So he has to distinguish between the principle which he moves with it or depends on it and the goal which he expects its execution or realization.

Therefore, what is compulsory is subject to the professional activity.

Whereas if you don't accept me as I' am, I won't accept you as you are, why don't we agree with a principle (we are together)

The sociologist should expect to spread this duty amid people up to they reach to what is the best. Because of it the sociologist should start his work with his clients in themselves, to move them to what is compulsory for they being there. That is the goal behind the accepting them as they are.

Whereas accepting the workers as they are, is principle and the right, accepting them as compulsory is the goal.

Thus accepting clients as they are before the reformation is the principle and what is after reformation, and then the acceptance will be according to what is compulsory, it is the goal, that's (what he has to be on it that is in the level of the reformation) in the level of treatment.

With the acceptance in day to day, but it changes by entering variable on it. So accepting the worker as he is before the reformation will be (with giving the larger margin) to the client by the sociologist.

Accept him (after the reformation), will be according to what he has to be on it (situation of equality), it makes the margin lower. Its area doesn't extend as it is during the gathering and analyzing the knowledge because whenever the situation of the workers reformed changes the degrees of the acceptance, then the acceptance of negative (exceptional) turning reduces, the area of the acceptance

of turning the positive, extends and the working on it and with it.(upholding the principles)

The accepting the client as he is in the beginning is the right on the other hand in the future it will be according to what is compulsory. So the accepting the clients as he is, is the base and what he has to be on it is the goal. The sociologist should distinguish between the principle, with which he moves or which he depends o it and the goal which is expected its completion and the end which it's intended its achievement.

(The right that is given and accepted)

When the right naturally given by its monopolists, accepted by those who are denied and claim for in the time of its seizure or denial

For the acceptance is right and don't seize it.
Whereas the acceptance is right or client and compulsory on the sociologist, then the right of acceptance will decrease the distances and remove the gap between I and other, if the worker has done it and the sociologist carried it out.

Therefore the subject for the right of the acceptance is the client be it's an individual or a group or the society in any way.

So, some one may ask:

Who is the I and who is the other whom given the right of the acceptance.

The right of the acceptance will be given always to the other therefore, the principles of the work of social service surely by the importance of the other.

He is important that the right of acceptance to be given compulsory and wouldn't be denied, because if the right is not given to those who need it, enquiry of it will happen later publicly or secretly.

Therefore, when the sociologist makes his body in a place (of the ego) client as an individual or a group, timid himself in a place of the other in comparison with the worker

So ego will be free from the other as if the other is free from the ego till both depend on principle of the acceptance between them at the time the principles will be put for discussion and debates for making decision and specification of the situations or in doing the academic and objective study about the importance and significance for the companionship. With out depending on principles of the right of the acceptance, the companionship doesn't find a position of it.

(The right as a demand to be given or extracted)

The right will be practiced with the intention whenever the leader of the democracy are valuable among the people, it will be continue as a leading demand, till it being given with the intention or extracted with power. So the obligation of the clients, individuals and the groups is to practice their rights in all matter

relating them be it a social matter or political, economical, psychological, gustatorial and cultural matters

Therefore, when the right is given by its monopolist, it must be accepted by these are denied it. It should be enquired in the time of the seizure or denial it. Such that, it will later continue as a demand till being able to recover it with will power or any other

Because the acceptance is the right, shouldn't seize it, and the acceptance is right for the individuals, its compulsory on the sociologist.

Then the right of acceptance will decrease the distances and remove the gap between the ego and the other if the sociologist practiced it or performed with sincerity.

Therefore the right of acceptance will be given always to the other. So the depending principles in the valuable programming of social service are recognizing the importance of the other and his companionship in all matters related to him.

Therefore, 'I' the ego will be free from the 'other' as it the other free from if till both depend the principle of acceptance between them on comprehensive values. Then the principles will be made for the discussion and debate to make decision and in specification of the situations or to do objective and academic study about making importance and significance for the companionship.

(Acceptance is satisfactory response)

Certainly if the acceptance completed with the intention, this acceptance and what in its position is response for satisfactory interaction or the companionship or the discussion or the pleasant dealing. Therefore the satisfactory response relates to the value of acceptance.

So the principle is: satisfactory response

The exception is : response with compulsion

Therefore, one whom you arrogated on obeying, he will respond you with the compulsion.

One, who respond you satisfactory, he requires your love.

So if the acceptance hasn't been completed, it can't be the satisfactory response.

Therefore, you behave with client on following:

- ١ Empower his skill
- ٢ Prepare him on satisfactory response.
- ٣ Understand his social circumstances
- ٤ Requite him the respect and honor.

Because of the satisfactory response is intended, therefore the intended acceptance is a principle, and the acceptance with out the intention is the exception.

So the time of the exception will not prolong whenever it is joined with the effect and the time whom the principle of (satisfaction) keeps alive.

Therefore in the prospect, the satisfactory response is intentional and the dissatisfactory response is not intentional

Thus it is excepted to be the response with satisfaction and it can be with forcing and compulsion. If it is with the compulsion, the response will be in unexpected circle

For an example : confessing the theft.

The thief may confess his perpetration with intention perhaps may confess with compulsion. According to this example here the confession is expectable possibility. In accordance with the client, the results in both conditions are not satisfied.

The satisfactory response of the client in the expected possible circle is to confess the crime with out compulsion with aim expiation to the fault and with a pledge that not to repeat it second time.

So, the remaining response is the satisfactory response and what not remains is the response that's not confirmed.

Therefore, the acceptance with the intention is the satisfactory response

(Acceptance with intention realizes the satisfactory approach)

Whereas the intentional acceptance realizes the satisfactory approach the non- intentional response doesn't realize he satisfactory approach.

Therefore the principle that is required:

1 Intentional acceptances

۲ Satisfactory approach

The exception is:

- ۱ Acceptance with out intention
- ۲ Approach with out satisfaction

Depending on the law of possibility (expected and unexpected), there happen satisfactory approach between the sociologist and the society in expected place and time.

Same with there facts, the surprise also may happen to the sociologist and the society by the happening of separation instead of the approach. Therefore he shouldn't astonish, but expect all that possible to occur

On the basis of these :

- Paying attention for every thing that you say will leave good influence in the hearts of the individuals and the groups.
- Being smart will produce the imitable behavior before the clients.
- Checking your deeds before you proceed on it, will avoid negative reactions from the workers.
- Empower endeavors with an objective, then you shall practice the humanity work as possible
- Aspirate the clients towards the benifitable necessities, thus you will incite them for making movements

It is possible that the psychological approach may occur in unexpected time or place. It means that a time in which we expect the psychological approach example between the individuals or

groups or societies then it may face us what we don't expect, it is (moving away). In the time we expect the positive responses, the unexpected may happen (negative responses)

Therefore the sociologist shouldn't astonish and he should expect all things will occur possibly. There is nothing as impossible but what in case of God, the all mighty. Then what is from the man that is all possible. So he shouldn't astonish.

- You acceptance as I am, I will accept you as you are
- You trust me, I will trust you
- You respect me, I will respect you
- You start with me where from I am, I will respond you
- You consider me and don't avoid me; I will consider you and will be close to you.

*** **

(The facts of the approach multiple with the facts of the furnace)

For an example: Separation from lie is coming close to truth

Coming close to truth is moving away from lie.

It means, there are many facts giving the justification of social gustatorial and psychological approach or moving away.

So, whenever the approach increases, the acceptance increases and whenever the farness increases the non-acceptance increase.

On the basis of the foreign:

The acceptance is political right

The acceptance is social right

The acceptance is cultural right

The acceptance is gustatorial right

The acceptance is economical right

The acceptance is psychological right for the individual,
groups and society.

Therefore, the right of acceptance is professional principle in the
profession of social service.

But when will occur during the spirit of aspiration generated.

(The right of acceptance is aspiration for other)

Since the understanding others can't be with out the acceptance,
Then the right of acceptance is comprehensive principle.

Since it's comprehensive principle, then it's not possible to occur
the acceptance without the confession with other.

Therefore, it's not accepted but after the confession. That's the
strong and valuable relation is linked with both values of the
acceptance and confession. So the right of the confession is a
principle just like the right of acceptance is a principle.

The exception is denying the right (the right of acceptance and
right of confession). Therefore, when it's confessed with the rights,
the action with it is compulsory.

So the acceptance is right for the client and the compulsory on the sociologist, which he follows with it the profession and skill.

Therefore, the confession with other will be compulsory like a valuable set up for growing the relations among the individuals, groups and human societies.

Therefore the principle is:

- ١ Confession with other
- ٢ Accepting the other as he is.

Exception is:

- ١ Not confessing with the other
- ٢ Not accepting the other as he is.

So, the acceptance is right for group and compulsory on the sociologist, which he follows with it the profession and skill.

Because the professional acceptance is not accidental action, the sociologist are required the aspiration with the studied condition to what the better is. The goal with studying the condition is the treatment and the reformation. The purpose of this matter is to enable the individuals and groups to perform their social and human duties in accordance with the principle of what is compulsory. The valuable programming for social service doesn't stop at the limit of realizing the goals (performing the human and social duties), but it over takes to far ends to the aims behind it that is: Making, movements, by which the future manufactured.

*** **

(Acceptance is exchanging right between the sociologist and the clients)

Here is a new changing matter. That is the principle of right of exchange.

As we know before that the necessity of the acceptance (acceptance of client) it's added again the need of acceptance of sociologist by the client in order to complete the activity of study and research with objectivity and to achieve the hopeful the victory as possible.

Although the exchange of acceptance is necessary between the client and sociologist, it is not in equal condition, especially when the client is being faced from poverty and destitution or faced from psychological, political, social, gustatorial, or cultural complications.

It is not possible the comparison of the client in his acceptance with the sociologist, by the basis of objective dealing if the client is not able for the acceptations of sociologist, he will not respond him as he able to understand the reasons and causes of his problem (problems of worker).

Thus the principle which is compulsory to be included in academic obligation is in following: The acceptance of sociologist is arranged on the grade of his acceptance to the client), it means that sociologist's acceptance is followed from client's acceptance to him.

In spite of the sociologist may know in advance there is a collection of cautions and produces with the client, his acceptance to him considered as necessary. For an example the sociologist understands the client possibly expected or not expected is: ١

Lies in what he say

- ٢ The client is not trusted
- ٣ The client is out of the value
- ٤ The client is out of rules and regulations
- ٥ The client is politically irregular
- ٦ The client is religiously irregular
- ٧ The client has no system and no logic

Still, the sociologist has to accept him as he is so that he can start with him wherefrom he is and to work on moving him to what is compulsory, then to realize the goal that is realization of the movement

Therefore:

- Acceptance of the worker to the sociologist is followed from the acceptance of sociologist to the worker.
- Accepting the worker by the sociologist is first
- The acceptance of client to the sociologist is second.

Therefore, the client accepts the sociologist in accordance with the following:

- When the client the agrees with his manners in his dealing
- When he becomes friendly to him
- When he trusts in him

- When the client can get the recognition from the sociologist
- When the client knows that he will be possible for getting help
- When the client knows that he is strong

The methods by which complete the manners of dealing with the client it

- ١ Deal with flexibility
- ٢ Give him wide margin in relieving his feelings
- ٣ Make him feel the affection together with upholding the principles of the profession
- ٤ Depend the logic and the proof as he manner in the dealing
- ٥ Respect the language and dialect of the client and the way of his taking out the words speedily or slowly or to take pronunciation of 'th' in tongue.
- ٦ Motivate the client on the response.
- ٧ Force the client to the response.

Therefore:

Since the acceptance of clients to the sociologist is the following on his acceptance to them, then if sociologist intended to be accepted by individual or group it's compulsory to him the following:

- Soft manner
- Variety of skills

- Recognize them
- Recognize their practicing the obligation
- Recognize their performing the duties
- Recognize their carrying out the responsibilities
- Make them feel that they are trust worthy then they will be more friendly
- Make them aware of getting the aiming support
- Consider them and respect their values and faith.

When will the clients trust in sociologists and psychologists?

- By keeping their private secrets
- By making them feel of mental peace
- By fulfilling the promises and pledges
- By living up the time and period
- Informing the client that he is true in his words same with the full inner reservation by the sociologist
- Providing the institution the increased faculties
- Special ability and skills of the sociologist
- Getting the recognition from the sociologist
- Informing him that he is a valuable
- He is power full
- He is strong
- He is an active member in the society

- By regarding his plans and working on its setting up for what is necessary
- Receiving his right opinion
- By making feel that the society is an urgent need for his skills
- By making feel that the society is an urgent need for his specialization
- By making feel that the society is an urgent need for his expertness
- Assuring that he will attain later the aiming support
- By elucidating the features of possible support
- By informing him the hopes of a good future
- By accompanying the client in the activities study
- By informing him there is solution for his problems
- By bringing him what we want from the necessities
- By recognition to each supplicants, he is salutary to get the support
- With his trust in the words of sociologist
- By his experience with him
- By his getting aware that the institution has material faculties
- By making the positive modification in the circumstances of the clients

The valuable programmes in social service believe that the human is power. It will see the client only as power. But how will the client know that he is power?

He is powerful with his abilities

He is powerful with his talents

He is powerful with his skills

He is powerful with his plans

He is powerful with his sense

He is powerful with his wisdom

He is powerful with his capacities

He is powerful with his emotions

He is powerful with his intelligence

He is powerful with his behaviors

He is powerful with his relations

Then, enabling the client for behavioral practicing makes him possible for revealing his hidden power, therefore the positive perusal, activity, companionship, cooperation, interaction, coalition and aspiration welcome fashioning the future

۲

Right of the companionship

(Admitting the consolidation of professional cooperation and efficient companionship in making decisions and its execution and following, enables to expose the thoughts and skills with balancing

and it creates a social and interacting personality, conscious about rights, obligations and responsibilities and it realizes voluntarily the results of satisfactory society).

Valuable principles for the basis (Right of companionship)

The basis (of right of companionship) contains the following valuable principles:

- ❖ Admitting with consciousness
- ❖ Consolidation of cooperation
- ❖ Professional cooperation
- ❖ Efficient companionship
- ❖ Making decision execution of decision
- ❖ Following up of the execution
- ❖ Exposing the skills with balancing
- ❖ Social interaction
- ❖ Consciousness about what the obligatory is.
- ❖ Practicing the rights
- ❖ Executing the obligations
- ❖ Carrying the responsibilities
- ❖ Action with intention
- ❖ Attain the results
- ❖ Realize social satisfaction

*** **

Role of sociologist in accordance with the principle of (Right of companionship)

The sociologist should carry out his professional role, included the principle (Right of companionship) on which the valuable programmes depends in the path of social service as follows:

- ۱ Motivating the individuals of society on stabilizing the consciousness about what their right is and what their obligation is and standing up on it.
- ۲ Giving the opportunity to the clients to understand their problems, its reasons and the influencing factors in them, in order to make their decisions with all freedom in all matters related to them to create the remedies and satisfactory treatments till the hold an it complete as objective.
- ۳ Supporting the clients to find out their abilities, readiness, obtainable powers and what he can make it with in reach
- ۴ Alert the individuals about the importance of distinguishing between what is compulsory and not compulsory and to work on it and to understand what is not compulsory and to be far from it.
- ۵ Incite the individuals on positive cooperation by which enables the getting of honor and respect and what their social body establish
- ۶ Strengthen the cooperation between the individuals of society and its groups on their all matters to bring forward the rights as

it is, and to realize the positive results completely for the society.

- √ Inspire the individuals and groups of society to the professional specification which lead to the development of society and making changes that realize the movements
- ^ Make the clients aware of the prospects of the institution and its conditions and the resources of the surrounded environment which enable the utilization of it without opposing the laws and system
- 9 Help the individuals and groups of society with the material and immaterial prospects which save them from the factors of fear and threat and widen before them the chances of execution in accordance with their emotions through the practicing variable and numerous activations.
- √ • Inspire the individuals on the efficient companionship to execute all his matters with perfection as an action with victory.
- √ √ Inspire the individuals and groups of society on efficient companionship which enables them to get the destinations and to do complicated duties with cooperation and shared endeavor.
- √ √ Make the individuals and groups of society aware of upholding all that related to them and making suitable decisions in view of his attention.
- √ √ Make the individuals of society aware of the importance of companionship of its individuals who are able to execute that decisions which they made with intention.

- ١٤ Stir up the internal power of the groups, by what realize the dynamism among its members to fix appropriate vision according to their needs.
- ١٥ Sharing in rules of law, enables the individual to practice their rights, perform their duties and carry their responsibilities like the fulfillment of pursuing the freedom by the democratic system.
- ١٦ Guide the individuals of society on the defense of country, native place and the family is social and personal compulsory that includes the methods and resolutions the sociologist should work for it to make it deep rooted as a profession.
- ١٧ Motivate the individuals of society with out any exception on pursuing on their decisions. There shouldn't be occurred any diversions from the values that strengthen the social and responsible personality.
- ١٨ Make clear the mental balance while dealing with the individuals and groups or with clients and customers with whom he works in the social institution. Then his words wouldn't be useless with out any ideas about the value of current value.
- ١٩ Express the variable professional or occupational expertness from the individuals or with them by balancing with justification of all views and all circumstances which changes from a situation to another or from a period to another.

- ٢٠ Enable the individuals and groups or the workers and customers for positive companionship till they are able for satisfactory social interaction.
- ٢١ Support the individuals and groups on complete participation and active companionship in the activities of study, specification of the goals, making priorities, designing plans, arranging programs and its conducting.
- ٢٢ Understand the abilities and readiness of the group giving value for their thoughts and respect their opinions by which helps on fulfilling the missions connected to them in accordance with designed plans.
- ٢٣ Make the individuals and groups or workers and customers with whom the sociologist works, aware of what is the compulsory till the proceeding on it completes, and what is not compulsory till the withdrawal from it completes.
- ٢٤ Encourage the individuals and groups on expressing their professional expertness till they are able for efficient participation in the activities of aimed social changing.
- ٢٥ Establishing the human virtues and values and the constructing of the inspired personality to all modern and positive matters by stressing the importance of pursuing the rights, performing obligations and the carrying out of responsibilities
- ٢٦ Work on realizing relational balance among the pursuing the rights, performing the obligations and carrying out of responsibilities.

- २१ Particularize the best energy, with which each member obligated from the members of the group and practicing it within limits of their abilities, capacities and circumstances of the institution allows.
- २२ Arrange the programs of different activities which strengthen the will power of the group, whenever the will power of member of a group is strong, it enables the positive interaction with rest of members and it realizes the emotional balance by which enable to make the inspired relations.
- २३ Support on selecting a leader to the group, who possesses a path, method and manner to realize through it the goals of group and institution.
- २४ Make the individuals of society aware of importance of pursuing the rights till their will power strengthens with freedom.
- २५ Stress on the importance of performing obligation in strengthening the right of citizenship and building up of motivated personality to all positive and benefitable.
- २६ Link a valuable connection between pursuing rights, executing the obligations and what following it that obliged to carry the responsibilities.
- २७ Practicing the freedom is a value that strengthens the respect of man as individual or group or social and be it client or customer. So the sociologist shouldn't be careless about the importance of will power in consolidating this value on any standard of personal standards: relaxation of interior tensions to member of

the group, contenting him as he is powerful, he has to make more decisions and shouldn't stand on failing decision that made it in his life.

- ३३ Remove the exterior pressure that restrict the freedom of individuals in making good self-determination, be it is through the family or school or friends or information media.
- ३० Professional intervention of sociologist in determining level of the situations that face the recession, negativism and mutual reliance or of satisfactory situations or on being anti-laws.
- ३१ Inspire the individuals for companionship in designing plans and in politics as it is possible (expected or not expected) that enable them for avoiding the astonishing and amazing.
- ३४ Activation of positive companionship in all his matters to realize the social satisfaction and to enable the achievement of satisfactory results as social.
- ३८ Companionship in designing the planning's and strategies in accordance with the clear and specific goals till the possibility of objective results complete.

(Companionship is obligation for one to whom the matter connects)

Whereas companionship is obligation for one to whom the matter connects, as logically admittable, then obligation of companionship is the principle that shouldn't be neglected.

Fore the base of creating duality (male and female) as proving the words of Allah in Surah Addariyath (from all things we created the couples, it is for you to think)

So, the gathering of couples is a law for making a complete society

Because, the human is being a social by nature, so the companionship is obligation for it is obligation, then shouldn't give up and refuse it

Therefore:

- don't give up your obligations and accompany with others to contact you
- ask for your rights and work on its returning if it is taken from you
- accept or refuse for its sake
- take marriage, the marriage is your obligation
- interact for the sake of your obligation
- complete for the sake of it
- Study, it is an obligation.
- Work, it is an obligation.
- Withdraw from proceeding for companionship, when you know that it is an obligation.
- Aspirate, it is an obligation.
- For all privies values would not complete without the companionship then the obligation of companionship is a principle.

The exception is isolation or doing the work alone for the companionship leads to united power.

And the isolation leads to the weakness or isolated power.

Then the obligation of companionship is a principle.

Being alone or refusing this obligation is the exception.

There for, accompany with others when you want to multiple your power or be you weaken than you can't find your place but in the isolation.

[The clients are owners of their self-determination]

If some one asks: what is the meaning of the clients are owners of their self-determination?

The sociologist answers, that is:

- not to substitute them anyone for they are able to practice what relating to them from matters
- to posses themselves the control of their matter and decide themselves all connected to them
- to proceed on what they made from decisions
- to carry out their responsibilities without any fear and doubt
- to continue and empower their attempts and correct any fault that occurs while carrying it out

Therefore, the self-determination is right for the client as individual or groups

One, who has not self-determination and doesn't accompany with anyone in his determinations, he is in the state of exception from their law.

The principle is:

Self-determination is right for the client

The exception is: (being the clients refused from the self-determination)

By the principle is positive, the exception is negative.

Then one who doesn't self determines and doesn't accompany in it, is in negative condition. One, who self determines and accompanies in his determination, is in the positive condition in accordance with the principle.

Whereas the self determination is a right, then it's necessary to pursue with all willpower, whereas the right to be pursued, then, one, who the matter relates to him, should determine it himself and accompany some one, associate him to determine it or execute it; otherwise he can't achieve his ambition.

(Will full accompany that increase the power?)

Therefore the isolation increases the weakness.

Whereas the human is powerful in his creation, and wanted to be power. Then a companionship and being far from the isolation and

compulsory to him, whenever it touches him through periods it leads him to loneliness and failure

Right of companionship consolidates the fruitful and profitable corporation among the individuals, groups and societies.

Because of the human is powerful in:

- ☒ His creation
- ☒ His sensibilities
- ☒ His emotions
- ☒ His thoughts
- ☒ His feelings
- ☒ His conscience
- ☒ His abilities
- ☒ His senses
- ☒ His affections
- ☒ His system
- ☒ His intellection

Because of the power is in growing condition, the corporation is promoted for growth of power and the isolation is weakening it.

Therefore the principle is:

The corporation leads to the achievement of power and its growth

The exception is:

Isolation and loneliness lead to lack of the power and its decrease.

Although the corporation is power but it won't realize without the companionship.

Therefore the principle is:

Companionship is a right

The exception is:

Companionship is not a right

Therefore:

- ◆ Do corporate with those, who accompany with you in the matter.
- ◆ Determine with them every thing that relates to the matter shared between you.
- ◆ Carry out together with them what makes compulsory to the joint carrying out.
- ◆ Follow with them what makes compulsory to the joint following.
- ◆ Correct with them, steps of joint work till the unpleasant astonishing don't occur (occurrence of not expected)
- ◆ Correct with them what find or identities as faults.
- ◆ Plan with them for a best joint future
- ◆ Carry out the responsibilities towards what you proceed joint actions and don't leave leadership to others

Therefore, the companionship leads to realization of social power (united) in the contrast of the isolation which leads to divided power. Although the divided power is a power but not same to the power (united) if it is compared. So, the united power is stronger

than the divided power. Although it is clear without doubts that individual is powerful and group is more powerful, however the society is great power. The united power is great and strongest than the divided and separated power.

It becomes the individuals and groups powerful, the following is compulsory to them:

- ١ They have to be united, should not scatter
- ٢ Companionship in practicing the rights with intention
- ٣ Share the love, then they can realize the social harmony
- ٤ Leadership in speaking (we are together)
- ٥ Cancel the word of exception and its action from their social dictionary

Therefore: one who wish to be creative power, and then he has to make companionship with others and to act following the dependable laws in values of society which is aspired for the very best and useful.

(Practicing the rights will develop the will)

The will is a power that one possesses it can practice the freedom. One who lacks the rights of possessing it, he is denied practicing of freedom.

On the basis, it is compulsory in the sociologist not to be careless about his role in developing the will power of clients in every interviews he makes with them or one of them and in every

programmes or plans aiming them and every companionship that they perform it when they want to act on change the situation from a situation, in which they are now, to a situation that is necessary to be in it, or to where occur the movements to for some thing more good and preferential.

Therefore the sociologist has to strengthen the will power of the clients and individuals or groups, through the following:

- ١ Prepare it on fixing their positive stands
- ٢ Not having neutrality about the true words and true deeds.
- ٣ Habituate them to arrange their thoughts even if the problems continued on them
- ٤ Keep the client or members of the group with their unity
 - Practicing the right. Executing duties carrying responsibilities
- ٦ Keep the values and don't pullout from it.
- ٧ Embodying the principles in the deeds and behaviors
- ٨ Realizing the goals, fulfilling the aims till, the achieving the purposes completes
- ٩ Designing the plans and preparing the programmes as it satisfies the needs and desires
- ١٠ Companionship in five learning activities
- ١١ Making the decisions by the sense, with the execution and following up by will power
- ١٢ Confidence in the abilities
- ١٣ Don't follow the ambitions to be not deviated
- ١٤ Purify the heart and chasten it from the ill wills

١٥ Correct and reform the words, deeds and behaviors with an objectivism.

Carrying the responsibilities

The practice of obligation by individuals and groups of society and their performing enable them to carry the burdens of responsibilities of their society in everything connected with them according to their abilities, preparations and rehabilitation. It makes them possible to carry out their works in social circumstance and fulfill their needs by social and personal satisfaction.

The valuable principle of basis of (Carrying the responsibilities)

The basis of carrying social responsibility contains the following valuable principle.

- practicing the obligations.
- performing the duties.
- carrying the burdens.
- sharing the works.
- maintaining the abilities.
- taking the preparations.
- purposeful rehabilitation.

- performing the social works.
- satisfaction of the needs.
- realizing the social satisfaction.

Role of sociologist in accordance with the basis of (carrying the responsibilities)

The sociologist plays his professional role which contained in the basis of (carrying the responsibilities) that defended by programming for social service, in accordance with the followings.

- ١- Taking part in making internal system of individual and group till it completes the clearing up of the obligations of all, and its method of practicing with full intention and clarification of the duties and its method of performing sincerely, and clearing up of the responsibilities and its mode of carrying faithfully.
- ٢- Emphasizing on individuals, groups and communities with whom the sociologist works in government or native institution, on the obligations, have to be practiced without substituting anyone and urge them on practicing it till the transparency practice of the democracy spread in complete individuals of the society.
- ٣- Emphasizing on all individuals and groups, whose situation has been undertaken by sociologist for research and study, on the importance of performing duties followed by the practice of

obligation, till the values of identification, prevailing it to the space of activity and social companionship are established.

٤- Inspiring the individuals and groups of the society on carrying their responsibilities and the responsibilities of those who related with such as (fathers, mothers, sons. etc.)

٥-preparing them on participating in everything relate with them.

٦-Maintaining the skills and preparations while practicing rights, performing duties and carrying responsibilities.

٧-Supporting the individuals of society to enable them freedom practice with whole transparency, in decision making, performing, continuing and modifying it.

٨-Helping the clients to play their roles and solve those troubles which he come to take during their roles.

٩-Giving direction to the individuals to all that taking part in the developing their abilities, preparing their arrangements, performing their jobs and roles in the society which they belong to.

١٠-Instructing the individuals what they can give variety and development for their skills till they enable to take advantage it as useful and benefitable.

١١- Instigating the individuals of society on carrying the responsibilities of all things connected with them and that will enable their identification.

١٢-Awaring clients the importance of rehabilitation and directing them in accordance with their circumstance, abilities and plans.

١٣-The work to avoid the struggles among the residents or members of a group that requests for the help, or for the reason of numerous responsibilities of group; and to observing the distribution of roles in accordance with goodness and specification entrusted with all members.

١٤-Investing the consciousness of rewards and punishment through presenting samples of roles which are intended to be irritated by individuals, fearing the punishment in case of lack of conciliation and expecting reward in case of victory.

١٥-Making the society understand of the rehabilitation of its individuals and numerous groups at a level that enable them for a movement.

١٦-Making individuals understand of importance of improving their abilities, varying their skills and preparation of their plans which push them to the position of professional places and large economic refused literalism.

١٧-The work on strengthening the will power of individuals, groups and society, for useful modernity, realization of mental satisfaction and stressing of social rule.

١٨-Encouraging individuals and groups to uphold the performing of the social works.

١٩-Tcontribute in directing the members of society to what carry out the satisfaction of various, developed needs as epoch-crossing.

٢٠-Institing of sociologist on safety, firmness and continuity of the relations in groups and society, by what the social and mental satisfaction realize.

٢١-Taking the individuals as partner in determinating on social values, measures and comparisons as they support the values by accurating the social activities.

٢٢-Arranging the programmes if different activities by giving opportunities for the progrmmes of workers or members group or individuals of society, it will produce an inspired social relations to what better is.

٢٣-Forcing the individuals of society to participate in performing the social works that strengthen the ties of development and social pride on them.

٢٤-Investing the confidence in minds of individuals and group that make them possible to depend upon their own abilities, prepare for social interaction and cooperation for the sake if forming a general nature for their society and make them in a competitive situation and realize the progress and the prestige.

٢٥-The work on strengthening the will power of individuals and groups of the society to realize the social and mental satisfaction.

(Performing the duties is a burden)

Although the carrying the responsibilities is a burden, there is no escape from it, and it is connected with practicing obligations

and performing duties. Therefore, if anyone is denied it, he would seek later till he obtains it. Unless his freedom will be deficient and he becomes need of purposeful mutual assistance. Since the carrying responsibilities is a compulsory. Performing the duties has social and human dimensions on the standard of individual, group and society. It is according to the following valuable fields.

- social field
- producing field
- political field
- psychological field
- gustatorial field
- cultural field

Therefore the awareness with importance of practicing obligations and performing the duties, enable individuals, groups and society to carry the responsibilities and suffer what it followed by burdens. The responsibility is such a burden that endurance of it, would complete in against of obligations you practice and duties you perform.

So the principle is; carrying the responsibilities.

And the exception is; Forsaking or giving up of performing it.

(Carrying the responsibilities that satisfies the social and human needs)

Since the carrying the responsibilities would satisfy the social and human needs. The all human beings are in the needs of bearing it and suffering what follows from the burdens only than the satisfaction is realized. Therefore, one who does not carry his responsibilities, is in the need of one brings the help and mutual assistance, by which enable to depend upon himself (his abilities, plans, skills and experience or profession or job).

So, where as the carrying the responsibilities, is a burden it needs the endurance.

Then the principles are:

١, carrying the responsibilities

٢, satisfying the social needs.

٣, satisfying the human needs.

And the exceptions are:

١, forsaking the carrying responsibilities.

٢, not satisfying the social needs

٣, not satisfying the human needs.

To realize the previous obligation (carrying the responsibility satisfies the social and human needs). So the sociologist has to pursue the following:

١, Engaging the wisdoms of individuals and groups, considering it as a power, when it is completed the direction towards proper way completed. This engaging enables to carry the responsibility with caution, to distinguishing between the favorite and the desirable, between the permitted and the prohibited and between what leads

to the power, then it will be must to uphold with it and what leads the weakness, then it will need to far from it.

۲, Improving the abilities and capacities of the individuals and groups, considering it as a great skill, which requires more readiness to carry the responsibilities with in mental, physical and materials boundaries.

۳, Giving to individuals and groups such facilities which enable to carry out the activity in accordance with the roles entrusted to them, satisfying their social, producing, mental , political, gustatorial and cultural needs.

۴, specifying the particularities of individual and group in accordance with the acceptable structure from their part and from the part of the society which they belong to it.

۵, making a valuable balance as a mean of measurement between power and obtainable specialties till the notable damage won't happen during the practice of individuals.

Therefore, individuals and groups of the society most of time will be in positive situation and some of them in negative situations, the differences between it come in accordance with the following.

-In positive situation:-people's voice would rise ('we' voice), we family, we pupil, we producer, we artificer ('we' group).We should cling our rights, never forsake performing it and we should perform our duties and shouldn't be delay on performing it.

-In negative situation: - The thoughts of some people would confine to only their benefits and neglect other difficult. In these situations, their exterior behaviors would become sincerity and love, but the hidden are treachery and aversion.

[Carrying the responsibility is a general obligation]

Therefore carrying the responsibilities is a general obligation of individual, group and society. Since it is a general obligation. Then the generalization of responsibilities is a principle and its specification is an exception. And the intention by the specification here is, specifying the principle of generalization of responsibility as individual, race colour or religion that carries in others account.

As the generalization means, it would generalize all individual, group and society, whole race, religion or colour. Therefore its monopoly shouldn't be by the class, tribe or troop or any medium of monopoly.

[Therefore carrying the responsibilities means the following]

١. Practical suitability.
٢. Executed jurisdictions.
٣. Preserved obligation.
٤. The duties, which should be carried out with it.
٥. Burdens that you carry.

- ٦. Roles that you play.
- ٧. Systems that you make laws for it.
- ٨. Skills that you bear.
- ٩. Plans that you prepare.
- ١٠. Abilities, being promoted.

So the carrying responsibility is a general obligation. So the principle is generalization of carrying responsibilities.

The exception is –Specialization of carrying responsibilities.

The intention by the generalization is not to specificate the carrying responsibilities to individual or race or religion itself and colour itself on others account. So the generalization is a objective, humanistic and moral principle.

Since the generalization of responsibility contains the culture, identity, history, race, religion, and colour as 'I' and 'YOU' contains in the circle of 'we'.

So, the responsibility is political, economic, social, gustatorial, cultural and psychological burden. It is necessary for a sociologist not to be careless from the importance of this burden in accordance with the valuable fields of (political, economic, social, cultural, gustatorial and mental) and in accordance with the personal standards (selfishness, identity, withdrawal, objectivity and aspiration).

The sociologist has to consider these standards and its valuable fields which enable to get clients capable, for carrying

duties and to suffer what would follow from the burdens, wit in the boundary of their abilities, plans, competences and particularities and in the light of their practicing the obligations, carrying out the duties and bearing the responsibilities.

Responsibility is important range, that shouldn't be ignored

Because of carrying the responsibility has important dimensions that wouldn't be ignored from it, and then carrying the responsibility is:

١, bearing responsibility is an obligation .So it should be required to do practice it from one who denied it.

٢, carrying the responsibility is compulsory, so it should suffer the burdens emerged from it.

٣, carrying the responsibility is competences, hence it would be given.

٤, carrying the responsibility is jurisdiction therefore; there would be established laws and systems.

٥, carrying the responsibility has different roles, it would be practiced in accordance with the diversify and multitude of the roles.

٦, carrying the responsibility requires diversify of skills, therefore it would be applied in countless services.

٧, carrying the responsibility needs variety of plans, therefore the individuals and groups should be ready for it.

٨, carrying the responsibility is ability; therefore it should rehabilitate the individuals on it. The bearing responsibility requires following practical steps:

[First: - practising the obligations];

- ١, Practice your obligations with will power.
- ٢, Seek your obligations, if it is taken away from you.
- ٣, Negotiate for the sake of plans and extraditions.
- ٤, you don't give up your obligations, in making decision, sharing, giving the assistance, and its continuity, implementation and reformation, and all which connect your concern in politics, economy and society.

[Second; performing the duties]:

- ١, perform your duties with intention.
- ٢, don't delay to perform it
- ٣, Cling it without any humiliation.
- ٤, Cling what follows from the burdens.
- ٥, be sincere in your activity.
- ٦, be sincere to forward your message.
- ٧, be sincere in carrying out your mission.
- ٨, Forward the purposeful assistances.

१, Defend for what you own it with intention like you defend for your country.

१०, be your target as the remedy and reformation.

११, Make your goals, to correct the faults and deviation.

१२, be your aims the aspiration to what is helpful and useful.

१३, Come forward to create a better future.

[Third; carrying the burdens;]

१, carrying your responsibilities with intention.

२, Tolerate with intention all which follows your proceeding.

३, Determine with out any aversion, all that concern with you and bear what follows by it.

४- Carry out what you determined with awareness and responsibility and don't expect any substitute to perform it.

५, be assure that you are powerful, then you wont withdraw.

६, be assure that you are capable, then you wont find other as leader.

७, be assure that the responsibility would enable to perform the roles. So you should perform your roles and don't be delay.

८, be assure that the carrying responsibility would enable to practice jurisdictions. So should practice your jurisdictions and don't be delay.

९, Confirm that the carrying responsibility would enable to perform duties. So you perform your duties and don't be delay.

١٠, be assure that carrying responsibility would enable the identification. So it should identify it.

١١, be assure that the carrying responsibility would enable to build the future. So make your effort for your future that expect you and don't be delay. It is observed that the practicing the obligations, performing compulsions and carrying responsibilities are some facts.

Since these are facts, there is no chance to hide it.

Therefore, the principle is; revealing the facts.

And the exception is: concealing the facts,

Where as the concealing the facts are an exception, the exception is gone to be excluded from principle. Then the get back to the principle needs revealing the facts, here emerged the need of a sociologist, who has to perform on revealing the facts to make reforming the situation and its treatment.

Therefore, the carrying responsibility will be followed by some burdens, which may effect in the valuable fields.

-Social field

-economic field

-political field

-psychological field

-gustatory field

-cultural field

[Carrying the responsibility will realize the victory]

Since Carrying the responsibility will realize the victory,
Hence the principle is –
ㄱ, carrying the responsibility
ㄴ, realizing the victory
The exception is; ㄱ, abandoning from carrying responsibility
ㄴ, realizing the failure.

Because the carrying responsibility would enable the
individuals of society to make dependence on their own abilities
and exploit the needful abilities surrounded environment.
Therefore the realization of victory would be made up on carrying
it.
So – you carry responsibilities, and then would realize the victory
and obtain the honor.

- You carry responsibilities, then would realize the victory and
achieve the respect.
- – You carry responsibilities, then would realize the victory
and increase the confidence.
- -- carry your responsibilities that would the victory and
increase the power.

Therefore, face your situation courageously
Carry your whole responsibilities.
Don't leave the leadership to others.
Don't lie; tell the truth even it is against you.

(Responsibility has important standards)

According to "Khumasi Tahleelul Quiyam", the responsibility has five important standards. ; That is

- ١, personal level
- ٢, withdrawal level
- ٣, selfish level
- ٤, aspiration level
- ٥, objective level.

Therefore, it is compulsory for sociologist not to neglect the impotence of carrying responsibilities and its extension in previous valuable fields, and also not to ignore the valuable standards of personality and extension of carrying it for the responsibility with in possible circle(expected and unexpected) according to following:

١, Selfish level: whereas no bearing of any responsibility and this is (expected).

Then (unexpected) is that to get some people of this selfish level carrying specified responsibilities in a particular time, in particular place.

٢, Withdrawing level: whereas the forsaking from what is compulsory to be to be which is not forsaken completely, in persona vision, it is (expected).

Then (unexpected) is to get some people in withdrawal level upholding some people who are upsetting in retreating level, with what is compulsory to uphold with it in personal vision.

१, Personal level: whereas to centralize on social values and being commitment

with it, not with else. This is (expected).

Then (unexpected) in valuable personal level, is not to centralize the

personality of individuals or groups on the values of society which being to them.

२, Aspiration level; whereas being commitment with the values of the society and

its merits, which would create the social person, to the part of comprehensive

inspiration to the values of others. It is (expected)

Then (unexpected) is to observe those who are in valuable inspired standard,

as in obscured situation or in a cheap value level withdrawal).

३, Valuable objective level: whereas the right word and right action and

balancing on the just with out any alignment (expected).

Then the unexpected in objective valuable ladder is that you may observe the activities and behaviors of those persons, who

are in valuable objective level as very cheap standard in the ladder of values of human society.

[Responsibility is a burden, needs to carrying it]

Although the carrying the responsibility is a burden, there is no escape from it, and it is connected with practicing obligations and performing duties. Therefore, if anyone is denied it, he would seek later till he obtained it. . Unless his freedom will be deficient and he becomes need of purposeful mutual assistance.

Therefore the awareness with importance of practicing obligations and performing the duties, enable individuals, groups and society to carry the responsibilities and suffer what it followed by burdens. The responsibility is such burden that endurance of it, would complete in against of obligations you practice and duties you perform.

So the principle is; carrying the responsibilities.

And the exception is; Forsaking or giving up of performing it.

(Carrying the responsibilities that satisfies the social and human needs)

Since the carrying the responsibilities would satisfy the social and human needs. So we need to carry it.

Therefore, the carrying the responsibilities is a burden,
there is no escape from it.

Hence, the principle is (carrying the responsibility)

And the exception is (forsaking from carrying responsibility).

Therefore, you should carry the responsibility that is the necessity
of society.

Since the carrying responsibilities is general obligation.

Then the generalization of bearing it is principle.

And the exception is to specialize it by some one and some others
deny it.

The intention with the specialization is that to specialize
with carrying responsibilities by religion itself or color of person,
on account of others. Therefore the generalization is objective,
human and habitual principle.

So, the generalization of responsibility contains the culture,
identity, history, race, religion and color, like "I" and "YOU"
contain in the circle of "us".

**(One who refuse to carry the responsibilities, will be denied the
leadership)**

Then, one who doesn't refuse to carry it, he wouldn't be denied the
leadership.

Therefore the principle is: practicing the leadership

And the exception is: denying from the leadership

Then the sociologist has to confirm the principle, and correct the information and negative deviations which would make the individuals in a neutral situation about it.

Therefore:

١, be assure that you are able to carry the responsibility, and then you don't be late.

٢, be assure that carry the responsibility would satisfies the social and other psychological needs, if you ignore it, you will get yourself requiring it.

٣, Be assure that the forsaking and giving up of carry the responsibility, will leave you in the boundary of the exception.

٤, be assure that the carry responsibility will give share in confirming your presence, so you be a proceeded.

٥, you assure that one don't carry the responsibility, he wont make a future for himself.

٦, you assure that the carrying responsibility will give a share to make a movement.

Therefore, the sociologist would work on assuming the principle, in correcting the wrong information and negative deviations with right information.

Emotional balance

(Understanding the philosophy and objectivity of all which would effect as negative or positive, on that, would realize the balanced interaction between individuals and groups of the society smooth their personalities and decorate their behaviors with the firmness on which are useful and benefit able. Same with revealing the voluntary goodness in words and deeds purifying the body and mind regarding those who are in the centre of social environment and human surroundings).

.....

Valuable principle of basis
(Emotional balance)

The basis of (emotional balance) includes the following important values.

- Understanding the philosophy
- Understanding the objectivity
- Examining negative effect
- Examining positive effect
- Distinguishing between necessary and not necessary.
- Balanced interaction
- Preparing available personality
- Confirming behaviors on benefit able
- Confirming behaviors on useful
- Revealing goodness in words
- Revealing goodness in deeds

- Self refinement.
- Heart refinement
- Mutual honor
- Examining the negative and positive effect
- Realizing the interaction
- Modifying the activity
- Modifying the behaviors

.....

...

The role of sociologist in accordance with the basis of (Emotional balance)

The sociologist should perform his professional role included in the basis of (emotional balance) that the valuable programming depends on it in the ways of social service in accordance with the following:

١, Understanding the reality of individuals of society like it is

And informing to change it to what is compulsory to be.

٢ Enabling the individuals of society to work in the fields of education. Fall on up works and practicing the activation, till they enable to distinguish between necessary and not necessary.

- ۳ Preparing the clients for all things, which's nature is to take part the emotional and cognitive with himself and with others.
 - ۴ Encouraging the clients on forsaking the sentimental struggle.
 - ۵ Awarng the individuals who are under gone for learning process with possible by what they can possible to know their rights and duties. Then they can proceed on their duties and keep away from what is not compulsory.
 - ۶ Inspiring the individuals of society to make mutual assistance and effective companionship in the matters of their social life, in measure of their abilities, specialties, skills and experiences.
 - ۷ Accepting the individuals and clients, as they are together keeping away from their defamation or its provocation by hot criticism.
 - ۸ Informing the individuals and groups, who with the sociologist work on studying their situations about importance of themselves and their human statuses?
 - ۹ Motivating the individuals to take a balanced interaction that realizes the personal, social and human satisfaction with all objectivities.
- ۱۰ Preparing the individuals to clinch the values, human social merits which assure their dignity.

١١ Conveying the individuals and clients with the abilities of sociologists and

the variety of skills, his experiences and methods' flexibility, till they obtain

the confidence from themselves and emerge the conscience of approach of

ambitions which they expect it from the professional efforts.

١٢ Comprehending the individuals and groups, and participate them in the centre

of the event (their difficult positions).

١٣ Encouraging the individuals and groups to take a creative companionship in all useful matter as social and human; and what it develops the soul of inspirations, desires and future making.

١٤ Participating in the preparation and smoothing the personality as social and human.

١٥ Preparing the individuals of society to imbibe the social merits and values, which support and strengthen their human behaviors?

١٦ Enabling the members of society to take companionship in all useful and benefitable matters.

١٧- Strengthening the willpower of individuals and groups of society hence they can enable to take part in their self determination and to excite all that connect with it. .

١٨- The work on purifying the mind and expressing good character in it.

١٩- Investing the spirit of move and engage in minds of individuals and groups, then they own the information of challenging, depending on personal skills and utilizing the abilities provided to others.

٢٠- Understanding the abilities, preparations, capacities and the needs of clients whose situations are undertaken for the research and objective study.

٢١- Taking firmness on proof before making the hurried decisions may change to the negative results on professional relation with the clients.

٢٢- Improving the abilities of critical analyzation of clients, till they enable to understand and explain it and they would know the hiding places which they happened in it when they were in careless situation.

٢٣- Awakening the clients from their carelessness about neglecting the feelings and avoiding control of it as abandoned in a situation of mutiny on that matter which's nature is to be shared in purifying it in values and behavior. It aims to obtaine the respect from his social environment.

٢٤- Stirring up the social and human conscience objectively to the individuals and groups, It enable the society to get the awareness completely.

- ٢٥- Investing the spirit of alternate exchanging honor between individuals and groups that they are in the centre of social environment and they are surrounded with it.
- ٢٦- Confirming the individuals to balance in playing the roles with intention and objectivity.
- ٢٧- Making awareness about the importance of social relationship among the individuals of family, between members of native society and all human society, family, that would realize for individuals the harmony and general agreement with their social environment.
- ٢٨- Confirming on the alternative interaction between "I" and "The other" that would enable by the identification.
- ٢٩- Investing the spirit of creative competition in the minds of clients whose situation has been undertaken to the learning by the sociologist same with preparing them as moral and material, in accordance with obtainable abilities in institution, an initiative and courage to carry out the positive and satisfied social deeds.
- ٣٠- Inspecting the clients and getting what does wander in his minds about the institution and sociologist, same with correcting the fault information in a scale of investing the confidence in his minds and force him to observe objectively that would clear him all kinds of doubts. .

٣١ - Giving honor to the clients in all their deeds and positive behaviors that they proceed on performing or practicing it with intention, and guiding them to largeness by the institution and professional workers in it.

(Emotional balance is a moderation in the ingredients of personality)

Since, the emotional balance is a moderation in the ingredients of personality

So, the emotional disorder is an illness in its ingredients.

It means that the balance is a moderate ingredients

Then the disorder is sick ingredients.

Therefore, the emotional balance is formative ingredients.

And the emotional disorder is a destructive ingredient.

Therefore, the emotional balance would take part in forming a social personality.

So the emotional disorder would take part in destructing it.

Therefore, the construction is positive and the destruction is negative.

Therefore, the principles are:

١, emotional balance

٢, moderation in the ingredients of personality

And the exceptions are:

١, emotional disorder

५, inclination of the ingredients.

Therefore,

The positive effects are constructive, and the negative effects are destructive.

So:

-empower your wisdom and rule in your feelings.

-be a soft hearted.

-don't be angry suddenly..

-don't be nervous and over sensitive.

- Don't be feeling less.

- Don't be inflexible opinion.

- Don't be excited by the reasons for it.

- Don't be egocentric, egoism is a weak.

- Behave the people with respect.

- Give them love and friendship.

- Be balanced on what you speak, act and behave.

Therefore, positive effects are formative. And the destructive efforts are negative.

Since,

- Gather your powers to cross the river, and then the crossing would realize the movement for the future.

- Separate your powers, then you would sink in the river, the sinking would separate you from getting the future.

- Work on making future that would realize you crossing.

- Work for your one day, and then you will sink.
- Think on what you think, before you proceed to fulfill what you think.

Positive effects are creative

Where as positive effects are creative, negative effects are destructive

So, principle is this;

Creative effects

And exception is this;

Destructible effects

Therefore;

- When you gather power to cross the river, the crossing will ensure the movement for future
- Dispersing your power leading to sink in the river, sinking will ensure the separation from future
- Try to construct the future, that will ensure your crossing
- Remain your days without work, that will ensure sinking

(Gather your powers to cross the river)

Where as gathering of power enables to cross the river. Then, who sank in oceans was unable to gather their power.

Therefore, if any body can gather his power, he challenges the difficult and cross the river, and one who can't, falls into weakness and sinks.

But, who can gather his power, if he had to face unexpected one?

He is one who can keep his balance until can penetrate into the circle of possibility in this unexpected period.

Therefore, never it can happen but in the situation of weakness.

So, the power ensures the crossing, as well as the crossing ensures the movement.

Therefore;

- Gather your power is to cross the river
- Disperse your power is to sink in it's depths
- Unless you gather your power and you are being challenged , you could not create a good future
- You must realize in the competition .However one try to cross the river , he could not escape the drowns
- Work for your one day , the sinking will be written for you
- Work for your future , that will ensure your crossing

As soon as the client heard the previous words of sociologist he asked him: how can do me in future to cross river?

Then sociologist answered if you want to cross the river you should do as following;

١. Think sharply
٢. Plan with awareness
٣. Gather your possibilities
٤. Share as strong with others
٥. Define the difficulties which would intercept your way.
٦. Come forward to remove that in front of you
٧. Kill the fear, without any doubt.
٨. Challenge the difficulties
٩. Don't sleep more than your body requires.
١٠. Estimate the time and make it valuable
١١. Make fruitful your possibilities
١٢. Give rest for your body
١٣. Ready your arrangements
١٤. Characterize your skills.
١٥. Enumerate your experiences.
١٦. Be afraid yourself before you are fearing others
١٧. Make a water craft from wood
١٨. And go forward to river the water will hand into the future which you had created.
١٩. Go forward. Because the goal is before your eyes.
٢٠. Here, you have to achieve the safety and the realization of your goal.

There fore;

The client, who has gathered the wood, would make the watercraft and cross the river.

On other hand the client who hadn't gathered the wood, wouldn't make the watercraft and cross the river. So, one who can't cross the river he will sink and one who cross, will finish, distance between past and future which only the expectation will be folded.

(Emotional balance ensures the social interaction)

Where as the emotional balance ensure the social interaction, emotional oscillation ensures social disintegration. Therefore, emotional balance ensures the interactive ego emotionally and the potent personality emotionally and objectively. In against of that oscillation ensures the personality in the contradictive ego emotionally and will assure the withdrawal of personality from the positive view point.

Therefore, the social interaction is positive as well as stability on right and truth. The lack of social interaction is negative as well as oscillation from the right and truth is negative.

So, the interaction and stability lead to good future. Retract and oscillation unable to gather to make a safety boat.

There fore principle is:

- १ Emotional balance
- २ Ensuring the social interaction

Exception is:

- ۱ Emotional oscillation
- ۲ Lack of social interaction

So, the emotional balance enables to make interactive ego socially, economically, politically, psychologically, tastefully and culturally.

According to the possible principle (expectable and unexpectable), the interactive personality don't diminish its valuable level from this personality. It means the inspirational level and objective level of the personality will happen in positive expectable circle.

But, the contradictive personality will be on withdrawing and egocentric level.

Therefore the social interaction leads to the good future. Then the lack of it make the human unable to gather wood which empower to make a water craft (safety water craft)to cross the river ensure better and preferable step

(Understanding of philosophy is an objective)

In our belief with out any doubt, the convincing philosophy is an objective. Then the convincing without philosophy is not objective.

Therefore the principle is:

- ۱ Convincing about philosophy
- ۲ The objective convincing

Exception is:

- १ Convincing of imprudence
- २ Convincing without objective

Therefore:

- Convince about your sensibilities and control it with balancing
- Convince about your emotion and become balanced.
- Convince on unnecessary and withdraw from it
- Convince on necessary and proceed with it
- Check your emotion to ensure your balance

Therefore principle is:

- १ Control of the emotion
- २ Balancing the sensibilities

Exception is:

- १ Drop the rein of feelings
- २ Oscillation of sensibilities

And play with both these with out any balancing is also exception

Then, the sociologist must uphold the principles and act according

to its scripts and contents. Then it will not include common

exception in words, deeds and characters. And sociologist must divide neglecting the feelings and sensibilities, and rein of these.

So, control is the product of emotional balance and rein is the product of despotic intervention. Therefore control is positive rein is positive

**(Therefore sociologists, sociological researches and
psychologists must do as follows)**

- Commitment with objectivity
- Convincing about philosophy
- Control the emotions
- Checking the sensibilities
- Emotional balance
- Proceed with the making of a boat and crossing the river
- Produce the movement

(Convincing of philosophy is aspiration)

Philosophy is the product of experience there is a long sight and imitation should complete with it.

Therefore principle is:

- १ Convincing of philosophy
- २ Aspiration for philosophy

Exception is this:

- १ Convincing without philosophy
- २ Aspiration without philosophy

The personality depending upon philosophy don't diminish is valuable level from spiritual. It means that you can become more than this (on aspiration level or objective level)

Therefore, Convincing without the philosophy makes the valuable level of clients or groups or personality as negative level (withdrawal or ego centric)

So, philosophy was included in the objective

And lack of philosophy is in ego centric

Hence, it is part of philosophy that to control of emotion and sensibilities.

And control of emotion and sensibilities is just out of philosophy

Thus valuable control is the product of emotional balance it leads in to expectation and objective.

As to their, the freedom from the valuable emotions lead only in to retreat and ego centric and it is a negative deviation and exit from principle.

(Facing the confirmed information social interaction with destructive information)

I. Consideration and giving honor is against frustrating consciousness.

Consideration and regarding of husband to his mate, who didn't exchange the feelings with her, will make him in a situation of frustration which didn't perceive with importance and consideration

Therefore, according to basic emotional balancing programme, sociologist should direct his vision towards following;

- Mate should accept some values in his personalities even when he faces social , economical, political, psychological, gustatorial or cultural troubles
- Work to provide purposeful help to mate, till he can able go out from his crisis
- Give him sufficient chances, till enable to change his situation to better
- Aware him that he is right, no fault with him. But fault to give up the chances which he got.
- Aware him the importance of being husband and leader of family.

Therefore, the principle is:

- ١ Social interaction
- ٢ Emotional interaction
- ٣ Getting consideration
- ٤ Getting honor

Exception is

- ١ Social disturbance
- ٢ Emotional oscillation
- ٣ Absence of consideration
- ٤ Absence of honor

II. Understanding against awaking the arranged burdens.

So, the mate who carrier more responsibilities and heavy burdens than his ability, may happen the difficult and tension, and it may effect on his material relationship and social interaction. On this time sociologist must awake him on importance of following.

- Understanding the situation of mate avoiding the insistence in requests
- Estimating of circumstances and avoiding of matters which increase the worse stands
- Accepting the mate house howsoever he is, and behave him with love modifying his behavior.
- Exchanging the hours of anger and tension with hours of peace and quiet

Therefore principle is:

Mutual understanding

Exception is:

Lack of mutual understanding

III. Sharing each other against solitude

Solitude is isolated emotion, carrying an interior meaning which invite to the need of every human being to be connected connecting the others.

So, the sharing each other becomes the actual replacing which helps the human being to exit from the solitude and loneliness.

Therefore the principle is:

Sharing is the Unitarianism

Exception is:

Separation is isolation

Therefore:

- Share with others in all matters connected with him
- Participate to practice the of activities which provide your ability
- Share with others in their pleasure and activities which escape you from the convulsion and high tension
- Never work alone what will be performed by mutual efforts
- Regard each other. It will increase power and acquaintance

These sharing and other in the active and positive participations make the chain of communication strong and powerful. And it contributes the affection between individuals, groups and societies.

IV. Expectation against disappointment

A community which expects some of them to gets in useful and helpful, and another does not expect to face the modernity useful and helpful. And become their negotiations in a closed circle between opposer and supporter. In this time sociologist must interfere in the consequent revelation on one matter which is accepted by some of them in the expected circle and consequent revelation on unexpected in some others, then it could be understood what is compulsory and proceed on it. And what is not compulsory to prevent it. As result of that valuable programming

was established in various ways of social service to say all things are possible and they have no despair and disappointment.

Therefore;

- Ensure that all things are possible in expected and unexpected circle. Then you don't not upset
- Understand that one oppose you at beginning, may help you at the end .So, you don't not disappointed
- The comprehension of modernity is not easy for some one. So, you confirm that the age has taken guarantee for training them
- Accept the challenges if you have the evidences
- Don't keep quiet on fault if it is revealed. But, be hurry to correct it

(Consideration of personality)

Considering what distinguishes between each individual, group and society from others with considering their abilities, preparations possibilities, and various purposes that each one of them wish to achieve it, as realizing the peace with estimating what distinguishes all personality cultural, civilization, traditional, regional and racial in specialties. This also stressing on importance of understanding each other.

(Valuable principles for basic)
(Consideration of personality)

Basic of consideration of personality include the following principles: Consideration of values

- Consideration of special abilities
- Consideration of special preparation
- Consideration of special possibilities
- Regarding of characteristic of personality
- Honor the ethnic
- Honor the religion
- Honor the tradition
- Estimation of culture
- Honor the civilization
- Consideration of circumstances
- Honor of purposes
- Ensuring the peace
- Ensuring the psychological satisfaction
- Ensuring the social satisfaction

**Role of sociologists according to basic
(Consideration of personality)**

The sociologist perform his role inclusive professional role in the beginning (Consideration of personality) accredited in the valuable

programming professional ways of social service according to the following;

١. Getting knowledge on what distinguished individuals and groups on their specialties according to the level of abilities, possibilities, skills and experiences and inspiring them to perform the obligations and duties by which the sociologist think that they will realize the victory.
٢. Considering the individual differences in standing and discussing circumstances with keeping valuable levels of each situation personally, commonly and socially
٣. Giving the chances to client to practice their thoughts, values and satisfactions which will confirm their essence, affirm these specialties and distinguishing in performance with Considering moralities of their communities and its rules and regulations
٤. work with client professionally excluding tension and discomfort , And excepting them with their culture, deviational attitude and exploitation of possibilities in five educational activities (gathering information and analysis diagnosing situation and its treatment, and correction of professional effort with complete objectivity
٥. Considering of special abilities of individuals and groups of society without any neglect. And accepting it in the way effort in sketching politics and social strategies.

٦. Giving chances to clients, customers and groups for social negotiations, conversation constructed on evidence and speech on all matter connected with them by making understand with their importance and position, and what makes them feel with valuable respecting.
٧. Giving a share with clients in five educational activities which will create the confidence of them in plans and genius programs for sake of them and it will also ensure the success in their objective participations.
٨. Considering the preparation of individuals, groups and communities. And giving importance in the performing duties, dividing roles, specialties and legal competences which order the life of society.
٩. acquaintance with available material possibilities in social institution and convenient scope for activities of professional reforms which it completes the specification of studying
١٠. Considering the prepared and designed material and human possibilities for carrying out of reformal and production programs. And dividing it according to roles and needs to perform the works and tasks.
١١. Consideration of specialty of each individuals, all groups and all communities excluding prejudice of specialty on account of other, with regarding the suitable treatment for all situations without generalization.

١٢. Considering the religious specialties and estimation of members of society to select their religion which they find as good and suit their origin of legislation and ideology in favoring the relationship individual and societies.
١٣. Taking awareness to originate the symposium and lectureship, reviving regional and national occasion and preparing rehabilitation programs with a goal of developing the abilities and preparing the individuals of society, workers and customers and developing their various skills which will increase their production and excellent abilities.
١٤. Giving direction to individuals and groups to work as one union by keeping their obligations, duties and responsibilities. And strengthening social relationship between them confirming on their 'we feeling' like common sense.
١٥. Guiding of individuals to respect the organized rules of society and awakening them from their carelessness till they will not happening second time in the organizations of social reformers. Then rule is like the words of fools don't care it
١٦. Investing the confidence into individuals in a way of dealing with cultural manner and sense of taste.
١٧. Considering the common specialties in organizing the relationship of individuals, groups and societies. And giving honor to those who follow those specialties as their way of life with knowledge of that the individuals of community

don't honor one who do not honor and respect their traditions.

١٨. Professional intervene in the suitable period combining all stages in the development of society and displaying of that what will suit to all stages on all valuable levels of personalities of members of society as such degrees of intervene according to each special situation.
١٩. Considering the cultural and civilizational specialty by which formed big personals of society, specified their identity, excelled their personality and distinguished from other personalities.
٢٠. Considering the special circumstance with each situations and specialty with odd from the odd human behaviors.
٢١. Preparing the individuals to keep their values and human virtues of them which ensure the satisfaction and social development.
٢٢. Correcting the fault information accepted individuals and influenced negatively on this social values with true information.
٢٣. Regarding the aims of society and its ambitions, work on its encouragement and preparing it on hard work which that enables to ensure what they desire from benefits, profits and boons.

٢٤. Bewaring of client on their human and social importance and the society is for their needs and efforts bewaring them that society will do forgive their sins which happened in their life and informing them that they have no faults. But, fault is in the incorrect information which is accepted intentionally with out awareness.

٢٥. Be aware client and customers on fair gratitude for mental satisfaction during the performance of learning activities (gathering information and its analysis, diagnosing situations, treatment and correction).

٢٦. Reforming the circumstances of client and enabling them perform their human and social works.

٢٧. Informing the individuals on importance of specifying aims of every one whom proceed on it through public or private work to enable to creation of a movement.

٢٨. Informing the individuals and groups of society and its institution about the importance of preparing plans and strategies in possible circle till they enable to avoid of strange and surprises.

٢٩. Be aware clients on satisfaction of society on them due to their services or sharing the useful and helpful works.

Discrimination in the abilities and readiness are to be considered.

Where as distinguishing the readiness abilities require the consideration, then consideration of specialty is compulsory one.

Here, the difference will appear between distinguishing (obligatory action) which shouldn't ignored it and separation (interventional action) which may not be in its positions.

So, the distinguishing is natural deed without intervention and prejudice. Then separation is by actions of work in the in the possible circles. Therefore;

The standard of readiness and abilities (is natural). The standard of separation between these (is human).

Because the base of natural matter is (distinguishing)

Then principle is;

- ١ Distinguish in the abilities
- ٢ Discrimination the readiness
- ٣ Distinguish in the specialty
- ٤ Considerable discrimination

Exception is this;

- ١ Separation in the abilities
- ٢ Separation in the readiness
- ٣ Separation in the specialty
- ٤ Separation in the consideration

Where as Distinguishing in the abilities and preparations is natural matter, consideration of specialty is also natural matter

Where as consideration of specialty is natural matter, consideration and ignorance of that exception of specialty is principle

By this, it will clear the role of sociologist clears in his considering the specialty of studied circumstances (of person, group, and society)

If situations are equaled or united in its kind, it may differ with differences of abilities and readiness of its owners. And differences of reasons and situations from one individual to another from a circumstance to another and from a society to another

On the way of example;

Phenomenon of stealing in different person in same situation does not equal by its circumstances. Perhaps the reasons of a person may be the poverty. The reasons of second one may to abundant his capital. Third one may be addicted for it. Fourth one may be his mental innocence. Fifth one is for expressing his abilities or skills in front of others in the activities of stealing.

Therefore considering the specialty is compulsory to enable the sociologist for studying circumstances, its treatment and reformation with objectivity

Consideration of specialty enables to the understand other

Where as the consideration of specialty enables to understand other, and then each individual distinguishing naturally from other. Therefore principle is;

- 1) Consideration of specialty

۲ Understanding other

Exception is this;

۱ Neglecting of specialty

۲ Ignoring other

So, if there is no specialty, the understanding other would not be a principle. Therefore, the understanding should be continued in the considering other's specialty, It means that the setting of specialty in the consideration and do not drop it any way

Therefore, understanding the other is a compulsory principle. The individuals cannot reveal their abilities and readiness, unless they are allowed to enter in the circle of understanding.

Therefore;

- Respect other's personality; you would be respected
- Acknowledge with him; he would acknowledge with you.
- Consider him; he would consider you.
- Understand his special situation. That will complete your understanding

Consideration of personality is extreme for assuring the peace

One, who feels that his personality is not regarded, then he will be accompanied with fear and worry. One who feels that other one is trying to decrease his status, he would calm less with him.

Therefore, aggression on the personality faces violent resistance .for an example the customs creates a social valuable specialty. Religion also is making an ideological specialty and all languages, cultures, and traditions are forming its own specialties. This aggression may be as aggression on personality or group or society In contrast of it, if any one regards your personality, you would regard him and consider him as a friend or he will be on position of honor .such conditions should feel you as peaceful with him

- Where as, one who is not considered, he wouldn't be regarded
- Where as one who is not honored, he wouldn't be active.
- Hence, one who is not considered, he wouldn't be admitted

Therefore, he will be refused, avoided and excepted.

One who is avoided and excepted due to arbitrariness, he rejects, resists and puts his body in the field of resistance where the requirement leave him for that.

Then one who is separated and excepted as abusive, will reject and encounter with exceptions to make return to the principles till he achieve the regarding and consideration

On the bases of previous it is compulsory to consider the following

- Human should be regarded
- He should be recognized

- His abilities should be improved
- His preparation should be readied
- His possibilities should be utilized
- His right should be practiced
- His duties should be preformed
- His responsibilities should be carried out

These all recognitions are for the sake of ensuring his peace, consideration and regarding

There fore, consideration is human value and personality is social ethnic value

Because the consideration is human value and personality is social ethnic value.

The consideration of personality would be counted as a professional basic in the of social service and it is principle of professional valuable programming

Peace is a psychological value, expecting to achieve it by every normal man. Therefore, considering the personality by others assuring the selfishness, and prepare him on understanding, comprehension, interaction, unity and consolidation

For the sake of emphasizing the peace and realizing the consideration, needs to consider the following;

1. Human should be regarded

٢. He should be recognized with his abilities, preparation, possibilities, rights, duties and responsibilities.

Because consideration is human ethnic value

So, consideration of personality and specialties is a basic of professional social service.

* * *

Consideration of human respect

Giving honor to the human is an independent personality, his regarding is the absolute personal worth ,what will come out of his opinions, Consideration of his religion ,race , color, political and legal situation ,national and social base, considering his respect and identity and civilized history to realize the gustatory progress and considering ego and others.

Valuable principles of basis of (Consideration of human respect)

The basis of (considering human respect) will include the following valuable principles:

- Human is an honor.
- Human is an individual personality.
- Human is an absolute worth him.
- Respecting the opinions.

- Considering the religion.
- Considering the race
- Considering the color.
- The politics is reverent.
- The law is reverent.
- The base is considerable.
- The nation is considerable.
- The tasting is development.
- The ego is considerable.
- The other is considerable.
- Consider the history.
- Consider the identity.

Role of sociologists in accordance with basis of

(Considering the respect of human).

The sociologist plays his inclusive professional role in the basis of (depending the respect of human) which depends it the valuable programming for the ways of social service accordance with the following:

1. Respect the person and his valuable centers will expand the individuals and groups with possible them to exchange the consideration with the sociologist.

٢. Respecting the clients and their other relatives cause of continuing a content relation will help the interested persons to exchange the spirit of respect with them.
٣. Enabling the clients for accepting the process of changing through informing them about what they are on it and comparison them by completing their progressing needs and their necessities which they aim or wish to complete it.
٤. Receiving the clients friendly and with warm and greeting in all interviews with them, to enter spirit of peace in their hearts, untill complete the recognition with him and his professional role, which by his practices could to realize the target of humanity for occupation of social service.
٥. Identification on the clients and their circumstances which separate all clients or inmates of institution from others, it's estimation and grabbing during the time of learning their situations or preparation of the program and the project of the offensives of it.
٦. The dealings on the clients with all humanity and to prompt them to be strong their aims and to strength their relations with community which they will return to it after completing their discussion and learning. And preparing them as valuable according to the referential frame work for their caste and society by keeping an opener on the good values of others.

٧. Respecting the workers whether they are inmates of social institution or work in academies which are related to them.
٨. Regarding the individuals and groups, and avoiding the behavior as a mere number of any registrations in national record book.
٩. Make the individual and the group a centre for care and love and acknowledge them with words and habits until they forward to their targets. .
١٠. Look at the clients during the standing as they are individual personality even when the condition they are facing it or sharing it is same one.
١١. Inform the clients that they are focus of the attention according to the sociologist , Then he will listen very well for them and he interact with them till they don't feel that he is uninterested of their condition , or not regarding to the circumstances which effected them ,
١٢. Understanding the individuals and clients as a valuable community, they have their symbols and specialties which separate them from other individuals and groups of society. And they are a single union which enable depending on it to carry out the intention and play the roles which connect them, whenever became necessary for it.
١٣. Define the abilities ,preparations and possibilities of the clients ,for the sake of directing developing their perfect

improvement according to principle of which will be necessary in the possible circle (excepted & unexpected).

١٤. Fitness among the needs of clients and the resources of institution and its possibilities, in a level of realizing the aims in part or many purposeful helps.
١٥. Inform the clients, that they are human and social worth and inevitable abilities to build a society.
١٦. Intercourse with the clients or customers as they are absolute human worth. They wouldn't be disregarded
١٧. Reverence the opinions of the clients and customers in all related matter with them whether social, economical and political matter.
١٨. Make the good relation with individuals, the members of the group and regarding the circumstance which they are on it.
١٩. Beginning with greetings in all professional meetings which organized the sociologist with the clients or a person related its situations.
٢٠. Confirm the students in the fields of social service (who, will be sociologists) separating among the clients, but in their abilities, preparations and possibilities. the remaining matters are same to sociologist practicing rights, performing the duties and in carrying the responsibilities .by this , can complete the regarding of the race and the color without any separation in it.

٢١. The beginning with the courtesy behaviorism in the words and deeds, with offering the joyful surprise for the clients and customers.
٢٢. Tolerance with clients, perform to accure generosity among them.
٢٣. Aspirating the individuals and clients whom, the sociologist manage their situation by studying till they approach what will be needed without making them in the situation of complete depending on it.
٢٤. Let the chance to all members of the group by practicing their rights; performing their duties and carrying their responsibilities with their willpower.
٢٥. Making the society able to practice the democratic mode with full transparency in a condition of widening the fields for the group with move and progress through its real possibilities.
٢٦. Encourage the individuals and groups to work with the sociologist, till it makes easy process of motive interaction with them, don't acknowledge the group by the tiredness and weariness from the sociologists ,when ever it becomes face to face.
٢٧. the objective intercourse in all conditions keeping the different valuable level among them for their return to what to be , therefore, work with them to make the movement.

The Respect is a social valuable setup

Where as the reverence of human respect is a regarding the absolute values.

And where as the respect is a social valuable setup having the human dimensions.

Then the principle is this;

١. regarding the respects
٢. considering the respect
٣. regarding the values

The exceptions are;

١. decreasing the concern of respect
٢. close the eyes from the respect
٣. Decreasing respect of values.

So, the considering the human respect is one of the sources of social service works. So, regarding the customers and clients is important for sociologist in all. Social, political, economical, psychological, gustatorical and cultural fields.

And On the all levels in the possible circle (expected & unexpected) may it objectivity aspiration, personality, withdrawalism or egoism.

Where as something disturb you don't disturb others and what specialize to Arabs don't specialize the others. Then all things have dimension on the personality standard.

So, the honor is a social valuable setup having the human dimension.. These reverences extend it's valuable dimension In the human personality, it will Make the human absolute value himself. Because it is a absolute worth itself. the regarding became a compulsory one..

So, unless the client feel the regarding of the sociologist, he cannot interact with him, and don't respond him and cannot take part positivity in the five studying processes (gathering the information – personifications- analyzation - modifications- and treatment)

The respect is social valuable setup having human dimensions

Where as the respect is made up social value, then the respect strengthen the human values in all things connected with him (political, social economical, psychological, gustatorial and cultural)

Since they are strengthening the human value through its special absolute parts.

Then the principles;

١. The respect is a valuable set up
٢. The respect is a sociality
٣. The respect is humanity

The exception

١) There is no respect without valuable setup.

٢) Humiliation is not sociality.

٣) Humiliation is not humanity.

So, when ever the reverence of society is humiliated, the individuals would be humiliated. It means the respect is a social set up of values involved in the traditions, religions and customs. There fore, as long as the humiliation is being happened to the social value may produce a negative effect in the minds of individuals and groups of society. There will confrontation will be with one who do the humiliation to the values and the social merits which have favorited for a fixed society or who do the humiliation to human values and merits.

So, unless society contains the respect it will not achieve the honour and consideration, such that the situation of individuals and groups with out the respect of anyone attain the honour and consideration.

Where as the respect is a social setup. Then it appears on valuable specialties of society.

Where as, every human being has a respect.

Then the respect is human dimensions.

So, the respect is valuable principle which requires the consideration, the person doesn't achieve the honour and consideration, without this respect as well as the society.

There fore;

- Live as a gentle, you would achieve the honour
- Live as a gentle, you would achieve the recognition.
- Live as a gentle, you would achieve the respect.
- Live as a gentle, you would achieve the consideration.

So, if a man except the humiliated life there have no respect for him.

Human being without honor is humiliation.

If a human accept the life with honor he cannot receive the life without freedom.

If a human select the life of humiliation he will accept the climb down from values.

Hence, the life with freedom is a principle to realize the respect.

Then the life without it is an exception which depends on giving concessions.

There fore the principles:

The human being is an honor.

The exception

The human being is a humiliation

There fore:

- Clinch your rights, you will be honoured.

- Perform your duties, you will be respected.
- Carry your responsibilities, will be considered.
- Share with society happiness and sadness, it would recognize you as a active member.
- Tell the truth and do the right, you would be considered.
- Share with society, values and merits, you would be given respect ,

So if any one receives the giving cessions differenced from its situation he may receive the life with humiliation in the possible circle (expected and unexpected). Unless any one receives it, he will live as respected person or he will return with respect which defused from him without intention.

Where as exactly human accept the way of life with respect, he will not accept the life without freedom.

Hence, that one who receives the life as humiliated will accept the giving large of cessions

Therefore, the freedom is the big principle by which human is regarded and considered, and never will be humiliated.

So, the clinch with social values would build the person and avoiding of it cannot make it.

Then the principle is this;

The clinch with the value

The exception is;

Be deprived of values to sociologist

Therefore, is compulsory not to consider as the following;

١. Prepare the individual, groups and societies on the clinching with social values.
٢. Encourage the individuals, groups and societies on the clinching with social values.
٣. Studying the situations of individuals, groups and society from whom retreated off social value.
٤. Correct the wrong information which deep routed in individuals affected as a negative to their social values with the right information.
٥. Return the delinquent members of society to their social surroundings after reforming this condition till they can possible to perform their human and social duties.
٦. Make assure the individuals and groups of society to the importance pointing the aims in all common work till them possible to make the steps forward.
٧. Make assure the foundations of society and staffs to importance of designing the plans and strategy, till the society can to attain a good future.

Upper

The cling with values make the human minds

Where as the cling with the human values make
the human consciousness

So the principles are;

١. The cling on the clinching with social values.
٢. Human consciousnesses.

Exception is;

١. abandonment the human values
٢. Lack of the human mind

So, the human is absorption. Hence, its affairs are
collectively.

Therefore, planting the human values are compulsory and not
planting is a need .

Taking on that; considering of human respect will realize
the gustatory development.

Then the ignoring the human respect cannot realize the
gustatory development.

Then the principle is this;

Realize the gustatory development.

Exception is;

Unrealize the gustatory development.

Therefore;

- Practice obligation with similarity to others.
- Perform your duties equalizing to others.
- Take your responsibilities equally with others

- Exchange the reverence equal to others

Where as the human is worth himself

Then regarding him is a behavioral valuable compulsory.

So, the considerable personality, will honour the human value it's self

So, the social mind will be created from the values of paternity motherhood, brotherhood, and uncle and family relatives according to the valuable ingredients the all social specialty.

Then the human valuable setup will be built by all objective calculation with human dimensions , what makes the real is true, the injustice as wrong, the obligation is compulsory and the responsibility is responsible, there no chance for injustice partiality in all unavoidable talking or acting .

Human conscience is an absorptional

It can easy without any doubt, if to be created the human conscience in the minds of individuals, groups and human society, they will get common measures to make an international organization and the institutions on the values and moral qualities having human dimension. Unless they create the human conscience in a common measures among the individuals, groups and society, then cannot create or

make the foundations or pathological organization for all in international level.

So, the values, which create the human conscience are centralizing on the following;

١. Mutual reverence for the speciality.
٢. exchanged modification
٣. volenteerly acknowledgment cognition the desire
٤. Equal consideration.
٥. Mutual understanding
٦. the ability to practice the rights
٧. capability to perform the duties
٨. the capacity to carry the responsibilities
٩. the intercourse with all transparency
١٠. democratic practice
١١. Mutual understanding between ego and other.

Where as the human conscience is absorptional. Then planting the human values and moral qualities are essential. And the implanting it won't be happens. But in necessary condition..

So, forming the social values and moral qualities are principles due to realize the respect of humanity in the minds of individuals, groups and societies where they are on the patch of the world.

So, considering the respect of man will realize the gustatory progress.

Then the gustatory progress is a principle.

And the exception, is not to be a place for the gustatory development in the habits and deeds of human being..

And where as the regarding the speciality enables to understand the others.

And Where as all individuals different naturally from others.

Then the principle is;

Understanding the others

And the exception:

Removal the others.

So, understanding cannot be a principle when it does not complete the considering the speciality. And so the assimilation always enables to keep consideration of speciality and taking it in calculation and undropping it from any account.

There fore understanding the others is a principle which enable the individuals, groups and societies to express their abilities, plans and their creative powers and achieve them peace and mutual satisfaction.

A human who feels his personality as not regarded, will be, and accompanied worry and fear. Just like a human who feels some body decreases his dignity, cannot get the calm with him.

There fore the aggression on the personality face tough resistance. The tradition is forming the social valuable personality. The languages, cultures and customs will make as the personality. if any one makes aggression on it as a assault on person or additional or social conscience.

On the other side when some body regards your characteristics you will respect and consider him as a friend on take him in a degree of honour and commitment same with you feel calm with him.

Where any body is not considered, he wouldn't be regarded. And where he is not regarded, cannot be an active. Then who don't get the consideration, wouldn't be recognized with it.

So, he will be removed, rejected, and excluded.

One who is rejected removes and excludes as despotism.

Reject, resist and put his mind in the department resistance where as the necessity invite him for that.

If one who removes and excludes as despotism reject and resist the exception returning to the principle till get the modification and reverence.

There fore the reverence is a human value and the specialty is a social behavioral value.

So, count the special reverence as the professional principle from the principles of main social service, work, and as a

principle from the principles of valuable programming for the work.

Trust of understanding

(Reception and understanding the realities with awareness and not neglecting of all circumstance which related to the person or group or society have a positive impact for a sociologist to take it in his views towards common goals of society and towards all members of it along with regarding the circumstances with all objectivities)

The valuable principles for basis of (Trust of understanding)

(Depending on understanding) includes following valuable principles:

- Perception of the realities.
- Understanding the facts.
- Awareness with facts.
- Understanding the conditions
- Regarding the circumstance.
- Scrutinizing the realities
- Revealing the results
- Fulfillment of goals

- Determining the unit of importance
- Engagement with objectivity

Role of sociologist according to the principle of (Trust of transparency)

The sociologist plays his professional role included in the principle of (trust of understanding) which was accredited in the valuable program for the social services according to the following.

- ١ enlargement the horizons of thoughts in individuals and groups with the correct information will lead them to the attentive perception, which enable them a good management of life and observation of their activities and behaviors with awareness, so they can reach to the separation between what is compulsory and not.
- ٢ Finding the remedy for delimmas, is a barrier of learning , for the sake of making it more clear before those who related in matter by individuals and groups to know the reasons hide beyond it, and they able to prepare for the change.
- ٣ Perception the realities of circumstance, phenomenon, problems is a matter of research and study.
- ٤ Perception of realities objectively about the situation, to complete the realization of the goals through awareness and about what reach to the presenting purposeful help for client

- encouraging on adopting the experience which commit success in the process of study and reforms in individual condition
- ٦ Understanding the members of groups, by getting their feelings and preparations, and regarding their thoughts and considering their opinions which help them on effective extinction according to the sketched plans.
- ٧ Encouraging the individuals and groups to reveal the internal opinion, skills and experiences until the complete its utilization to with the perfect investment to be useful to the all.
- ٨ Understanding the social, economical, political, psychological, gustatorial and cultural realities before adopting any activity towards the society or phenomenon or doubtful views.
- ٩ Acquaintance with realities connected with the subject or social phenomenon and awareness with what comes towards of it from the individuals, regional groups and other societies.
- ١٠ following the practical ways in dealing studied situation until the client enable to receive the sociologists and complete the realizations of reformations
- ١١ Practicing the democratic dialogue method in those matter which relates to practicing the rights, performing the obligation and carrying the responsibilities
- ١٢ Helping the members of society on standing with their rules and solving the problems committed by these roles.

- ١٣ Grasping the circumstances of individuals with objectivity and regarding with it until they can aware on the causes and reasons hidden beyond it and correcting it with the logic and objective processing.
- ١٤ Understanding the internal and external circumstances of society and the value level on which exit the situation of the individuals and groups.
- ١٥ Valuating the circumstances of society in the view of the abilities, preparations, experiences and skills before sketching the politics and future planning of society
- ١٦ Identifying the abilities, preparations and capabilities of worker and work during that time for changing his situations to the what is most suitable and superior socially and humanly.
- ١٧ Improving the personalities of individuals and groups by which will be suitable for all members according to their abilities and preparations with regarding the individual differences distinguished among them
- ١٨ Distribute the roles according to the suitability and particularity of every individual, to avoid the struggles among the members of the group. Where it multiples responsibilities related with all roles.
- ١٩ Percept the realities as they are and work for its change with the joined efforts of society to what it are compulsory to be.
- ٢٠ Effort to know all those could be avoidable as a positive effect or negative effect in the body of society or in its values

which form his identity, and work to correct negative affected activities and attitudes with positive proceeding.

- ٢١ Understand the situations of clients and their value levels until it completes the perception of remedies and treatment which are compulsory to perform it..
- ٢٢ Reduce mental tension which resulted from feelings of a member of group emerged by not receiving him for his failure in performing the expected roles and motivate him with impulsive power to perform the practicing other various roles ,all are in a scale of effort, attention and degrees of preference ,not ignoring to employ the theories of playing roles and theories of learning.
- ٢٣ Utilize the abilities of groups forwarding it on a good direction according to prepared plans and specified goals for changing to the best.
- ٢٤ Forward the individuals to enable them achieving of many various knowledge and countless experiences to carry out the goals and reach the purpose to what the professional social service working for.
- ٢٥ Forward the individuals and groups of society to all works, experiences and skills which enable to take part in exciting the goals that the society expects its fulfillment.
- ٢٦ motivate the individuals and groups who are residents of care institutions for social service to percept the realities as they are, without the leaping and disregarding of it and to take it with

comprehensive studying till it clears the parts related with the causes and consequents hided beyond it, and correcting it with treating what was avoided as the negative effect, and motivate to enable making their personalities in family level and the social level on common method..

٢٧ Inspire the clients to follow the practical method, that enable them to understand the others, and the others can receive them cooperelly, without equation till it leads to the friendly relation and mutual regarding among them.

٢٨ Let the clients to understand themselves comprehensively, that is by enabling them to deal with different social views in past and present. To facilitate them to enlighten their insights and to be able to the dealing with a good figure.

٢٩ Motivate the clients with what enable to practice the freedom, with all transparency till they possible to discard the fear, and to extend before them the ways of releasing their emotions during the plays and dealings with difficulties, and untying it instead of disregarding or, trying to forget and forbidding its existence.

٣٠ Help the individuals of society to do the activities themselves, through which they can remove their weaknesses and deficiencies making substitute activities which are socially accepted.

٣١ Specification the care unit inaccordence with the priority of society in the changing or in the creation of future.

(Understanding is a human value)

Being the understanding is a human value, every individual, groups and societies desire it. So, the understanding is a value which required to be considered during the gathering of information, its analysis, performing the personification processes, getting the objective treatment and during the modification processes.

Therefore principle is this;

Understanding the circumstances.

Exception is this;

Not understanding the circumstances.

Being the understanding as a principle, it include ample and abundant ambition for sons, individuals and students to obtain the complete regarding from fathers and brothers, from teachers and researchers, from officials, conversers, all of ego and others.

So, the depending upon understanding of the circumstances of clients or individuals, groups and societies is:

A principle, which is compulsory to care with in all meeting and conversation.

For this, the identification of values of others is the depending upon the value of understanding, in studying the situations for practicing the profession of social service, and the sociologist who doesn't identify his values, wouldn't be successful in performing of following five studying processes.

1. Process of gathering knowledge

٢ process of analyzing information

٣. Process of personification of situations.

٤ process of treatment.

٥. Process of evaluation.

Of course, the understanding of sociologist about the conditions of individual, group and society, is an objective awareness of reality.

On the other side his no understanding the situations of individual, group and society will be counted as ignorance of reality.

So, the principle is this:

Understanding the situations.

And this is the exception

Non- understanding the situations

Thus, the sociologist ought to understand the situation of clients to be enable to correct their situations

The non understanding of the situation which distinguishes a condition from another will not enable to study objectively.

(Understanding the situations is awareness with reality)

Understanding the circumstances means to accept the knowledge of what the situation is from all social economical, political, and physical, gustatorical and cultural corners, without any confusion or epistemic uncertainty of the situations whether it is individual, social or communal and evaluating of what situations are depended upon it, for the cause of taking with hands of those who are

suffering more valuable crisis and who are in the need of others to get the hands of kind and meaningful helps. So, when a sociologist understands the conditions of persons and groups, it enables him to understand with care and awareness as it is, not as to necessary to happen. Then what matter compulsory on him is the main goal by practicing of the sociologist his professional role.

So the principle:

Understanding situations

The exception is:

(Non-understanding the situations)

So, there is nothing to do for sociologist but to understand the situations of the individuals and groups for correcting their situations.

So, the understanding of the circumstances enables them to study well the situations with professional objectivity and to differentiate between the two conditions and between the information of situations each other.

Therefore the principle is this:

(Awareness on evidence)

The exception is this:

(Ignorance on none evidence)

So, the valuable programming will be centralized in the ways of social service work, on the principle of awareness on evidence.

Considering it as important principle which participates in the movements of clients, who are in demand, to play the sociologist

this professional roles with them till they reach in the need of awareness and independent willpower.

So, the sociologist ought o perform the following:

- ١ Enabling the individuals and groups to compare between what is the compulsory and what is not compulsory, till it grows among them the principle of the awareness and acquaintance of realities.
- ٢ Cherishing the abilities of the individuals and groups, arranging their preparations and utilizing their possibilities enabling them to perform their social duties with desire and success.
- ٣ Enable the individuals and groups to think and expect in all that are useful for their condition till it can contemplate their conditions as they are, and try for change.
- ٤ Prepare the social, cultural and entertaining programme, which will support the ways of communication and contact with others.
- ٥ Strengthen the contacting relationship with family and social environment.
- ٦ Follow the successful models and forbid that models those are not successful.
- ٧ Re-assure the individual and group with what convince them that they have massive power to remove the obstacles formed in their ways.

- ^ Enable the individual of society to practice their rights with will power.
- ⁹ Enable the individuals and groups to perform their obligation with sincerity.
- ١٠ Enable the individuals and groups of society to carry their responsibilities with honesty.
- ١١ Enable the clients to move freely that enable them to travel, transport, aspirate and inspect on others cultures, so they can expand their knowledge.
- ١٢ To affirmative the individuals, things which are in circle of impossibility could be changed in to circle of possibility (expected and unexpected) so, all things, that they are brooding on it and could be done it, is not impossible.
- ١٣ Awakening the individuals and groups with the important of modification, which support the granted efforts with escaping from the faults and deficiency.

(Depending upon understanding is recognition with the values, that distinguishes all of the clients from others)

Depending upon understanding is a recognition with the values that distinguishes all of clients from others.

Then the principle is:

- ١ Depending upon understanding
- ٢ Recognition with the values.

‡ Consideration of the particularity.

And the exception is this:

- ‡ Lack of understanding
- ‡ Forbidding the values
- ‡ Lack of consideration of particularity.

So, the understanding is depending on values and modification of its fellows (individual, group or societies) the depending upon understanding is human and social value, being counted as a forbidding the values that distinguish the client from other clients or the society from other societies.

Whereas the forbidding the values is part of non objectivity
Then, the sociologist who does not know the values (of clients) does not understand their psychological, gustatorical, cultural, economical, social and political situations, does not understand their abilities and preparations and does not modificate their value levels, will be surprised with unexpectedness.

(The understanding leads to the coincidence)

The understanding reaches to the conformation and to coincidence.

Then lack of understanding leads to the dissimilarity (difference)

So, the principle is:

Realization of conformity..

And the exceptions:

Realization of differences..

So, it is in part of objectivity that the sociologist should understand client and circumstances, that gathered by him to conform between him and individual of his society, and to be able to participate with him in those things, which are compulsory to offer with purposeful helps or creative reformation.

Therefore:

The understanding of sociologist about circumstance of clients and customers will enable him the opportunity to offer purposeful helps for them, and it enable him after to participate in realizing the reforming and remedial goals in accordance with all situations and it's special circumstances .

Therefore: Perception of realities with awareness will enable the completion of goals with objectivity.

Then the non perception of realities with awareness wouldn't enable the completion of goals with the objectivity and at that same time perhaps the goals may be completed with being objectivity.

Then the principle is:

Perception of realities with awareness

And exception is this:

Non perception of realities with awareness

Thus, sociologist should reevaluate, so as, he will enable to distinguish between those are compulsory and not, it means to distinguish between those obligated to exist with it or to do it

towards of clients or their situation and those not obligated to exist with it or to proceed on it towards of clients and of their situations. So as these sociologists should enable to manifest on it according to the following:

- To know about basis of profession of social service.
- To know about goals of profession of social service.
- To know the philosophy of profession of social service .
- To obtain the experience which provide by good interfere.
- To obtain the variable proficiency which realize him to complete his professional important
- To deal with a practical method that enables him to assimilate the client, to regard his circumstances and to understand it.

(Perception of realities with awareness will enable the completion of the goals with objectivity)

The perception of realities by awareness will enable to complete the goals with objectivity. The lacking the perception of realities with awareness, will not enable to complete the goals with objectivity.

So, the principle is:

١. Perception of realities with awareness.
٢. Completion of goals.
٣. Engagement with objectivity.

Exception is:

١. Disregard and omission of realities.
٢. Failure in completion of goals.
٣. Lack of engagement with objectivity.

Therefore:

- Percept the realities with awareness and awake ness.
- Specify your goals with all clarity and work to complete it.
- Work with best of your ability from the situations through discussing and learning all of objectivities, so, the blame will not follow you.
- Understand those rotate around you, thus you will not be trapped.
- Percept the substances as it so, thus the illusions will not survive you.
- Try to complete the obligatory with all will power.

The perception is manifestation of obligations and non-obligations.

Thus, the sociologist must reveal and manifestate so as, he can distinguish between those obligated to stand with it or to do it in front of client, or his situation, and those not obligated to stand

with it or come forth to it, or to do it in front of client or his situation. .

In order to enable that, a sociologist must keep up following.

١. To know the basis of social service profession.
٢. To put his goals of social service, as his guide in practicing the profession
٣. To know the philosophy of social service profession.
٤. To know the valuable principles in the ways of social service programs.
٥. To provide with experience, which extents him with good professional dealing.
٦. Achieve various skills which realize him, the opportunity to compete his professional importance.
٧. To follow the styles of practice, which enable him to welcome the client and to comprehend his circumstances and his privacies, that separate him.

(Perception, understanding, and contemplation are mutual values.)

The mentioned ordainment consists on the following patent professional values:

١. Perception.
٢. Understanding.
٣. Contemplation.

So, the sociologist has to percept with awareness the individuals, their situations and circumstances that make them forth coming to foundation to ask the aid. As the knowledge of sociologist, with circumstances of clients, makes him able to percept their situations, and to percept it's reasons, causes and those arrayed and arranged, on it from continuing variables, and it enables him to take care, those of expected or not, in possible scope. That is why; it is compulsory to reveal the connection that attached to the three mentioned values, as follows:

١. Value of understanding :Estimation of circumstances that face the workers, standard of value which their situations are on it, the standard of their worth's, plans and capabilities, which the sociology will enable the basis with them as they so because of their incitements in front of those they obligated to be on it.
٢. Value of contemplation; it will interpenetrate with the value of understanding in crucible on knowledge and comprehension with those, not invites the doubts on the hidden reasons behind all situations; which face the members of group or individuals of community or clients and costumers.
٣. Value of perception: It will interpenetrate with both of under standing and contemplation in a crucible of ultimate knowledge without any confusion and uncertainty, where

as no contemplation without perception and no perception without understanding.

So, these three values are privileged and discriminative, with that, the activity of invention and induction, for those obligated and not obligated, will be completed. Then the sociology can forth come to learn the situations without partiality and prejudices.

That is why, sociologists should keep followings:

١. To know about the clients, their situations and circumstances which make them forth coming to institutions to ask aids.
٢. Acquaintance with circumstances of clients makes him able to know their situations and makes him conscious with its reasons and causes, and with those consequent upon it from continuing changes.
٣. Understanding and modification of the circumstances which faces the client, of the level of values which his situations are on it and of level of his ability and his preparations.
٤. So, the contemplation is value which interpenetrates with both values of perceptions and understanding, whereas no contemplations without perception and no perception without understanding.

So, these three values are privileged and discriminative. with that the activity of induction and invention for obligated and

not obligated will be completed. Thus the sociologist can learn the situations without partiality and prejudices.

Therefore;

- Understand your ability.
- Understand your strength.
- Come forward to make marvelous future
- Understand that your knowledge can increase your strength
- Correct your false information.
- Enhance your abilities
- Prepare your tendencies
- Awake from carelessness
- Forth come, the way is well prepared

(Contemplations will enable perception, and the perception will enable understanding)

As contemplation enables the perception, the perception enables understanding.

Then the principle is;

١. contemplation on knowledge
٢. perception of reality
٣. ability in understanding and considering

And the exception is;

١. lack of contemplation on knowledge

- ٢. lack of perception on reality
- ٣. fault understanding

So, the sociologist should not be disregard of the following;

- ١. Contemplation of ambushes of reasons and causes for manifestation or contemplation of difficulties thus, it will be possible to understand suitable treatment for situations of clients, who force the complications of value.
- ٢. To know the situations of clients and their circumstances which make them forth coming to foundation to ask aids.
- ٣. To understand the situations of clients and their gathered circumstance, to enable the sociologist to know the hidden reasons in it and to understand what to do in accordance of their situation.

The knowledge of sociologist with the circumstances and their situations will enable him. with its perception and conscious of its reasons and causes, with those compared with it from professional styles, and with those obligated to stand with it in front of it according to possible scope (expected or non expected) .

Understanding is the estimation of circumstance which face the workers, of the standard of value which their situations are on it, and of the standard of their abilities and preparations, So' the values of contemplation, perception and understanding are privileged values, the activity of induction and invention obligated

or not, will be completed with it, then the sociologist can come forth to study the situations with out partiality and prejudice.

Therefore:

- Contemplate your self before you contemplate other selves.
- As you understand your circumstances you understand circumstances of others.
- As you realize your self you realize others also.
- Know your abilities and preparations before you know others' abilities and preparations.
- If you want to peep to others and to the best, you get out from your negligence.
- If you intend contribution in step creation, you come forth to make phosphorous future.
- Correct your false knowledge before you arrive to correct others' faults.

Depending on transparency

(The belief that the realizing, the consideration between ego and other, will contain comprehensive values, will enable capability to

feel the apparent and hidden sensations of clients, and will realize a high and elevated style in professional dealing with its supporting for fruitful communicative ways for cognitive relationship that is governed by modification in dialogue, attitude and activities)

**Valuable principle for basis
(Depending transparency)**

The basis (Depending on transparency) contains the following valuable principles:

- Clarity in dealing.
- Realizing the considerations.
- alternate apprehension between every one(from ego and other)
- To feel the sensation of workers.
- Identification on apparent.
- Identification on hidden.
- Distinguish between apparent and hidden.
- Sublime style.
- Tradency progress.
- Professional practice.
- Supporting of dealing.
- Strengthening the epistemic relation.
- Governing the esteem.
- Governing the inter location on activity and attitude.

Roles of sociologist according to basis (Depending upon transparency)

The sociologist performs his professional roles, included in the basis (depending upon transparency) that dependent on professional programming ways for social service, according to following:

١. Encourage the individuals, of a society to up hold the real values for individual, group and society considerations.
٢. Enable the members of group to practice the freedom in democratic styles in all stages related them.
٣. Enable the group to issue the decisions that connected with its destiny, consolidation through its enforcement, and following it by will power.
٤. Enlighten the individuals, the importance of up holding the real values for individuals, group and social considerations.
٥. Encourage the individuals; on all those realize the comprehension between all of ego and other.
٦. Encourage the individuals and groups of a community, for those enable them the comprehension of other as far as possible.
٧. Give opportunity for group, to be considered its knowledge, emotions and feelings with independence.

٨. Consolidate the abilities of individuals and groups, and providing the opportunities for them with those enable them participating to untie the difficulties that they force.
٩. Modificate the feeling of clients and customers, and making them conscious with the importance of those they know and force.
١٠. Provocate the trainees in the fields of social service, to modificate the basis of profession and to modificate its goals and vocational activity according to its human standards.
١١. To make understand the students, in the fields of social patronage and social service profession, the importance of following the styles of a flexible objectivity to comprehend the countless and various circumstances according to situations, which its reception can be completed by discussing and professional study.
١٢. Affirmation, that the mutual understanding between ego and other, will be connected and considered as the base to strengthen the social relations, and affirmation the mutual love between all of twice and more.
١٣. Encourage the individuals and group to combine on new developments, through comprehension of new and its understanding, and to know its styles, symbols and its service features with expertness and skill ness.

١٤. To know the result of valuable relations, between the hidden contents and apparent deeds or attitude.
١٥. To welcome and communicate the workers with a high style of value.
١٦. Supporting the values of communication between individuals, groups and societies, and in the social, political, economical, cultural, gustatory, psychological fields.
١٧. Making the individuals conscious, with those they know and face. As the place of modification with its possibility, they can surpass it easily.
١٨. Distinguish between those the group and clients receive and refuse it, and work on supporting it in positive direction with manifestation, of those included in it from useful and useless values , so that the group can be conscious to select ,those realize satisfaction.
١٩. Obtainment of trust worthy of individual and group, to keep the victory of social relation, and performing the roles with all objectivities.
٢٠. Positive efficiency on attitude and deeds of group's individual, so that, they can easily shift from their standard to most valuable standard.
٢١. Beginning with workers, as such they, and working on their transportations to those obligates with gustatory and esteem.

- ٢٢.Engagement in objectivity with professional practiced values for ways of social service.
٢٣. Generalization of the values of consideration between individuals, groups and communities, and acknowledgment with all their privacies.
- ٢٤.Encouraging the trainees and students, in the fields of specialized knowledge with practicing the style of profession to uphold the clarity and transparency in whole of five processes of research (collecting information, analysis of the information, personalize the situation, treatment and strengthening) so that, the reasons of doubts and uncertainly which perhaps connect with the thought of clients and individual or group or communal, with his situation.
- ٢٥.Preparation of the cultural entertaining and social programs , to make, both processes of connection and communication, that built between group and other groups in social environment, easy, and preparing it to look forward to others.
- ٢٦.Supporting the values of communication between ego and other socially, economically, politically, psychologically gestatorially and culturally.
- ٢٧.Strengthening the epistemic relations enabled by cooperation and active participation, between individuals and human community groups.

٢٨. Generalization of the values of modification, then it governs between individuals, groups and human societies.
٢٩. Practicing the styles of profession and its objective flexibilities with all transparency during the dealing with the individuals and groups, especially during personating their situations, so that, the positive efficiency, on word, deed and attitude will be completed.
٣٠. Steering the individuals, group and societies, whom the sociologist practices his roles with them, through the institutions of social service and auspice, Steering them to identify their activity, so as, they can strengthen their footages of fulfilling one by one and they can arrange their thoughts in front of their happening and in front of future those they would reach.
٣١. Generalization of values honor in the dealing between ego and other, so as, it will dominate the words, deeds and attitude.
٣٢. generalization ,of comprehensive values between ego and other without any superior or alignment of non objectivity, will be generalized
٣٣. Consolidation of transparent values, according to basis of profession and its human explodes, will clear away the anxieties and will lead to planting alternate trust worthy between sociologist and individuals or groups or

communities, whom the sociologist works with them or through them.

(Transparency is a style that realizes the progress in dealing, and plants the trust worthy)

The transparency is a style that realizes the progress in behavior and plants the trust worthy. Then transparency is apparent to terminate and make an end to the doubts and uncertainty, which perhaps relate occasionally in the minds of workers and customers, as well as between the common people, practitioners of preparations and performers of obligations, and carriers of the responsibilities

So, the principle is this;

- ١ Clarity of behavior.
- ٢ Progress of dealing.
- ٣ Planting of trust worthy.

The exception is:

- ١. Uncertainty of behavior
- ٢. Degeneration of dealing.
- ٣. Locking of trust worthy.

So that, the clarity is transparency. The sociologist will up hold it during his practices for study processes (Gathering of knowledge,

analysis of knowledge, personification of situation, realization of treatment during the continuation and modification)

So that, it is impossible to depart the uncertainty with out clear manifestation and revelation, for all those, relate with the matter of individuals, groups and human societies where ever it is and where ever it halt.

So that, the principle is:

(Depending upon the transparency)

The exception is:

(Lock of depending upon transparency)

Therefore:

- Dealing with transparency, will plant the trust worthy between the individuals, groups and societies and between professional practitioners, for the way of social service profession.
- Transparency will lead to strengthening the relations between ego and others.
- Dealing with transparency is a symbol from symbols of gustatory progress indeed and attitude.
- Dealing with transparency in the profession of social service, will enable mutual comprehension between sociologist and workers or customers, as it enable the comprehension between individuals and working groups or practitioners for count less and various stimulations in private or public foundations and organizations.

Dependence on transparency makes everything on paving stone

Everything is on paving stone means very obvious before the eyes of people there is no chance for uncertainty, masquerade or confusion, and then every thing is very clear to people. So, the transparency is clear.

Whereas, the transparency is very clear definitely in dealing and treating.

Then, doesn't the clearness be the spotlight for all uncertainty?

Definitely, uncertainty will be prevailed in all affairs, unless the clearness didn't prevail among people, but it affair of politically, economically, socially, mentally, gustatory or culturally affairs.

In spite of this some uncertainty is sin. So there is nothing on conditionally but it is from Allah.

Where the transparency is far from sins, and then wouldn't be the transparency on various degrees of priority and valuable steps of personal values?

Of course the transparency connects with replacing the uncertainty by clearness therefore the transparency is depended as value from values of programming with profession of social service.

Whenever the clearness prevails among people, sociologists and workers the trust undoubtedly prevails among them, whenever

the clearness lacked among them in dealings and behaviors and in activities of learning and research, the uncertainties is prevail, which divide them and make them in fiasco and failure before the realization of professional goals of sociologist.

Therefore the dealings with manners of transparency will strengthen the valuable relations between individuals and groups of society and will strengthen the relations of society with other societies and castes .when, manners of transparency prevail the uncertainty and doubts will be removed. And every thing becomes very clear. Whatever it turned that from all parts. So the words of Francis and Fookuyam clear that (All things on paving stone)

For example:

When you the secrets are revealed and you put it on paving stone in front of people

When something in your pocket is get out.

When your cloths are put off and enter the ocean of people before their eyes.

When you say truth with out covering.

When you practicing the democracy with will.

When you task a medical check up and put every thing on paving stone.

What do these mean?

It is the clearness (transparency)

That is why, transparency is positive value and lack of it (uncertainty) is negative value.

Therefore:

Fix your goals (fix what you intend with all clearness and direct style).

Fix your belongings (fix, one you intend after realizing goals)

Fix your aims (fix, one you intend after realizing belongings)

The transparency becomes master of field and plants the trust between the fixing of goals, belongings and objects with all clearness, if didn't complete. The uncertainty, confusion, supposition and doubts prevail and loses the trust.

Therefore, the transparency establishes valuable connections between ego and others very clearly and obviously to complete the proceedings on the shared activity with out any fear and hesitation.

Therefore: if the specialist intends to trust his client and his manner and to consider him. He has to clear every thing and shouldn't leave uncertainty and confusion.

The clearness will strengthen the connections and will realize the mutual consideration.

Because of clearness will strengthen the connections and will realize the mutual consideration and the obscurity will weak the connections and don't realize mutual consideration.

Principle is:

١. Clearness is power.

٢. Clearness is realizing the consideration.

٣. Clarity is mutual value with correspondence.

Exception is:

١. The darkness is weakness.

٢. The Clearness doesn't realize consideration

٣. The Clearness doesn't mutual with correspondence.

There fore:

Consider the client he will be considered you.

Clear with him he will be clear with you.

Honor your client, he will honor you.

Respect him, he will respect you.

Behave with him lovely he will be peaceful to you.

Behave him with taste he will see advance in you.

Behave him with sublimity he will interconnect with you.

You speak him with what he likes, victory will be realized for him and his mental worry will be removed.

Transparency is power of breaking through hidden and apparent.

Undoubtedly, no break-through without power.

If the transparency is not a valuable power it doesn't breakthrough the subjects to it.

Therefore, the power of naturally will break weaker than it. In spite the hidden is a power as it the apparent is a power. But the transparency is a big power. So the breakthrough will be happened.

So, the breakthrough is a power which enables the reach on all possible in expected and unexpected circle.

The breakthrough (power) is unable to be completed without motive power (power behind it).

So, the transparency is a power which can in behind break-through in duty (transparency is a power of breaking through hidden and apparent) then the apparent behind of it is an effect which leaves it on others minds, whether they are individuals or groups or communities with situations.

Therefore:

So, the breakthrough connects the hidden with the apparent
Then this is the principle according to nature of situation:

١. Transparency is a power breaking through the hidden.
٢. Transparency is a power breaking through the apparent.

Exception is:

١. Transparency is a weak, doesn't breaking through hidden.
Transparency is a weak, doesn't breaking through apparent.

Therefore the transparency is a power enables the revelation of connections between the hidden and the apparent because of knowing reality..

This is principle:

Knowing reality.

Exception is:

Lack of reality.

From the previous, the sociologist should understand the following:

The worker has behavioral apparent.

The worker has valuable hidden.

The relation which connects the behavioral apparent and valuable hidden is the powerful relation.

The offering help or reforming is consequent on revealing connection between them.

Breaking through the connection between apparent and hidden is necessary, don't leave or ignore it.

So, that the transparency is manners of behavior which incorporate in behavior and action.

Then the transparency is a power which extends from behavioral apparent to valuable hidden. Then that provokes it till be able to exit i.e. moving it from situation of calm and hidden to movement, interactions, and extending with power.

Therefore the transparency which will be possible for diving in hidden until realizing it to a location which reaches the witnessing and observation.

That the power of transparency is to make power in weak situation a move in calm situation and a revelation in hidden situation. It doesn't mean that the hidden is weak. But the hidden is a power which looks a chance for a suitable time. Whenever the circumstances give a chance for it releases as powerful. But.

During join a power with another power it will be found a big power than other. Therefore the style of repression plants fear in minds of some people. This fear is because of protection on safety of power which waits for a chance to release as gigantic giant capable to eat and dry if it grows up to the condition of anger.

Therefore the transparency is a power which hides behind the breaking through of the hidden. Then the hidden emotions and sensibilities on the way of example: it will expose the revelations on face with power of transparency which wears thin dress in more times will attract the ego to the other in the possible circle (expected and not expected). It means the thinness of apparent power impacted the hidden power. This means also the weakness of hidden is not usual.

Therefore:

The contact of emotion with thinness and high taste will reveal it on face.

The careful examination in the apparent with power that will be possible to understand the causes and reasons of its revealing

One who breaks through your emotion, he is throwing you with arrow of love.

So that the break through will be connected between hidden and apparent.

So, this is principle:

Transparency is power of break through
Exception is:

Obscurity is weak. Don't be break through.

(Exposing connections between hidden and apparent will
enable understanding of the reality).

Exposing of connection between hidden and apparent enables understanding the reality. So, if the connection between hidden and apparent was not exposed the sociologist cannot understand the reality.

Therefore understanding the reality is a principle.

Then the lack of understanding it is the exceptional.

So, understanding the following is compulsory on sociologist to be able for understanding reality.

١. The worker has behavioral apparent.
٢. The worker has valuable hidden.

- ٣. The worker has a powerful connection which will connect the behavioral apparent with valuable hidden.
- ٤. The offering help or adjustment is consequent on revealing connection between them.
- ٥. The breaking through connection between hidden and apparent is necessary. The acquaintance on it completes with following five research (collecting information, analyzing of information, personification, cure and evolution.)

But, the question that will be thrown from someone is : what is the power which will occur with it breaking through for worker?

- ١) Recognize him as he is.
- ٢) Motivation of his emotion and sensibility with high taste and calm.
- ٣) Planting of trust in him as he is.
- ٤) Supplying him the useful knowledge.
- ٥) Answering on its questions whatever it is uncomfortable together with transparency.
- ٦) Notice him and his situation without ignoring about rules of profession.
- ٧) Respect him and modifying his circumstance.

Beginning with workers as such they are.

Consider the circumstance of workers and customers individually or in groups or socially. And understanding this situation and work with them as far as valuable standards and realization and understanding appreciating of what in their favor or in unfavor and work with them on hoping the better.

Valuable principles for basis

(Beginning with workers and customers as such they are.)

Basis of (beginning with workers and customers as such they are.) Includes following valuable principles:

- Consideration of circumstance.
- Identification on situations of workers.
- Work as far as valuable level.
- Work as far as epistemic.
- Work as far as valuable cognitive.
- Modify the interests.
- Modify the preference.
- Modify the workers and what in their unfavor.
- Aspire with workers to their favor.
- Work on making movements.

Role of sociologist according to basis.

(Beginning with workers and customers as such they are)

The sociologist should perform his professional role which included in the basis of (beginning with workers and customers as such they are) and is depending in valuable programs for ways of social service is according to following.

١. Considerations of social circumstances and modify it and work with its individuals and groups according to their circumstantial data's which they are on it.
- ٢ Modify the circumstance of workers as it is and work on changing it to what is necessary.
٣. The identification on valuable standard of individuals and groups that enables to follow the objective methods in activities of profession research.
٤. Research the situations of groups and individuals according of valuable standards which they are on it, whether they are on (personal , or expecting or objective or withdrawing or selfish standards)
٥. Control the cognitive and epistemic standards of workers and customers. It is with knowledge of temporal, mental age collecting of healthy, economical level and social situations, until the sociologist enables the directing of job with them with all objectivism.
٦. Control of wishes, needs and ambitions of individual and in groups, and work adjustment between it and faculties of institution and ambitions of society.

٧. The identifying on social situation and control it politically or socially or economically, then work on its personification until it enables the attaining of objective results which will motivate the activities of reformation and professional treatment
٨. Identifying the valuable standards of society and work with its individuals and groups from valuable levels which they are on it.
٩. Work on developments of workers amount and preparation on their aptitudes until receive the useful recent and their catalysis to one which will possible for them from aim which in that had the causes of production of exporting.
١٠. Directing the positive interaction to individual and group through motivating them to share in making deposits and to carrying out it and to follow it.
١١. Giving the chance for workers and customers to express their views and thoughts with all freedom.
١٢. Giving participating chance for workers and customers in planning of cure, and undertaking the perform duty with one which will strengthen their faith with their minds.
١٣. Use the abilities of organization and abilities of guests with it in organizing developing programs which will bring with returning material and moral which will be possible for them to depend on soul and that two will motivate on cooperation with others because of developing abilities of

guests and connect them with environment which they will return to that they are on better situations.

١٤. Consideration of cognitive level for workers during personification of their situation.
١٥. Consideration of informative level which will focus on it the personalities of workers and their social identities.
١٦. The work with individuals and social groups with one which don't be opposite with their interests and social interests which they are associated to it.
١٧. Understand the valuable for all situations which the sociologist will take over the affairs of that with search and study for understanding which is valuable from it and to define its normal level for start with it as such about happening, not for imagination.
١٨. The stress on value of respect best treating and exchange It between workers and servants in the foundation of care and social service, where without rule of respect between workers, sociologists workers in the social foundations which do not obtain any one the estimation and acknowledgment with its important, its value and its regard.
١٩. Arrange the programs of social, cultural and entertaining,

With will suitable with needs and interests of individual and group, and also will suitable with abilities of all one from them and their abilities.

٢٠. Setting the workers and customers from aiming to other and use from its experiences, its expertness and its good value.
٢١. Defend the social individuals to make positive connections Without limit through nets of internet
٢٢. Warning the individuals and groups to earn various expertness if they intend the remaining in the fields of freedom rivalry. Other ways they will direct the downfall in front of individual and groups which able on it.
٢٣. Consideration of social interests and its goodness during figure of political and formation of project.
٢٤. Respect the society and lack of forcing on unflavored.
٢٥. Control the political, social, cultural, sense of taste and personal situations of individuals will make the arrival of objective results which will defend the individuals to create the better in future.
٢٦. Observance of circumstance which will connect with workers, estimate it objectively, work on receiving required one like it, correction it should be to correct and settling the workers to make clear for one it is ruling and understanding circumstance which show it or produce it and treating with it with one which don't happen on account of human value and its humanity.
٢٧. Expecting with society to better.

٢٨. Defend the social individuals to one which it will waste away him in realizing transportation.
٢٩. The connection with social environment and investigation from it for abilities which will possible to investigate and discuss about able parts on its investigation with one which will return on guests and surrounding society with foundation from exchanging uses.
٣٠. The connection with external environment for preparation of connector with worker which had studied its situation and completed with making recovery on it. So that will prepare for his in future circumstance from family, neighbors and companions whether in stage of study or in field of numerous work for expand in his interaction with them as they expand his facing with love and affection.
٣١. Make social individuals aware of working on creation of most useful in future.
٣٢. (Passing of thousand miles will start with a step)

If don't complete the start of first step for thousand mile don't complete passing it, there fore the all means of transportation for distances will start from its running point. I.e. will start from (zero point)

There fore zero is valuable don't be completed the numbers and don't pass with out it.

So, in life the dashing principles will be established on zero points after it will be extended positively in increasing and will be distributed on ad velour of peace according to interest, capability, prepares, wishes, abilities and one which utilize from power or will be extended negatively in decrease. Whenever increase the position of withdrawal on ad velour of peace in the light of leave or descending about imposing until reveal the weakness and debility on surface and hide the power. Then the start from first point (zero point) is principle.

Exceptionally it is jump from it.

There fore the start with workers as far as them, foundation from foundations of profession of social service doesn't act the valuable programs on objective helps. There for had worked on its entrance in the works of educational analyzing according to possible principle (expectedly or unexpectedly)

From above it is from which should be to establish the dashing principles in life on zero point. Because the starting from zero in facing of positive will lead to positive communications. Then the starting from zero in the facing of negative will lead to negative communication.

There fore:

- Fix your first facing from running point (zero point)
- You don't jump the jump is exceptional

There for the beginning with workers as such they starting point of profession from basis of social service profession, the valuable programs don't neglected to exploration of its main principles and entrance it in the works of educational analyzing according to possible principle (expected or unexpected)

So don't able to study the jump before studying walk.

- The seeing of sun before its rising is impossible.
- Don't can to cover thousand miles with out starting first step.
- The seeing of moon in day is impossible.

Then the goal is covering of thousand miles. It is reforming situation and strengthening the workers to complete their human and social works on best situation. Then the goal behind of this is the making transportation which it will occur from term from terms of participating life of worker in activity of future.

There fore the right starts to start the sociologist with worker itself. That is from his situation and from his personal level, whether it is on selfish level or retrial or personal or aspiration or objective.

Someone may ask: can a worker to take place on level of aspiration or objective.

The answer is yes. On the all objects will occur on possible circle (expected or unexpected)

Then the sociologist doesn't decrease his professional work on helpers which helps him from critical or behavioral crisis. But he also treats with individuals and groups and in common society's experienced and excellent, owner of numerous and various wishes, and the owner.

Therefore their starting with workers be essential don't be neglected it.

Then should be necessary on sociologist to treat all individuals with suitable and its preparations and abilities for to be possible to change it and make transportation to necessary.

Because of that the studying of jump for a boy before studying of walk is impossible. And the passing of thousand miles with out first step is impossible as occurring matter. So, the remaining distance after starting of first step will prepare to open, it will require the well works to pass it in better and suitable time.

Therefore the passing of thousand miles is goal, then the covering of it with a step is occurring matter don't be possible to close the eyes and to pass it.

The beginning with individuals as such they should be understand the valuable levels

According to Humassy ukail the values of analyzing had five valuable levels it is

١. Valuable personal level: which will centralize the personality of individuals or groups, it is made up of valuable from customs, traditions, cultures and religions of communities and casts , so a man who born and grew in a society from personal groups he will soak up his most of situations the values of society which he grew in it. Won't be the sound of individuals and group same with sound of society in most situations? Where one religion, one custom and the values which taken from will be one.

So if try the sociologist to study the situations of individuals or groups which is the owner of personal of personal valuable level, he should be start with them as such they(from personal level) if intend to understand their situations or difficult and troubles which they are patience from it and one which need to its cure or treatment.

٢. Valuable levels of withdraw: where someone from community will be abandoning the values which that will keep the society to grow to it and will be withdrawal it and they will turn to selfish activities which with it they will be named the personality which turning to selfishness.

So if try the sociologist to study the situation of individuals of society and to become them on the situation of valuable levels of retreat should be start with them as such they (they are on retreat situation) so don't start the work with them on

necessaries which will be the situation of society on it where the social situation is according to principle which that should be to happen on personal level, that is on zero level. Then that is not real. That the valuable levels of societies individuals are on level of retreat, that on valuable level lower than zero(zero decreased one) So one which should be to occur on social situation or its situation, it is open in direction of sociologist. It is work on return of withdraws from their situation (retreat) to personality (their return to necessary)

۳. Valuable selfish levels: when continue the personalities of individuals, groups and societies in retreat to abandon all, which keeping the values and virtues of social and personal will connect with nature to valuable levels lower than level of retreat and level of selfish. Where the personalities of individuals will be centralized only on benifitable selfish. Don't be considered the facing for others benefit. The personalities will be thought only on its person. Like it is the measure for necessary or unnecessary. So , will be described personality (selfish is imperfect zero couple)

There fore if volunteering the sociologist or required to study the situation of individuals or groups or societies which is on valuable level of selfish. There fore to receive the individuals and to receive the valuable levels

(Selfish) which they are on it and start the work with them as such they, for complete its receiving. It is other towards them as they until they react to it or with it for they become on its necessary. And work with them until them returning to receive some social values which they avoided. It is good and profitable to them if they are on selfish level. After that will subsist with them to understanding their necessity and satisfaction of them with it freely until strengthening them from returning to hanging on with principles and abandon the exceptions without any tiredness and boredom.

ξ. valuable exceptional levels : where the personality will hang the valuable personal levels and will expect to other without supposition to understand all on him from useful information's, values, knowledge and techniques to change its situation from its level to better level

So, the sociologist should be start with society from its levels.

It which (the expectation level is zero increased one) which that will be made the expectation personalities to be known (the personality which changing to objectivism) so, this denotes the individuals are unclosed from informations, knowledges and values on them only. But they are provoking the necessity of connection with other and to understanding him and exchanging him the useful with useful and good with good. As it the valuable levels will be strengthen its owners to abandon from all negatives without

any supposition, from making them to subsist collapsing the courses and ways in discussion and they are developing their style to better future.

◦. level of objective values: the above valuable levels from personal levels, retreat and emotionality will climb in that levels of speech (zero increased one) after that to the levels of clever (objective zero increased two)

so, the sociologist doesn't be uncared in his study to understand valuable levels which the individuals and groups are on it until can to start with them as such they. so, the level of objective is level of deserved for wishes with out to arrival possibly and imaginably. Specially, if subsist the aspiration of society across the period to understanding on its useful, profitable and work on its arrival with the intend and without alignment.

So the objectivism is a valuable level that should to centralize on it personalities from they practicing their rights with intend, performing their necessities with intend and currying their responsibilities with intend so the rights will finish between men wherever they reach on world.

So, the discussers of knowledge and expert specialist which he will settle, design, see, observe, study and will write with objectivism. As this who love to judge between people, then he is the owner of objectivism which he will can to become the balance of justice between them and

don't be made him judgist on them realizing the words of Allah in sura (nisa ٥٨); "when you judge between people that you judge with justice" here said if "you judge between people" the God don't said "if you judge the people" where the judge of people is not objective in that.

There fore:

- Attain starting point.
- Start from where you.
- Fix your goal.
- Fix your direction.
- Fix your aim.
- Fix your target.
- Start with objectivism.
- Subsist until realizing your letters which you wrote.
- Make the step straight which you followed it until understanding the place of weak and power

(Should be understand the objectivism to start with individuals as such they)

Whereas should be understand the objectivism to start with individuals as such they.

١. starting with individuals as such they
٢. Understanding the objectivism.

So, the sociologist should be follow the following to work with individuals

١. As such their abilities – for developing it to better.
٢. As such their preparations – for preparing it to necessary.
٣. As such their capabilities – for its utilization in necessary.
٤. As such their goals- for realizing it with intention.
٥. As such their aims- for completing and beautifying it.
٦. As such their targets – for arriving and utilizing it.

Then the sociologist will aim the following to start with

Individuals as such them:

١. Developing their abilities to better.
٢. Preparing their preparations to necessity.
٣. Using their capabilities in necessary.
٤. Realizing, codification, and arranging their goals.
٥. Improving their aims and completing it.
٦. Culturing their targets and achieving it.

(Start with individuals as such they will possible to looking forward for future)

Where as the starting with individuals as such they, will possible to look forward for future.

Then this is principle:

- expect for future

Exception is:

- Lack of expecting for the future.

For realizing principles to look forward, you start with workers as such they and society as such to settle with them for contribution of future works and to make transportation.

Construction of Faith

(To Inform the community as groups and individual that they are trustworth and act with them to enhance it in words and deeds through ensuring them the peace and strengthening mutual interaction with somebody to others and their social and human surroundings and understanding their special circumstances to understand the values and virtues which human community would satisfy and expect it).

Valuable Principles for Basis of (Construction of Faith)

Basis (of construction of faith) includes the valuable principles below:

- Community is trustworthy.
- Inform the workers that they are trustworthy
- Planting of faith is a word.
- Planting of faith is behavior.
- Planting of faith is a work.
- Ensure the peace.
- Mutual interaction.
- Understanding circumstances.
- Understanding social values and virtues.
- Understanding human values and virtues.
- Expect for better.

Role of Sociologist According to the Basis of (Construction of Faith)

The sociologist plays his inclusive professional role in the basis (of construction of faith) which was accredited in the valuable programming for the vocational ways of social service according to the following:

١. Give to groups, individuals and communities the consideration, respect and appreciation that helps one in their interaction and relation with sociologist and others in the surrounding situation.
٢. Planting the social values and virtues in the minds of group's members during the programmes that vocationally prepared.
٣. Interact with learned situation, may it individual or group with all

truth and sincerity.

٤. Make the workers from feeling and neglective thoughts which would block their faith personally and carry them into deviations which would be punished by laws.
٥. Inform the workers that they are trustworthy.
٦. Inform the community that it is base for values and source of faith.
٧. Urging the individuals to keep the social values and virtues strengthened for faith.
٨. Urging the workers and motivating them to uphold the values which would help them with a defending power to realize a better future.
٩. Planting the faith in the minds of workers and customers through words and deeds.
١٠. Reassure the workers individually or in group or communities that the information, which they provide it later with hopeful intention never end to the disturbance or infiltration to others.
١١. Acting with individuals, groups and societies in level of their abilities, preparations and experiences that will help to realize the human destinations for what profession of social service it works.
١٢. Strengthening the values realizing for social, political, economical, cultural, gustatorial and spiritual understanding.
١٣. Inserting the spirit of challenge in the minds of workers and make them sure that they are confident not to surrender before anyone, or not to be enclosed as they are at the end of this world altogether.
١٤. Depending on the terms of conversation realizing for the mutual

interaction between the workers and sociologists during the studying activities.

١٥. Understanding the circumstances of clients politically, economically, socially, spiritually, gustatorially and culturally and beginning with them as they are.
١٦. Keeping values and virtues of community would be positive in the construction of mutual faith between sociologists, individuals and groups with whom interfere and take their situations for studying.
١٧. Support social behavior in the direction of social construction valuably and the construction of vocational relationships.
١٨. Help the individual and group on freedom and independence during convincing them to fulfill the social roles suited with them and community belongs to them.
١٩. Acting on the matching of practice of rights and performing the duties and carrying the responsibilities in all matters connecting to individuals of community.
٢٠. Behave with individuals by clarity and transparency which would help to feel peace and quite and enable them from exchanging the faith.
٢١. Keeping social differences in the abilities, preparations and capabilities.
٢٢. Keeping the social particularities which distinguish all community or society from other societies and regard it without favoritism.

٢٣. Informing the client that he is very valuable because he is human as others in mankind, would lead to acceptance and mutual respect and credit the confidants faith in his mind, and then it extends faithfully among whom exchange these human feelings and sensations
٢٤. Inform the individuals that the basic of their creation is power, the weakness they have acquainted with is exception and the period of such exception wouldn't grow longer and wouldn't remain firmly in front of the extension of permanent principles on which the man is creator strongly on the basis of it.
٢٥. Agreement between abilities of foundation and needs of workers and a thing that the members of group can take part with it in the development of available resources till it invests in the better way which would enhance the development.
٢٦. Getting in the power of thought by which the workers have embraced it as a treatment for tension, they faced with it during the replacement of thought would fill the voids between existents and what can be can be existed in the direction of creation of social structure.
٢٧. Understanding the social values and the virtues which shape the communal identity and take part in the construction of its history and straighten the behavior of individuals and groups from negative deviation.
٢٨. Understand the human values and virtues which will take part in realizing the value level of objectivity on the level of residents all

over the world and act on its' establishment in the minds of workers and customers.

٢٩. Inform individuals the importance of rehabilitation which enable them to depend and proceed on personal abilities with no doubt.

٣٠. Urge the workers and motivate them on holding the values which extend them with a defending power to the construction of a better future.

(Values Construct the Confidence in Individuals)

Confidence is constructed by values

Then the principle is:

Construction of confidence

And the exception is:

Demolish the confidence

As the confidence is not a substance which can make a despotism in its ingredients in interaction and experiences. But it is a valuable substance that the personality of individual, group and society would not construct without it. Therefore, the construction is internal as well as it is external.

But there is a difference between them as following:

The construction of material (external) is fast and easy and its' period don't be long.

Then the moral (internal) construction is slow and difficult. If it is realized, the period will be very long.

In the same time all things have its end dissimilarity in the remaining, firm and steady periods.

The confidence is a value formed in human being after putting in touch stone of activities and crossing it through victory. It is the value that includes in its particles, the parts of other values such as honesty, trust ethical and behavioral obligation to the side of completion of promises.

When the faith materializes in the minds of individuals and groups, it clears in behaviors and deeds and become owned with evidences and steadies predetermined from others. Therefore, when the individuals have confidence them selves and being confident in professional styles, of sociologists, they can get satisfied interaction acceptance till the fulfillment of target.

Then, the workers who believe that their internal and material abilities are limited, and they have no idea to become better than they are, will be in fact non-perceptive of what Allah had provided them from abilities and probabilities and will be in a situation making their personalities in a weak and feeble condition, when it is compared with those who enjoy with their higher in their minds.

In spite of the basis of construction of confidants searches the valuable programmes, except if faith settles individual's mind and body, it becomes in its' own border of thoughtful programmes, which works on the individual's programmes and its' motivating for the victory and invention.

Thus the faith would make the mind positively as it is a power and is

able to hope and invent. In opposite to it, its' unconfidence makes the mind negatively as it is a weak and is not able to hope and invent hence the role of sociologist in social service is to work for shaping the faith at the professional basis which will aim to make the individual and group confident with their abilities and probabilities, and confident that they are capable on changing for better.

But, what is constructional value?

There are six valuable fields containing on a group of constructional values that the valuable programmes include it for the ways of social service, those are:

١. Field of valuable social relations which include on following constructional values;

(People, homeland, community, family, matrimony, moralities, respect, parsimony, friendship, race, behavior)

٢. Field of valuable productive relations which include on following constructional values;

(Economic, intentional, processional, technical, implemental)

٣. Field of valuable political relations which include on following constructional values:

(Politics, rule, happening, independence, freedom)

٤. Field of valuable psychological relations which include on following constructional values:

(Personal, identifiable, conscience, obligation, actual, happening, nationality)

٥. Field of valuable gustative relations which include on following

constructional values:

(Existentialism, religious, victory, beauty, art, literature, naturalism)

٦. Field of valuable cultural relations which include on following constructional values:

(Culture, knowledge, education, health, food, period, exercise)

When the keeping of these values in all fields mentioned above and embracing it in interactions with communities are completed certainly, the positive taking part in construction of mutual faith between sociologists and psychologists and between all egos and others would be completed.

Because the faith is constructed with arguable and encouragable values to face the challenge and survive the weakness.

Hence, the principle is:

Valuable creation.

The exception is:

Demolition of faith.

As the moral merits are the values of construction of faith except being a substance and as the faith is not a substance except of it is a creation of social personality.

Although, as the construction is material, it is also moral.

But the difference between them is visible in terms of:

١. Material construction: Rapid and easy.
٢. Moral construction: Slow and difficult
٣. The thing constructed rapidly could be demolished very soon.
٤. The thing constructed slowly its stability and existence would be

very long.

In spite of this, all things have an end disproportionably in their remaining age and stability.

Therefore, the sociologist doesn't be careless about the social and human values in interacting with workers and customers because, that carelessness never reach them out to obtain the faith of workers or clients.

If he didn't obtain the faith of workers during his practice for profession, he can never realize his reformatory and remedial aims.

(Creation of confidence is a mutual process between specialist and clients)

Because, the faith is a goal which the specialist wishes it as the worker does so.

Because the doubts would clear with faith away.

Because, whenever the doubts clear away the faith displaces its' position.

Because, in the beginning of initial interview of sociologist with workers, the unfamiliarity, fear, anxiety, lack of good purpose, suspicion and trickery would prevail with power of defensive methods.

Therefore, while it prevails these data, the faith doesn't get its' place.

For the purpose of bringing a position for the faith between sociologists and clients, the specialist must keep the things below:

١. Inform the client that he is in a man of faith.
٢. Interaction with client through all clarity and transparency to know

with calm.

٣. Inform him that he is truthful in all he saying.

٤. Present a meaningful assistance to worker after professional and objective studying.

٥. Accept him such he is.

٦. Return the defects to information which the workers have absorbed instead of returning into his personality

٧. Cooperation to overtake the wrong information.

٨. Express good intention in interaction with him.

٩. Inform the worker on below:

- The hope would wait for him.
- He is a value which can't neglect with it.
- He is a power that needs to get a chance.
- He is ability that needs to be directed.
- He is an arrangement, needs to be prepared.
- He is in a necessity and needs to a rehabilitation.

Therefore, the principle is:

١. Construction of faith.

٢. Interchange of faith.

The exception is:

١. Demolish the faith.

٢. Lack of interaction with faith.

(The man would be instructed valuably by constructing faith in him)

In view of that the man is formed materially, spiritually and mentally.

Because the material construction, in relation with man, deserves instinctive satisfactions to extend with power.

Because, the spiritual construction is a gift from creation the spirit attaches with body to extend the man through the motion.

Because the mental construction needs to values and virtues it extends the man with intention.

In view of fact that: The tenacious physical construction would extends him by the faith.

Tenacious spiritual construction would extend him through power.

Tenacious mental construction extends it through force.

Then the whole constructional tenacity of body, spirit and mind would make a strong man and plant a faith in him as a special union in its creation on all other creatures. Therefore, the man is a power in a possible circle of expected and unexpected.

۱۱

Objective Acknowledgement

(The acknowledgement, about the realities in a way as they are, without inclination or personal or sentimental partiality and the appeal with documents and speech, would inform the individuals of community about the value of balancing and about their rights and duties humanly without distinction between self and others, and of course, the proof and evidence both lead satisfactorily results).

Valuable Principles for Basis (Objective Acknowledgement)

The basis of (objective acknowledgement) includes the following valuable principles:

- Acknowledgement with reality.
- Declaration about it as it is.
- Objective balance and moderation.
- Avoidance of personal partiality.
- Leaving away from sentimental partiality.
- Appeal with proof.
- Appeal with speech.
- Inform the community about the value of balance.
- Moderation in word.
- Moderation in act.
- Moderation in behavior.
- Emphasize the valuable distance.
- Assimilation of ego and others.
- Depend upon the proof would realize the satisfied results.
- Depend upon evidence would realizes the satisfied results.

Role of Sociologists According to the Basis of (Objective Acknowledgement)

The sociologist should play his professional included in the basis of

(objective acknowledgement) which is accredited by valuable programming for the profession of social service according to the following:

١. Standing on realities without sub dual while arbitrary gathering of information.
٢. Acting without partiality for any goodness and sentiment and proceed with balance on all activities or behaviors which have the positive effect on changing situations, words, activities or behaviors from negative to positive situation which ought to be objective
٣. To uphold on objectivity is a human value that is holding on moderation and moral balance which would make the sociologists on the level of value where there is no chance for exercise of injustice.
٤. Formation of professional relationship with clients. Its measurement should be intelligence which would appeal for proof and speech.
٥. Studying the situations of clients subjectively and without any personal interventions and considerations or prejudice.
٦. To examine the information, connected with situations of individual and group and percept the variables with awareness, till the movement from the circle of closed thinking to endeavor which enable attaining the targets complete.
٧. Take share of individual and group in specifying the aims, making plans and arranging the programme through a way relating with their abilities, power and capabilities.
٨. Objective fact-funding without decreasing and increasing.

٩. Behavioral moderation without overstatement in the inflation of problem or phenomenon and without decreasing in its matter.
١٠. Instigation on depending upon proof in correcting the wrong information.
١١. Encouraging on true word without sentimental partiality which enable to take objective decisions and attaining suitable remedies and human aims.
١٢. Taking the professional decisions during the personification process without sentimental affection.
١٣. Analysis of information in accordance with objective proof on which the phenomenon or problems vary under researches and analyzation.
١٤. Make the workers feel with peace while being in institution.
١٥. Enable the workers to distinct between compulsories and non-compulsories and it is done through their education in programmes, lectures and cultural and entertaining seminars.
١٦. Observation and supervision of deeds and behaviors of workers and it's following up of the improvements in its' various stages would enable to expose the realities and hiding place of faults and would realize the remedial aims facing them.
١٧. Improving the ability of individuals and group on analyzation and conclusion, and constructive criticism of deeds they are doing it, till they move out from the circle isolating itself.
١٨. Enabling the members of the group through practicing of interests, hobbies and activities in accordance with available

abilities in institution.

١٩. Encouraging, on doing good deeds without social political economical cultural gustative or physical partiality, would strengthen the social and human relations between individuals of human community.
٢٠. Urge the individuals and groups to uphold the truth and work to realize it without any doubt.
٢١. Objective and logic pursuit of phenomenon or condition and getting beware with values level of it.
٢٢. Balancing in words, activities and behavior while collecting the information and its analyzation and while personification the condition, realizing the results and making straight the systematic steps that the specialist has followed it at the time of studying.
٢٣. Take initiative in all his matters which should be admitted it as specialty of individual, group and community and to be strengthened the cooperation between them for their life established on mutual respect and consideration.
٢٤. Check the realities with objectivity while conducting the learning activities without increasing or decreasing.
٢٥. Urge the individuals and groups to practice democracy in all things connected to them during making decision, it's executing and following up.
٢٦. Utilization of interaction of workers in what will achieve them the movement from the ego and withdrawal level to the objective and inspirative standards.

٢٧. Considering the human distance and estimating it among the individuals, groups and communities and recognizing the values which they absorbed it which has an influential effect in their behavior and correcting all faults related with it.
٢٨. Expose the relationship between members of community and value levels that they are on it whenever face the dissimilarities it should convince them their compulsories and urge them to be courageous on it and should convince them for unnecessities and urge them on refraining it and to be far away from it.
٢٩. Help the workers to survive the obstacles which he faces sometimes till it completes the survival with satisfaction and objectivity.
٣٠. To be careful with awareness about all expressions of the clients or their deliberate or undeliberate sayings and about non-adaptation in frightening difficult and then his mind wouldn't be satisfied with impossibility of matter emphasizing that all matters are in the circle of possibilities.
٣١. Depend upon proof while correcting wrong information with right information.
٣٢. Depend upon evidence objectively regarding the workers and the customers and in recognition of exposing the reality.
٣٣. Emphasis the worker that the change is a nature of a creation the principle says: (The man is always in the situation of a change from low value standard to high value standard with highness.
٣٤. Emphasize that the results connected with would depend

objective realities.

(Acknowledgement with Realities Deserves the Appeal with it)

As the acknowledgement with realities deserves the appeal with it.

Then the appeal on realities is an argument and logic

So, the principle is:

١. Acknowledgement of realities.

٢. Appeal with the realities.

The exception is:

١. Denying the realities.

٢. Lack of the appeal with the realities.

So, the acknowledgement of the realities is objective and the lack of acknowledgement of it is partiality.

Therefore the principle is:

The acknowledgement of realities is objective.

And the exception is:

Partiality with unrealities.

Because the objectivity is a human value. Then the acknowledgement of it is compulsory.

So, the valuable programming contains the objectivity of acknowledgement as a basis of the profession of social service.

So, the objective acknowledgement is a professional basis of social service.

Since, it is a professional and valuable basis that will ensure the

balance and moderation.

Then, it is an objectivity and logic to say right and do it. And it is non objectivity to say partially and doing on it.

Thus, saying and doing the right is specialty of mankind for the man is honored by values centralized on saying and doing right.

Then, that who refuses the saying and doing right is out of human values.

(Saying and doing right is a human specialty)

As the man is evaluated by values centralized on saying and doing right.

Then, one who refuses the saying and doing right is giving up the human values. the right doing and saying is upholding values and human merits

Thus, the lack of saying and doing right would abandon the human values and virtues.

Therefore, the principle is:

١. Saying the right.
٢. Doing the right.

The exception is:

١. Saying the lie.
٢. Doing the lie.

On this matter: Recognition with pursuing the rights, performing the duties and carrying the responsibilities are the acknowledgement of

objectivity.

Therefore, the recognition of pursuing the rights is a principle, and denial of it is the exception.

The recognition of performing the duties is a principle and denial of it is the exception.

The recognition of carrying responsibilities is a principle and denial of it is the exception.

It is clear by this: Objective acknowledgement would realize the social balance for individuals, groups and communities. The lack of acknowledgement would never realize the social balance for them.

Therefore, the acknowledgement of objective balance in words, deeds and behavior is the acknowledgement of spiritual and the social composure in practicing the rights, performing the duties and carrying the responsibilities. Therefore it would attain a straight and powerful relation which attaches the balance with objective acknowledgement. This matter is that thing which made the balancing as a principle as well as the principle of upholding with objectivity and made other side exception it

It is clear by these:

- The recognition of pursuing the rights, carrying out the obligations and carrying the responsibilities is an objective acknowledgement.
- The recognition with the nationalism as a public right and acting on the citizens to enable them their freedom of choosing, teaching, treatment, inhabiting and moving on a scale of a

balance among the people is an objective acknowledgement.

- The recognition on right of possession, work and production is an objective acknowledgement.
- The recognition with the social consideration should provide for everyone without distinction according to the necessity on a familiar national human level is an objective acknowledgement.
- The recognition with the selection and making the decision and its executing on national level as a public responsibility is an objective acknowledgement.
- The recognition with getting rid of unjust partiality would realize the public justice among the people and satisfaction for all parts is an objective acknowledgement.
- The recognition with the returning to the natural source such as religion, convention and values in the arbitration is an objective acknowledgement.
- Recognition of practicing the justice among people realizing their unity on values and principles of equality and freedom is an objective acknowledgement.
- The belief that the man and woman and able-bodied and disabled are equal before the law is an objective acknowledgement.

Therefore, the acknowledgement of objective balance in the word, activity and behavior is the acknowledgement of spiritual and social composure in pursuing the rights, performing the duties and carrying the responsibilities.

Since, there is a straight and powerful positive relation attaching the balancing objective acknowledgement.

Then, the balance is a value similar to the objective value. The unbalance is a value similar to the value of partiality.

(Appealing with argument and logic would realize the social balance)

Since, the appealing with argument and logic would realize the social balance and the lack of appeal with argument and logic would bring the social dissimilarity.

Therefore, the principle is:

- Appeal with argument.
- Appeal with logic.
- Realizing the social balance.

The exception is:

- None appealing with argument.
- None appealing with speech.
- Realizing the social dissimilarity.

Then, the skillful sociologist never depart from argument and logic if he knows its' capable style.

१. Saying right.
२. Doing right.
३. Exposing the evidence.
४. Depending upon the facts as it was.

- . Understanding the cultural, gustative, spiritual, political, and economical and social circumstances of workers.
- ٦. Starting with workers in respect of them.
- ٧. Specification the objective aims which enable to bring the workers to their obligations.
- ٨. Doing the work according to the more important before important.
- ٩. Bringing the satisfactorily results.

Therefore, the distinction between ego and others would never reach to bring satisfactory results.

None of distinction between ego and others would reach to bring the satisfactorily results in pursuing the rights, carrying out the obligations and carrying the responsibilities.

Then the principle is:

Equality between ego and others in that there is no natural difference.

Since, the distinction between ego and others is exception and the none distinction is principle.

Then, the distinction is partial and the in distinction is objective.

Since, that the partial distinction is fanaticism and the objective distinction according to the facts and evidences which are no necessary to ignore it.

Thus, the objectivity is necessary for equally balanced human interaction which leads to the relative moderation between ego and others and the partiality is necessary when it becomes under the

compulsion or material pressure connected with the satisfaction of needs.

So, the workers in the professional field of social service would grant that the objectivity is human and scientific necessity in the interaction with individual, communal and social situations and it is a necessity for human interaction between ego and others which lead to a relative moderation between them.

(The objectivity is an absolute reality while the partiality is a relative reality)

The objectivity is an absolute reality and the partiality is a relative reality. Therefore, the reality is a field for scientific discussion between being absolute and being relative.

Therefore, both are reality (of objectivity and partiality).

The objectivity is a principled value for the compulsion of saying reality. Therefore, the exception is one which would lead to covering it or a part of it.

So, the objectivity is absolute reality and the partiality is relative reality.

Therefore, the value of objectivity can't be similar to the value of partiality. But if the exception is similar to the principle in expected and unexpected circle of possibilities.

Hence, the objectivity would become similar to partiality that all of them are a reality which can't be denied. Both vary in absolute terms

of objectivity and relative terms of partiality.

Since, objective is an absolute reality and the partiality is a relative reality.

Then the principle deserves the following:

١. The reality deserves saying right.
٢. The reality deserves the keeping right.
٣. The reality deserves to do it with no doubt.

Although it has been completed as confirmed that the partiality on the unreality is exception and the keeping to the objectivity is principle.

But, somebody asks: How would be the objectivity as a reality at the same time the partiality is being reality as it is in previously confirmed orders i.e.,(How would the principle be similar to exception ?)

It would be similar in following situations:

١. Partiality for the right is a right.
Not following the objectivity is injustice.
٢. Partiality from the right is injustice.
Engagement with objectivity is right.
٣. Partiality for freedom is right.
Pursuing the objectivity is right.
٤. Partiality for the nation is obligation.
Pursuing the objectivity is obligation.
٥. Partiality for the social values is obligation.
Pursuing the objectivity is obligation.

Therefore, the objectivity would be similar to partiality. In condition of both are reality which can't be denied it and varies in condition of regarding the common of objectivity and the relative of partiality.

But, where does the relativity of partiality hide? And where the common objectivity does ?

It hides in the values by which the ego and others are evaluated or not valuated, where it is part of objectivity to respect the religions.

(You have your religions and we have our own). And it is part of positive partiality to hold on to true religion even refuses it others.

Therefore the partiality in such matters doesn't be counted as a negative, but the negative partiality is a false accusation on others to regard my or our religion.

The man has to become free. But through these ways. For example Whenever we meet with colonization (Colonist and colonized)

And if colonist didn't move away with objectivity then he would necessarily exiled without it, therefore, the partiality, to whom his homeland was colonized, would counted as a help for right and struggle against injustice.

So, the specialist is not to be detached from his truthful religion by which he is proud to be said that he was an objective.

He is not to give up its' social values and virtues favoring for others to be said that he was an objective.

He is not to give up the holding on to human behavior to be said that he was non-objective therefore the partiality for the right is better even someone refuse it.

Standard of reformation

(Search and observation according to the value standard based on community, both of them enable to expose the causes and reasons which lead to the socially deviation or humanly negative activities, which require reforming objectivity and both enable the sociologist for a behavioral reformation of individuals and groups and for awakening them to the obligations.)

Valuable Principles for Basis of (Standard of values)

The basis of (standard reformation) valuable principles contains the followings;

- Conscious searching.
- Keen observation.
- Valuable standards of behavior.
- Standard measurement.
- Exposing the causes which lead to deviation.
- Exposing the reasons which lead to deviation.
- Exposing the negative human activities
- Exposing the negative social activities.
- Objective correcting for deviation.
- Objective reformation without doubt.
- Awakening to obligations.

Role of sociologists according to basis of (Standards of reformation)

The sociologist should play his professional roles inclusive in the basis of (standard reformation) on which the valuable programming has depended upon it for the professional way of social service in accordance with following:

- ١) Reformation on behaviors, activities and words of individual and group after carrying out both activities of conscious searching and observation it will enable to know and induct the consequential reactions on all words or behaviors or activities.
- ٢) Measuring the variables which occurs behavior and attempting to identify on unfamiliar behavior originated from individual like an independent item or from a member of the group or a whole group.
- ٣) To know the number of times in which the commitment of the unfamiliar of unfamiliar behavior has been repeated, and whether it happened accidentally or with deliberately the courage should be completed on its' correction.
- ٤) To straighten the endeavor of individuals and groups and the level of suitability of their special circumstances and the circumstances of community in which they live in or belong to and the level of suitability of the values, codes and law formed by it in the homeland.

- ๑) Conscious searching for everything stated during the process of collection of information and the process of analyzation until it completes the clarification of the hiding places of reasons in phenomenon or studied situation.
- ๒) Conscious scrutiny in all process of researching processes till it completes the understanding of real causes and reasons of the case and as a result it will enable to make remedies and suitable treatment.
- ๓) Help the client by giving various types of treatments and the chance to select the desired choices without imposing on him any solution from sociologist, then the imposed solution may be refused.
- ๔) Keen processional searching during conducting interview with the clients or customers for the sake of reading their reactions in all small and large. Therefore in the same time in which the sociologist would not consider easy with the information he do not consider easy with the influence on the behavior.
- ๕) Product the standards based on social values which the workers belong to it to distinct between the compulsory one to promote it and not compulsory one to encourage on keeping away of it.
- ๖) Encourage the individuals to hold up social and human values and virtues.
- ๗) Strengthening the desires of individuals and groups in fields of teaching, working practicing the free activities will strengthen their physical faith and respect of others.

- ١٢) Pursuing the objective measurements to know similarities of values of all standard values then the finding of sociologist would not characterize as partiality.
- ١٣) Reform what spread and extend from education, cultures and values through means of communication and educational establishment and showing suitable opinion which help to confirm, reform or cancel it.
- ١٤) Evaluation of production with the returns of it, and the endeavor with the returns on it and the methods of distribution with its' effect on the degree of adjustment or social agreement between the producers and consumers in community.
- ١٥) Review the endeavor for the protection of able, disabled, and destitute and those who are in need of service and counseling.
- ١٦) Participate in evaluating the methods, decision, art and cultures which lead to construction of man and enabling him to suffer the burdens and participate in the improvement of social life.
- ١٧) Reform the deeds and behaviors of individuals through objective methods without force and compulsion that make easy reformation and professional treatment.
- ١٨) Emphasize on the importance of individual in future construction and his being as an important unit of society, and a thing in which some individuals or community fell in to false step would enable to escape from it and return to be useful and profitable socially and humanly

- ١٩) To know the reasons leading to perverted behavior and deeds.
- ٢٠) Expose the hidden reasons beyond the phenomenon or studied situation.
- ٢١) Expose the negative social deeds and the hidden beyond the behavior and deeds correcting with positive values.
- ٢٢) Supporting the human values and virtues showing its' importance in realizing the satisfaction for individual, group and community would enable to get valuable standards which would sought a decision on words, deeds and behaviors.
- ٢٣) Dedicate on studying situations and work on its reformation with returning to the values that forms the principles by which the individuals of community would appeal and seek for a decision.
- ٢٤) Expose the negative human deeds and hidden beyond the behavior or activities correcting them with positive values.
- ٢٥) Enable the individuals for beginning and review their moving and to know negative and positive things, and help them for reformatory planning and social and communal self-dependence
- ٢٦) Search the hiding places of false to reform it and follow the studying activities with referring, searching and follow up until it completes the exposure which support the open and implied thoughts in all turn or oration or words that enable the individual and group to reach into it and would establish the aims on it hoping its realization.

- ٢٧) Act on exposing the positives to confirm it, and on the exposing the negatives to correct it or change.
- ٢٨) Conduct standard tests which enable to know the level of valuable meanings for the process of interaction between individuals and members of the group.
- ٢٩) Work on objective correction of deed or deviative behavior, and restore it to a compulsory one, then motivate to make a best future.
- ٣٠) Exposure of situation by studying and expose the worker by accepting it and changing his situation from the negative situations, on which he is, to a positive situation which he ought to become.
- ٣١) Continuous reformation for the five learning institutions and disjoined reformation for the worker of his abilities, capabilities, skills or experiences, with reformating his crooked behavior exposing the normative substitutes which enable to free choice with numerous interest.
- ٣٢) Reform the learning activities firstly until the sociologist never move away from the larking places of causes and reasons in the studied situation
- ٣٣) Awakening the clients to the communal values and virtues and to the human values and virtues which enable them to set out obligation and to move away from non-obligation with conscious will.

Standard measuring is a valuable principle

Standard measuring in the social awareness is a more valuable principle which the individuals of society would become satisfied with after awaring its contends and after making sure of human satisfaction and social peace until it becomes on a level which enable to measure and arrange on valuable peace for community according to the degree of preference by which its individuals and groups would estimate it.

Because the standard is a centre of preferential value. Therefore it is a codification for social values and preferences of individuals.

Where as: standard measuring of reformation would hide in the values and materialize typically in deeds and behavior

Then the principle is:

Standard codification

Then the exception is:

Lack of standard codification.

(The standard is the centre of preferential value)

Where as the standard is the centre of preferential values.

Where as the standard measuring is a codification for the values of individuals and their preferences.

Where as the standard measuring of reformation hide in the values and materialize in the behaviors and deeds.

Then the principle is:

- ١. Standard measuring of values.
- ٢. Standards are preferential centers.

The exception is:

- ١. Lack of standard measuring of values
- ٢. Standards are not preferential centers

Therefore the standard reformation is an arbitrary codification.

Then the non-standard reformation is automatic and the automatism is an out-coming from the principles of arbitrary.

Where it becomes away from the objective standards and extension in the circle of unexpected.

Therefore the standard arbitrary is a principle.

The non-standard condition is exception.

Thus, of course, the acknowledgment of objectivity is a professional basic of social service.

For it is a professional valuable basic it is a basic it realizes the balance and similarity.

Then, it is part of objectivity and logic to say and do the truth.

And it is part non-objectivity, the partiality from saying and doing right.

So, saying and doing right is a human specialty.

Because the man is valuably estimated centralizing on saying and doing right.

Then, those who refuse the say and do right would be abandoned from the human values.

Because the standard reformation is capable of codified measurement.

The non-standard reformation is not capable of codified measurement.

Thus, the standard reformation is necessary. Where as its capability of scientific measurement which enables to appeal with it and to seek a decision from it.

Non- standard reformation is unnecessary. Where as lack of its capability of scientific measurement which appeal with it and seek a decision from it.

Standard reformation is an arbitrary codification

Reformation is a codified value which contains in it concept the reforming, searching, conscious following up and objective measurement, therefore, the standard reformation can't be a temperamental.

Because temperament is an out-coming from arbitrary principles.

So, the principle is:

١. Standard arbitration
٢. Arbitrary codification.

The exception is:

١. Temperamental arbitration

٢. Not arbitrated codification.

Hence:

The standard reformation is liable to the scientific measurement.

So, the non-standard reformation is not liable to the scientific measurement.

Since it is: the standard reformation is liable to the scientific measurement

Then: the standard reformation is necessary

So: the non- standard reformation is unnecessary

Valuable standard reform the behaviors and deeds of individuals

Since the valuable standards reform the behaviors and deeds of the individuals.

Then the principle is:

١. Standard reformation

٢. Reformation of behavior

٣. Reformation. of activity

The exception is:

١. Non- standard reformation

٢. Deviation of behavior

٣. Deviation of deeds.

The behaviors and deeds require to be reformed after having the defects or identifying the deviation completely. Therefore when the deviations are straightened the uprightness is occurs as a valuable resultant from the objective process of reformation.

Since of the valuable standards are neutral, it is appealed with it and sought a decision from it.

Therefore, it would not be able to reform, the behaviors and deeds of individuals objectively and scientifically, without the valuable standards.

Hence, the valuable standards are socially and humanly agreed upon basics to reform with it the behaviors of individuals, groups and communities.

In a view of fact that, the behaviors and deeds require to the reformation

Then the standard reformation is a principle for correction and treatment

Therefore, the exposure of the defects and the awareness on deviation complete by the reformation, which enable to correction and treatment.

In a view of fact that, whenever the deviation is corrected the straightness occurs, then the straightness is valuable resultant from the process of objective reformation.

Because the reformation depends up on the standard, not on the temperamental.

Then, the non-standard temperamental is exception because it is out coming from the principles of scientific research.

Hence: the sociologist must keep the following:

Firstly –To know the following value revel of the personalities:

- ❖ The selfish personality
- ❖ Withdrawing personality
- ❖ Subjective personality
- ❖ Aspirate personality
- ❖ Objective personality.

Second – yield the all personality levels to the expected and unexpected reformation in the circle of possibility.

Third – build his chief duties (in the positive situation) has it is expected, and his alternative duties (in the negative situation) as it is unexpected.

For example:

In the expected circle of possibility: the activities of subjective personality are subjective.

In the unexpected circle of possibility that the activities of subjective personality are non-subjective

This means that if the activities of subjective personality are not confirmed as subjective, then the possibilities of alternative duties are four kinds that are:

١. Selfishness
٢. Withdrawals

३. The aspiration

४. The objectivity.

The valuable standards occur in the circle of social preference

Where as the valuable standards occur in the circle of social preference and the total preferences equal to the total choices in respect of the community of research or the objectively selected specimen.

Then the chances between individuals would be same as a result of intentional choice.

Since, the preferences are intentional.

Then the social preference is a principle where its presentation is a margin of intentional choice.

The social dictation or compulsion is exception where it does not present any place for the practice of free volition.

Standards of reformation hide in the social and human values, and appear in the standard objectivity.

Hence, in a view of fact, that the valuable standard is typical.

Thus the objective formatives for social reformation are:

१. Valuables

२. Standard ness

٣. Comparison.

Then, the things which are contrary to these valuable formatives that occur in the circle of exception.

On that basis the roles of sociologist centralize on below:

١. Accurate searching for studying information
٢. Conscious observation which enable to examine the reactions
٣. Careful viewing in following the motion and behavior
٤. Expose the causes and reasons (hiding places of the phenomenon or of the situation which lead to the negative deviation)
٥. Pursuing the objective methods in studying processes (collection of un formations-analyzation of information – personification- treatment – evaluation)
٦. Correction or adjustment of behavior or deeds
٧. Walking up to what to be essential

The professional ethic

(The embodiment of professional values by word and deed ensures its goals, assures the honor of workers evaluates it as humanitarian and secures the sociologist to refer to its scientific projects and completed steps without affective emotion and personal favoritism)

Valuable principles for basis

(The professional ethics)

The basis of professional ethic includes the following valuable principle:

- professional word
- professional work
- professional behavior
- assurance of honor
- human ability
- possibility realization
- achieving the professional goals
- review the projects
- going on fulfillment
- preventing the affective emotion
- giving away from personalize
- commitment to objectivism

The role of sociologist according to basis

(The ethics of profession)

The sociologist plays his inclusive professional role in the basis of professional ethics accredited in the valuable program of vocational ways for social service in accordance to the following:

١. strengthening the professional values objectively as far as workers and customers will be acknowledged the importance of vocation through the real word which the high sense of taste and warmness fill up in estimation and honors
٢. doing in accordance to the circumstance of individual, societies and of community through the commitment with professional principles and assuring the human goals
٣. rationalizing the worker with real word and good talks by encouraging him on sticking to values and virtues which are acceptable by community and preventing him from negative values and positions to prove social essence
٤. Informing the person and community in order that they are acceptable by sociologist and organization. That is due to their interaction each other with peace and calmness
٥. awaring the workers with their importance and social states among the community, being they are informed with their personal values and their rights in honor, possibility and consideration
٦. encouraging the workers on purposive expression against complimented standard and the others surrounded them being it is positive or negative feelings

٧. settling the persons and societies on the emotional composure and awarning them with what is more comfortable for them than that of others
٨. The embodiment of professional values through deeds and behaviors which are being practiced by sociologist. As following the places of leader of workers and customers whom the professions will be conducted with them by studying their conditions or parting in solving their political and strategic troubles which are more efficient to make a brightest future
٩. upholding the professional goals and ethics of institution and working for these goals with whom interacted with them
١٠. encouraging the clients, whom the sociologist has taken to study their situation, to step forward with positive deeds, as it would cause to get the faith and honesty of individuals of society and to make them united and connective each other
١١. encouraging the individuals creatively cooperated society and its groups to make path through which the personal values will be boosted and pursue those who have passed before them and gained honors and respects from the personal and social surrounding
١٢. respecting the honor of customers and concerning them without any scratching movement that leads to social disharmony and communal destroyment preventing their personality and identity

١٣. respecting the personal values and customs in which the individuals of society and groups believe and make models that could be followed
١٤. adjoining the clients learning activities objectively will make assurance in their skill and abilities
١٥. finding a good intractable language with client expanding its fields in front of them to take decisions very clearly in according to their will
١٦. Enable the individuals, and qualified and specified groups to do their suitable activities as their qualifications. So that, they will be cartelized to increase their results
١٧. Supervision on sessions of individuals and groups who are inmates of social institution and they are practicing joined activities pointing guiding their activities as it realize social interaction among them.
١٨. studying the individual, social and communal situations same with the social specialties of their religions, believes, knowledge's and culture without generalizing the circumstance in accordance to others' characters
١٩. upholding the objectivity and practicing the professions by valuable manners without any emotional loyalty towards any person or group
٢٠. Taking review of projects and strategies that the workers and customers wish to reach it by turning in to useful and comfortable ways for society.

٢١. Follow the steps of completion and its review not to happen. In unintended wrongs or not happen in unexpected possible circle.
- ٢٢ Activity to encourage the persons of society on implementing of their obligations and performing their duties along with involving others and mutual assistance among them in the matters of social relations would be performed.
٢٣. A warning the individuals, societies and communities with their importance and significance of their roles in the way of leading societies to forward steps.
٢٤. Avoiding any difficult process which leads into emotional feelings and effects during understanding the conditions of workers by discussion and objective learning.
٢٥. Leaving off humanity and its degrees not the obstructive measures to complete their goals and fulfillment of their ambitions.
٢٦. Generalization of transparency values and visibilities during performing the procedures of research enables the hidden contact and deep penetration examining its causes and reasons and revealing its influences on talks, deeds and behaviors.

٢٧. Strengthening the importance of acceptance for persons, societies and for communities as they are in the practices of profession of social service enable the deliverance of goodness and right activities.
٢٨. Action on to be the interaction among the society is the main goal by using discussion and positive interviews and changing of informative opinions.
٢٩. Informing the executive of organization and members of society on what differs the specifying relations from professional contacts, refining them the values of vocation as being they are encouraged on its honors and evaluation.
٣٠. Connecting the individuals and societies by means of natures and circumstances enables them to express their skills expertness and ensures the training for them.
٣١. Supporting the valuable commitment to religion and commonsense, and encouraging attitudes through performing their duties and playing their roles, enforce the faith between sociologist and workers or the guests of social organization
٣٢. Commitment to objectivity through word, deed and behavior in all procedures of five lessons.
٣٣. Encouraging the persons, societies and communities to do their best on social, political, economical, cultural, gustatorial, and physical interaction among them.
٣٤. Stabilizing the ethics of profession through word deed and behavior creates the faith and honest between workers and

whom are well known about their circumstances by means of discussion and study.

Holding on to the ethics of profession is the valuable engagement

As far as ethics of profession is concerned as the valuable engagement of the primeval steps of a person, then the keep ness of professional ethics will make the word similar to deed and behavior.

By means of non similarity of word with deed and behavior leads to lack of credibility and the domination of contradiction.

Then the principle is:

(The similarity of word with deed and behavior)

The exception is:

(Contradiction of word with deed and behavior)

So the sociologist ought to commit which real word and good deed and should prompt on real word and good deed. If any individual or society finds the contradiction between his statement, his behavior and his deed, they loose their faith ness and honest in society and there wouldn't any relation to correct them.

(The keep ness of professional ethics set down the statement with deed and behavior)

Indeed, this keep ness on ethics of vocation makes the word similar to deed and behavior. So, these ethics of vocation will be measured as primary valuable needs of a person.

As while the word or statement is not correspondent to action and behavior. Then, it will lead to contrariety and the lack ness of confirmation.

Hence this th^{re}e valuable principle:

١. Holding on to ethics of profession.
٢. The similarity of professional ethics with statement.
٣. The similarity of professional ethics with would deed.
٤. The similarity of professional ethics with behavior.

The exception is:

١. Avoiding the ethics of profession.
٢. The contradiction of ethics of professional with statement.
٣. The contrariety of professional ethics with deed.
٤. The contrariety of professional ethics with behavior.

So the sociologist must maintain the following.

- Real word
- Right activity.
- Stimulating and preparing the true word, right activity and good manner.

Thus, if any worker finds the contrariety between what a sociologist says and what he behaves its causes the lack of faith in him and thereupon his relation is being committed with the absence of righteousness in the situation as far as compared with workers, sociologist becomes fitted and circles by all possibilities without any expected ones. The sociologist will be trapped in the baits of unexpectedness which causes to the lack of faith ness when he finds the contradiction in the statement of worker, his works and his behavior to other. Thus if the faith of sociologist among the workers is closed, it causes the loss of reality as it was compulsory to be performed in the procedures of research

There fore sociologist should be engaged with the values and ethics of vocation to improve the faith of workers in them and so that, sociologists won't drop in prohibited activities with the following:

- Collecting the numerous data which are intended for studying
- Analyzing of data be objectively
- diagnosis of situation as it is
- illustration of possible results as determining the adequate cure
- estimation of all procedures of research

Being the ethics of vocation don't depend on past judgments then the professional ethics demand on objective learning.

For being learning is complete and objective it is compulsory to take the consideration of the following:

- Knowledge about past situation.
- Information about on present on which situation is taken on.
- Accepting the worker as he is
- Action on carrying something which is necessary to be occurred
- Respecting the worker, estimating him and identify him and his duties
- Joining with worker in fulfilling his goals and performing his duties
- Make the worker be ready and compel him to perform his duties

Thus, the ethics of profession are as below:

١. The sociologist should not be substitute client in any his activity conducted to him.
٢. The sociologist should not ignore the client and not to laugh at him.
٣. The sociologist should not nickname the client.
٤. Sociologist won't express any stiff mode in his manner to client.
٥. Sociologist won't provoke the client.
٦. Sociologist won't reduce the dignity of client.
٧. The sociologist won't be careless of client in anything.
٨. Stress on valuable identify of profession.

٩. Be progress in behavior with individual, society and community to the level vocational ethics.
١٠. Accept the clients as they are not as they have to become.
١١. To behave with clients in good manner.
١٢. Be respect with clients.
١٣. Addressing the clients with real words.
١٤. Inform the clients with their social and personal importance.
١٥. To allow the margin of courteous behavior without reaching the level of hypocrisy.

The ethics of profession emphasize the honor of persons

As far as the ethics of profession emphasize the honor of individuals, then, the ethics accorded to the profession of social service are those from which the organized principles for the life of persons, societies and communities will be taken.

So, the principle is this:

١. Upholding the ethics of profession.
٢. Stressing the honor of person.

The exception is:

١. Neglecting the ethics of profession.
٢. Non-emphasize on the honor of person

Thus, upholding the ethics is the valuable principle which is more essential for him. Hence, emphasis on the honor is fundamental as while disengagement is exception.

So:

- keep the respect which contains the glory of your society
- hold the characters which contain the values of your community
- teach your sons about the characters by which a brightest future will be built on
- inspire your son to do virtues by which they can assure social and personal interactions
- habituate them to perform their duties so that they will gain acquaintance from others
- inure your sons to perform duties, then, they can gain more assurance
- Habituate your sons to carry their responsibilities through which they can gain more consideration.

Therefore, whenever you consider your sons and others then their considerations will be gained for you

When you respect your sons and others then you will be also respected with them.

The ethical values of profession are objectivism.

Being the ethical values of profession are objectivism, then it is ought to become the ethics of profession as similar to objectivity.

So, the stability with true word and right action will be counted as the principle of professional ethics or social service.

Of course, sociologists who obligated with principles of profession and its goals are those staying with the stability of performing of practice and not to turn away from the true word and right action in practicing his profession on the individual, social and community levels.

Objectivity consists of true statement of sociologist and his right activity even though it is connected with personality.

OBJECTIVITY IS COMPOLSORY IN FOLLOWING TWO SITUATIONS:-

١. If there is any right for you, understands it, tell about it and perform by correcting your wrongs until there would be objective justice (make your mind the center of two scales of a balance) then you can find yourself to be on truth before God Almighty Allah.
٢. If there is any right seek for it, gain it, hold on it and not to turn away and perform accordingly to it revelation with all transparencies fore others. Hence, satisfaction and persuasion will be completed in accordance to measure, standards and

objective values in which they deserve honors and respects after it.

Exchange of experiences

Achieving the efficiency of specialists and experts in all sections of different knowledge and evaluating their roles in dealing with vocational standards will be joined and assured for the improvement of individuals and societies and enables them to interact, understand more useful through their conditions in preparing planes and programs aiming the progress, good performance and solving troubles.

The valuable principles for basis (Exchange of knowledge)

The basis of (exchanging knowledge) includes following valuable principles

- Getting fitness
- Exchanging of knowledge
- Valuating the specialization and knowledge
- Exchange of different information
- Playing roles
- Good disposal in conditions
- Assumption of practical standards
- Alternating to the best

- Beneficial contact
- Profitable capacity
- Illustrating the condition
- Arranging the profitable programs improving the skills and abilities
- Good performance
- Removing the barriers
- Solving the problems

The role of sociologist according to basis

(Exchange of experiences)

According to the following sociologist plays his inclusive professional role in the basis of (exchanging knowledge) which is accredited in valuable programs of vocational ways for social service as below:

١. Getting the specialist, considering it through studying conditions and personalization and treatment of it.
٢. Encouraging the persons on importance of gaining information and exchange of it.
٣. Action to exchange the knowledge through which a sociologist can put lives of such men who have more social, economical and political experiences to take any decision in favor of sociologist and he can well-perform for their welfare.

٤. Getting the possibility and abilities of experts and exchanging the knowledge in return of information to understand the circumstances in accordance of discussion and objective learning.
٥. Not insulting those jobs and careers which are connected progressive ideas and media for the procedures of research
٦. Practice to arouse the fitness of instructors who are working in the fields of vocation and social consideration
٧. Engraving the refreshment of anticipation of persons and society is and encouraging them to well-perform their duties
٨. Exchanging various progressive knowledge to whom are connected in its important and development
٩. Estimating the roles played by parents and sons and evaluating the workers of organization for social service and productivity in the procedures of research (the process of collecting data the procedure of exchanging information processes personalization, procedure of treatment, procedure of reformation.
١٠. Encouraging the persons to connect with others and exchange expected knowledge to do the procedures of alternation and changing to the best
١١. Practicing with individuals and societies through inspiring and prompting method and high flexibility during understanding their situations by learning for making professional encounters with them.

١٢. Good disposal in positions which are faced by sociologists without astonishing about the matter which is still expective and possible
١٣. Evaluation of practical conditions which make answers and solutions for all problems connected with conditions of workers and customers or is conducted to solve their problems
١٤. Conduction of word which include more evidences of knowledge and artistry skills for instructors and students with flexibility and high generalization
١٥. Awareness of instructing others some important knowledge and expressing those knowledge to them until it becomes beneficial and profitable for persons, societies and whole communities
١٦. Individual and organizing movement with community which enables a turn to the best future
١٧. Encouraging the persons of community to interact with others for exchanging beneficial knowledge and valuable information according to social and personal standards
١٨. Action to strengthen the values of capacity in the minds of workers enables them to rethink and remediate about their fast activities, ensures them to be aware the circumstance of weakness in which it is ought to be neglected and making easy up on them to behave the good character with sociologist around them

١٩. Act on making social, economical, political, culture, gustatory and spiritual difficulties and barriers to be easy among the community in their aspirations and aptitudes.
٢٠. Understanding about persons and their conditions in which they face and suffer from the circle of their connectivity, interactive movements among the community and according to their boundaries of community.
٢١. Illustration of objective conditions in which enables to fulfill their goals and reaching the target behind them. Being illustrated the conditions it needs minute inspections during enforcing the studies or discussing the processes of social service.
٢٢. Inspiring individuals to gain more skills and abilities and make more facilities which cause different changes on their social, political, economical and spiritual lives.
٢٣. Identifying the valuable conditions of individuals and preparing them to accept more useful data
٢٤. Arranging constructive programs of rectification and meaningful programs for professional qualifying which is paramount important to alternate the situation of workers to the best valued levels
٢٥. Adjoining the workers in performing their duties and preparing most fruitful programs for being progressed their skills which are more effective in the performance of individual roles and communal duties

٢٦. Giving the opportunities for individuals to accept information and to exchange it which will be easy for them to think and plan more ideas in the circle of possibility without to be amazed or queer attention to it
٢٧. Enforcing persons of community and its members to well- perform their duties and well – practice the jobs which they are applied on it.
٢٨. Helping individual of community to avoid the social, economical, political, spiritual gustatory and cultural barriers which are surrounded between their happenings and aptitudes
٢٩. Presenting social adjective systems to solve the problems and eliminate the toughs which are emanating by non-social movement

Knowledge, the result of exchanging public efforts

In order to concerning knowledge as the result of exchanging inter- linked public efforts, then, it is the product the following:

١. Practice and good performance
٢. Cognitive accumulation and practical doing
٣. To be caught in the bait of wrongs and do well to correct it
٤. Pre- experience and actual experience

For this, the exchange of knowledge is not a result of future however future will be fructified.

So, the exchange of knowledge compels the other which is essential for those who exchange it, to be presented there.

Hence, the exchange of knowledge needs the following:

- person, societies and individual communities
- enough time for the production
- enough time to understand it
- sufficient time for its exchanging, its exportation and for returning back that exportation
- efficient power on its productivity
- great aspiration to commit with it
- preparation to gain it and for its production
- need of supplying
- flexibility and screaming to exchange it
- different skills and abilities for its progress

Consequently, indeed, the exchange of knowledge is the principle and its monopoly is the exception

Being the exchange of knowledge is the principle, and then sociologists shouldn't neglect its exchange to those who dominate it or process any part of it

Being knowledge is made capacitive yet it won't be completed with the person or fixed personalities. So it insists the connection with whom has passed before them and gained more knowledge for their best future

Accordingly:

- connect with whom acknowledged before you

- act upon exchanging knowledge by knowledge
- do for the best future
- discuss about lost information until you find it
- connect with other and exchange the information to him
- interact with other and exchange knowledge and information to him
- getting under way the positive point in which else achieves the capability of reaching to the best achievements
- making sure of your ability on attachment and not to be take

Considering knowledge as the product of exchanging common efforts, and considering the knowledge as the result of practice and good performance,

And in as much as knowledge the product of cognitive accumulation and field practice and considering the knowledge as the result of removing the wrongs and action on correcting it
Then, the knowledge is the result of previous experience and attending efforts,

Thus, the knowledge is not to be the result of future but it will be its production.

Considering the knowledge as the result of exchanging common efforts, practice, good performance and cognitive accumulation, the exchange of knowledge compels the finding of other which is essential for whom the knowledge is exchanged to.

The production of knowledge and its exchanging need following

- person, societies and individual communities
- enough time to understand it
- enough time exchange and for exporting it
- sufficient ability to product it
- decision to commit with it
- preparation to gain it and for its productivity
- need of finding it
- necessity
- flexibility and screaming to exchange it
- different skills and abilities for its development

And, this is the principle

١. using knowledge
٢. exchange of knowledge

Exceptions are;

١. removing the knowledge
٢. monopoly of knowledge or non-exchange of it

Considering the achievement of knowledge as a principle and its exchanging as the basis, then, sociologist shouldn't neglect any adoption of knowledge and it exchange being it is owned by them

Being the knowledge is made by common understanding and all though it is not be completed by a person or fixed personalities

Why is this connection with past?

Of course the achievement of knowledge causes to create a best future for individuals, societies and communities

For practicing to create a best future:

- interact with other and exchange the knowledge to him
- interact with other and exchange the information to him
- interact with other and exchange data to him
- understanding the other to be enabled to gain knowledge and information
- getting under way the positive point in which another achieves the capability of reaching to it

Don't apply the gum at twice time

Considering the enquiry of knowledge and the exchange of information as diamond need for persons, societies and communities and inspection on what the others finds it and using it as necessity and it is not a real goal

So, inactivity to use that knowledge which the other has reached to it.

Makes him lazy and he is as who hits the gum at twice time.

And,

- Interact with other
- Hope for others
- Exchange the knowledge to him

- Find what is in the hand of others
- Do progressive on what he reached in to
- Do modernity
- Don't hit the gum after it used

Plurality of specialties varies the knowledge and enumerates it

Being the plurality of specialties varies the knowledge and enumerates it and being reduce on ones specialization wont give any hope of variegating knowledge and enumerating of it, so, the variety of knowledge and information compels to exchange it and concern it as profession principle included in the basis of profession for social service as it has been taken under the title of valuable programs for the ways of social service.

So the exchange of knowledge is targeted in changing to the best.

Thus the conversion of knowledge enables the sociologist to interact each other as it strengthens the reacting to profitable and beneficial standards

Even though,

Gradating knowledge and exchanging its develops individual abilities and good performances

This is the collection of principles which are discussed in the valuable programs of social serviceable-profession.

- ١. Attainment of knowledge
- ٢. Exchange of knowledge
- ٣. Progressing the abilities
- ٤. Good performance

It is unable to variegate the information and enumerate it by reducing on ones specialization

These are the valuable and useful principles

The variety of specialties

Variety of knowledge

Variety of expertnesses

The exceptional ones are excluding above

If there is no diversity and Variety, the exchanging of knowledge wouldn't form as a principle in the basis of professional ethics which is profitable for social service. So exchanging of knowledge helps individuals and societies as well as communities to change their lives to the best. There for, the exchanging of knowledge is the best to do for whom wants to get better and good. Hence, this process of exchanging is helpful for transportation of it.

Even though above, the future is not be completed without earnest endeavor to get it

For this, the exchange of knowledge enables sociologist to interact each other take capacity and to gain more necessities

And,

- interact with other
- take the capabilities of others
- go forward as it is
- well understand of what is important to him
- do progressive on what he reached to
- try your best to get and be know

The achievement of knowledge and exchange of its progress the abilities of persons and make them efficient to a good performance of profession

Then non achievement of knowledge and lack of exchange wouldn't develop the skills of individuals and not make them efficient to well perform their duties

So, this is the principle

١. achievement of knowledge
٢. exchanging the information
٣. progressing the abilities
٤. good performance

The exception is that

١. Non achievement of knowledge
٢. Non exchanging the information
٣. Un developing the abilities
٤. bad performance

So, individual must try to exchange the knowledge until it is gained

Sometimes, some one asks why they exchange the knowledge.

١. for the increase of knowledge and information
٢. for the planning of projects by which individual grows
٣. not to reduce the planning on which it is only expected one
٤. ever thinking in what is not expected
٥. to verify the knowledge
٦. for the progress and abilities
٧. to know the modernity through which the assurance will be completed in accepting the development and modernity

What is after achieving the knowledge?

No doubt does your best for the progress. Then if you don't act for its progress else one will develop it. Because of the good deed for the brightest and best future. And exchange of knowledge enables the communities and step forward to the best future

Exchanging the knowledge causes to solve the problems of individuals and to face it.

Arbitration of heart

the belief with importance of valuable inter connection without any impetuosity in issuing principles or correcting behavior and

deed creates new good relation in which its standards are brain and capacitive heart of himself and other in accordance to wishes of procedure of meaningful personal assistance.

The valuable principles for basis

The basis of (Arbitration of heart) includes following valuable principles:-

- the belief with the importance of inter connection
- the inter connection is valuable constructed
- slowness in issuing principles
- estimating the behavior
- correction of deeds
- creating good relations
- standard of brain
- standard of heart
- exchangeable capacity
- meaningful professional assistance

Being the community reduces to solve any mystery or any trouble

Then, who will be led the way of solving or helps him in solving it?

The other gains a large part of knowledge information and expertness.

Thus the connection and conduction with it and identifying it as it is wanted for knowledge information and expertness which encourage the capacity and a helping hand for community in

such situations in which the community faces more difficulties and discusses many situations to solve it,.

As contrary to it, exchanging the knowledge and information to other in which it helps them to solve any problems they face it be they individuals and societies or communities as well as they can built a best future.

Role of sociologist in accordance with the basis

Sociologist should play his vocational role included in basis (of appointing the heart as arbitrator) accredited in the valuable programming for social service according to following:

١. Believe with the importance of interaction to whom participated in making cultural and civilizational history , and whom created newly one, and to whom expect to get leadership while they proceeding to realize a good future, and to utilize the knowledge, they gained, in developing ways of vocational discussion and consideration
٢. Establish the values of interaction in knowledge of individuals of society, and in developing it with what would lead a developed political communicable and social life.

۳. Guide the individuals & groups, to whom a sociologist interprets with, by the values and virtues that awaken their minds without emotional partialities.
۴. Settle a net of social relations believing with importance of inter connection which widens the fields of corporation and interaction. For it will realize human activities, help the truth and support it with evidence.
۵. Direct individual and group with truthful and meaningful advices with explaining the professional aims that sociologist expect to realize and achieve it.
۶. Urge the individual and group with to participate in planning, preparing programs, and implementing their activities as far as them possible, and motivate them to do all things which can realize the interaction between them, and among groups and other communities.
۷. Interact with those who produce good values with keeping it, and those who produce a developed technique that helps receive all profitable and useful things for studying activities and developing community.

٨. Keep the slowness in realizing the orders, while collecting the information and standing with explorative studies. And don't release before it reaches to results of reality and truth.

٩. Study the individual, social & communicable situations objectively without realizing the prejudices, considering the time locally as circumstances in which many events had occurred and more problems appeared under discussion and research.

١٠. Encourage the individuals to effectively participation. It is to realize the relational equality between justification of practicing the rights and carrying the responsibilities and performing the duties.

١١. Correct the wrong information with right erudition until the absolutely be able to correct his wrong behaviors.

١٢. Correct the activities of individuals and groups through efficient participation in creating the rights, carrying out the necessities and perform the duties.

١٣. Supply the each individual and group all kinds of knowledge which help them to easily complete their needs and various

desires. And make them qualified to better standard of values

۱۴. Aware the individuals and groups on the importance of equality while they play their roles intentionally and without any partiality to a person.

Understands the reasons, aspirations and circumstance which are caused the problems of clients and help them to liable under satisfied professional treatments of sociologist without any aversion.

16. Help each member of community to make good relations which appease others and inspire them to join in meaningful participation to get more benifitable results fore whole people with effort of all on a unit.

17. stir the individual and groups to make valuable relations on human and social levels. It will help them to make a good personality which expects for all benefits.

When and where ever you find them exposing on false aware them with the importance of correcting it.

۱۹. Inspire the individuals of community to form valuable good relations

during they studying, acting and practicing the activities or and while organizing social meeting in parties and joyful and eloesome occasions.

٢٠. To make the mind an arbitrator without any hastiness, or sentimental trend or partiality to a special person, group a community without another.

٢١. Stand up with objective correction and review to fulfill the results and treatments a professional solving of situation and circumstance which have exposed before a sociologist.

٢٢. Establish the importance of stability on objective principles realizing the treatment and correction of which lead to expect profitable things.

٢٣. Assimilate the events among individuals of community awaring them nearly until they clearly understand it.

٢٤. A meaningful help should be given to those who need it in accordance with abilities of organization, vocational moralities and circumstance of situation and its need.

٢٥. Exuberant Knowledge should be given aware individuals and groups who stayed in institution of caring and social service. It

will correct their wrong knowledge influenced negatively in their manners and activities.

۲۶. Urge the individuals and groups on keeping the social values virtues taken from their social customs and believes until they obtain the acceptance from this social surroundings, and the fields of positive action will be opened for them and previous perspectives will be changed.

۲۷. Lead the individuals and groups with knowledge which would establish the values of objective reformation and give birth for fright of good in their minds, not of his creatures.

۲۸. Reconstruct the groups and prepare the programmes on objective standards of values. It enable the society understand modernity.

۲۹. Prepare the individuals and groups to lead a hopeful life that refuse the selfishness. It will be realized through making them pastiness in learning activities, helping proem, and in planning the programmes.

۳۰. Continuously evaluate the word, action and their behavior to know result of a sociologist as the victory or failure in setting the professional values through social service.

Heart, controls the human values

In the view of the fact that heart is regulator of human values.

Then, it is valuable, public and inclusive made up of acting what does compulsory and giving up what does not compulsory.

Therefore, if he didn't control his manners from beginning he may slip to deviation resisting what ought to do and insisting it what not to do as a man.

Then the heart is valuable normative and arbitral make up, and form it true comes. So the heart is power controls spiritual interests and encourages him to perform and practices all necessities.

Since, the heart regulates the values and products humanity. Therefore it is reference in objective reformation.

The hearts saves the soul from locking and ego from personification. It urges on doing compulsory and refusing un compulsory. It stimulate on truthful ward and action.

So the heart is dreadful of greedy ego and locked soul.

Thus, when he absolutely neglects his mind, his own soul will be weakened. And when he wake up he can correct it arranging human values to declare his public identity (that I am the man) Therefore regulating heart is intentional.

- The principle is:-

Regulation of heart.

- The exception is :-

Getting away from mind.

In views of the fact that heart regulates the human values.

Then it is a product of human values.

For it is valuable regulator and human product it is a reference in objective reformation.

As well as the heart saves the ego from personification it saves the spirit also from its locking.

The heart is dreadful. Then the heart adds the fright to man, controls ego and Saul from personality, greed or personal judgments for the sake of practicing right, performing duties and carrying the responsibilities faithfully.

When he completely neglects his mind his ego and soul will be weakened, and he will be dragged into unsatisfied manners for respected persons of community. In opposite side, when the heart wakes up it wants to regulate the ego and spirit with valuable arrangements on human and social level.

There the sound of heart always (we are the group and we are the society or we are the people or we are home land)

- Therefore, the principle is :-

१ – Social made up.

२ – Human made up.

३ – Heart is valuable made up.

४ – Heart is an ethical made up.

- The exception is:-

१ - Absence of social mind

२ - Absence of human mind

३ – Removal of values from heart

४ – Removal of values from ethics.

Hence, when he completely neglect his mind his ego and soul will be weakened, and when his mind wakes up he will try to correct his ego and spirit with valuable arrangement on human and social level.

So, heart sounds always (I am the man)

Heart , the centre of valuable balancing.

Where as the heart is centre of valuable balance.

Then principle is :-

Valuable balancing.

Then exception is:-

Valuable disequilibrium.

Therefore, the valuable balancing realizes the behavioral moderation and valuable oscillation realizes only disorder and behavioral illness.

Since, the heart is the centre of valuable balancing and behavioral moderation.

Their heart is arbitral when he spoke which help him to use moderation in word, deed and behavior maintaining the

situation and circumstance related to him self and others, and it is meant by ego and others those who relate the problems with them.

For example: on the level of personal situation, when the sociologist puts himself on part of ego then clients will be on other part of balance. In this manner when a husband puts himself on part of ego then wife will be on other part of balance. Related to the parents children will remain in place of 'they' (they & females) when the unity and love are taken among them their tongue will be 'we' and when they separate between them their tongue will be on (I, you she, he, they). It hints into isolation with problem of person, group or community. If the problem is a particular to him then isolation is not blame. But if it is related to any other or two others then his isolation will be blamed one, for it will cause for destruction, and disunity among persons, groups and communities.

- Therefore :-

Arbitrating with the heart will lead him to truthful word and action. But he won't be led to truthful word and deed when he didn't make the heart as arbitrator.

- Then the principle is :-

१ – Arbitration of heart.

२ – Saying the truth.

३- Doing the right.

- The exception is:-

१ – Lack of arbitration of heart.

२ – Saying the lie.

३ – Doing the wrong.

Therefore, the voice of arbitration of heart is “we are equal as it is compulsory”. And voice of arbitration if none heart is “we are not equal as it is necessary”.

Arbitrating the heart, helps to produce positive relations :-

Then lack of arbitrating the heart leads to produce negative relations.

- Therefore the principle is :-

१ - Arbitrating of heart.

२ - Formation of positive relations.

- And the exception is :-

१ - Lack of arbitration of heart.

२ - Formation of negative relations.

- So, numerous ways are there to firm the mind as arbitrator :

१ - Fright of god in matter of others.

२ - Word of truth.

३ – Doing the right.

४ - Know the situations and understand it

५ - Distinguish the necessity from non necessity.

६ - Psychological balance.

७ - Objectivity and lack of partiality

^ - Awareness about situation and its social and natural surroundings

٩- Slowness in issuing the orders.

١٠ - Minute revision and evaluation

١١ - Correct the false when ever he exposes on it

What will happen if he dint firm his mind as
arbirrator :-

١ - Repentance

٢ - Fright, worry and tension

٣ - Weakness

٤ - Increasing of supposes

٥ - Occurrence of unexpected

٦ – Deception

٧ – Escape from meeting

^ - Cheating

٩ - Double dealing

١٠ - Seduction

١١ - Behavioral defectiveness

١٢ - Lying

١٣ – Scattering.

١٤ - Partially

١٥ - Hastiness in releasing judgments.

١٦ - Change in views and deeds

Therefore, individual and social personality will tremble with when it avoids the discussion with human mind which may make it in weak ego or withdrawing situation or enclosed situation that won't observe the surrounding without a particular vision.

- So

- *. Be powerful and don't be a selfish.
- *. Be powerful and don't be a withdrawal.
- *. Be powerful to expect better
- *. Be powerful to be objective
- *. Firm your mind and be strengthened more
- *. Firm your mind and increase your reverence.
- *. Firm your mind and gain special mercy

- **Arbitrating the heart, leads to truthful word and deed :-**

Where as the arbitration of heart leads to truthful word and deed

- Then the principle is:-

- १ – Heart arbitration.
- २ – Saying and doing right.

And the exception is:-

- १ - Sentimental arbitration
- २ – Saying and doing the wrong.

Where as, the principle urges to produce valuable positive relations, just opposite to exception which urges to produce any

negative relations. Then why we must not firm our minds as arbitrator while it enables to do necessity and go away from non necessity.

Arbitrating the heart makes the personality in circle of possible



All though the human beings are one but they are various personalities in expected and unexpected circle of possibility. For example:

1) The objective personality in expected circle of possibility which words and deeds are positive is an objective arbitration. But in the circle expected that its judgments are negative, it can remain on hopeful level, where as withdraw from grasping the objective values.

Then in the circle of unexpected his words and deeds are not objectively arbitrated. It means that, in the situation of negative loyalty from expected value level as he withdraws into spiritual level which easily recovered it with two standards which are in highest better positions.

2) Hopeful personality: in the circle of expected which orders are inspirative and positive. In the circle of negatively expected it centralizes the personality on spiritual level only.

But in the circle of positively unexpected personality it is to be its judgments objective. And in the circle of unexpected

negatively it is to be its judgments withdrawal. (Personality which trend to selfishness)

३) Spiritual personality: in the circle of expected positive possibility is to be centralized on spiritual value level. And in the circle of negatively expected is to withdraw the personality in arbitrating heart to withdrawalism. (Personality which trend to selfishness)

Then in the circle of unexpected positive possibility the judgments of spiritual personality can be expectable or more. And in the circle of negatively unexpected it can remain the orders of spiritual personality on ego valuable level.

४) Withdrawal personality: in the circle of expected possibility it is to be its judgments centralized on withdrawal valuable level. (Personality which trend to selfishness). In the circle of positively expected is to remain on value spiritual level of personality. And in the circle of negatively expected is to be the personality on value level of selfishness.

Then, in the circle of unexpected positive possibility it will expand the judgments of withdrawing personality to valuable level of expectation.

५) Selfish personality: in the circle of expected is to centralize the judgments on value level (of selfishness). And in the circle of positively expected of selfish personality is to release judgments on withdrawal valuable level (personality which trend to selfishness) instead of centralizing on selfishness only. Then the

judgments of selfish personality in the circle of positively unexpected are to expand orders of its heart to spiritual level or more than it.

So, while you get personal or social situations through discussion and research make your heart as arbitrator and think in below

- Think in all expected possibility with a positive effect
- Think in all expected possibility with a negative effect
- Think in all unexpected possibility with a positive effect
- Think in all unexpected possibility with a negative effect

Arbitrating the heart enables to present meaningful help

In the view of the fact that arbitrating the heart enables to present meaningful help. Then lack of it don't enable to present meaningful help.

- So the principle is:-
 ١. arbitrating the heart.
 ٢. enabling to present help
 ٣. meaningful help
- and the exception is:-
 ١. Arbitration the emotion.
 ٢. Disability to present the help.

३. Meaningless help.

Hence, arbitrating the heart leads to valuable interaction. And lack of it will reach to the way of big disunion. So, valuable interaction it is made of this principle.

- Exception is :-

Valuable disunity

Therefore, a sociologist firstly must be turn on (pay his attention) this exception and work on it until he turns on this principle. And at last motivate the clients to what they can make a good future.

- When does occur exceptions:- (deviation from principle)
 - ❖ When the wrong knowledge prevails on account of right knowledge
 - ❖ When the individual became in situation of weakness
 - ❖ When he don't arbitrate the heart.
 - ❖ When the relations are removed or covered.
 - ❖ When awaring knowledge disappears.
 - ❖ When any idea not found. (come in to mind)
 - ❖ When the selfish thinking spread over.
 - ❖ When the withdrawal thinking spread over –(prevail)

Following matters should be kept by a sociologist or an exponent scholar to escape from falling in carelessness.

१. Distinguish between necessity and unnecessary not to deviate from the principle.

٢. Be attractive about objective ability which was revealed by valuable programming in settling the community, and its taking in learning activities.
٣. Arbitrate the heart in all relations which appear between various two or more discuss and consider alternation of conditions.
٤. Say and act the truth in all matter, not to fall in the circle of the exceptions.
٥. Be stable on these objective principles that realize treatment and reformation and give profitable aspirations.
٦. Be aware well not to fall in the drains of exceptions.
٧. Inter communication and inter connection help to develop professional ways and strengths the human links between human organizations.
٨. Keep with objectivity avoiding the partiality which throws away the reality.
٩. A deep awareness which possible to know the reality and keep it.
١٠. Expect
always with profitable and useful matter to achieve human progress and good aims.

Know thy self and express it

Every person has his own various readinesses and abilities which have to valuably develop it and prepare it understand well about the situations. It will bring into high standards to enable them for helping on themselves. They want to express all of their hidden feelings and emotions which form the interaction and valuable consideration of spiritual. Every individual and group has a specialty that separates them from others. Every one selects a way and method to express his personal specialty which includes of religious, racial, cultural and environmental belief in making identity.

Basic valuable principles of knowing self and expressing it

- basis (of self expression) includes these valuable principles:-
 - ❖ various individuals abilities
 - ❖ various individual planning
 - ❖ develop the abilities
 - ❖ prepare the programs
 - ❖ awaken from carelessness
 - ❖ ability for understanding
 - ❖ ability for rising
 - ❖ ability to help
 - ❖ return to social environment
 - ❖ social condition

- ❖ social interaction
- expressing the need:-
 - ❖ Express the latest emotions
 - ❖ Express the feelings
 - ❖ Ability of interaction.
 - ❖ Self consideration.
 - ❖ Identify the specialty.
 - ❖ Follow the way
 - ❖ Expose the method
 - ❖ Invent the method
 - ❖ Religion is divine belief
 - ❖ Civilization is a creation.
 - ❖ Custom is the social made up.
 - ❖ Social specialty has a culture
 - ❖ Social thinking.
 - ❖ Personality makes the identity

Role of sociologist in accordance with basis of

- **Finding the self and its expression :-**

Sociologist should play his professional role included in the basis of (finding out the self and its expression) accredited in the valuable program for social service as below;

١. Motivate the customers and clients to express their personality which they have impressed with it and separated them from others. It will satisfy their needs for emotional relax and realize a self consideration.
٢. Improve the various abilities of individuals and groups in making use to develop their manners and to stir what benefit them and their society.
٣. Endeavor to express the talent emotions in minds of workers, towards situations and problems they are suffering from it, and expecting treatments or professional solution from the side of social organization and special workers.
٤. Get to know what the individuals of society feel when they face their social problems and what impact upon their behaviors and activities with others. Trying to correct his behavior, refine develop and change his personality.
٥. Prepare the readiness of each individual to work positively while doing their professional and effective training.
٦. Motivate the clients to express freely their hard emotion.
٧. Utilize the points of pleasure and joy which appear frequently, during their interviews in useful ways to correct the situation and treat it.

٨. Discuss about stimulus, that clients response to it, and makes them fastened to express their emotions. And give more information freely.

٩. Make the clients partners in collecting information and make them noticed on the results of good personification and resolution. Then their participation will be in activities of treatment and evolution.

١٠. Awaken
the clients from their carelessness. Return them to the principles of society which appease them and keep it in their solitudes interaction. And inspiring steps for useful future.

١١. Motivate
the individuals and groups of society on creative interaction which enables to realize a good future for this community.

١٢. Consider
the social personality of individuals and groups regarding and urging them to expect only useful.

١٣. Enable the
clients to understand reality with awareness and intention in their present and their future, until they will be clear with objectivity.

١٤. Do
purposeful help to the clients to be awakened and

escaped from blackened factors and to be accomplished their aims that determined by society prepared its planning and strategies.

۱۵. Consider specialties of community and individuals which separate them from others considering none spreading of specialties of a particular community on account of specialty of other community.

۱۶. Knowledge of what separates a community from others will make essential to know the way of arranging the social relations between individuals, groups, organizations and authorities of community which the plans and strategies illustrated for.

۱۷. Stimulate the individuals and groups to be qualified on performing the duties and workers or Professions and jobs until they can lead a self depending life.

۱۸. Prepare a social surrounding to receive its awakened generation from their carelessness and delusion of life, comprehend them in activity of social alternation. And stimulate to participate in profitables for them and their society.

۱۹. Never follow a same method in interaction with situations of

individuals, groups and human communities. For that method may suite to one group while it does not suit to another group I same community. Mankind ever molded through a specified method. But method also should be varied as like as the situations vary.

୨୦. Follow a flexible ad clear method in discussion and minute research while studying the situations and observing the activities.

୨୧. Establishin g the value of acceptance between ego and other will urge then to join in common services and public activities, and will develop their skills, with stimulating to make a good step forward.

୨୨. Understan d the feelings individuals as their problems, worries and circumstance which help to transfer them to compulsory one.

୨୩. Make the individuals and group partners in planning and arranging programs proportionally to their needs and concerns.

୨୪. Utilize the experience of individuals and their leadership qualification. abilities and positive thinking

٢٥. Express the expertness and skills equally during remain there some neutral and indirect questions especially in primary meetings.
٢٦. Observe average actions of clients and their gradual motions which are suitable when it stirs for expressing their feeling.
٢٧. Know the religious belief of the society and its influence on values manners and behaviors of individual and group. And know the apprehensive standards which include in arranging the social relations and its aspiring time to understand others.
٢٨. Respect the social customs with keeping the codes and laws taken from it and consider the duration of its influence on behaviors and activities of individuals towards others and practicing the professions and performing the duties and works.
٢٩. Making the clients aware with importance of their specialties and its regarding will strengthen the professional co-operation between clients and sociologists.

٣٠. Urging the individuals of community on mutual understanding using various and flexible methods will make them interacted, strengthen their unity and make easy the process of treatment and correcting situation.

٣١. To know the particular culture of society with its positive and negative influences on words, deeds and behaviors of the individuals during practicing the activities and participating in productive processor, in sharing the help to whom need it, and their academic discussion and normative, demographic, technical and mental development.

٣٢. To know the cultural creation of society with its effect in gathering cultural behavior in interaction between individuals and groups and communities, until it enables to know what would be essential to follow towards each social situation under discussion and consideration.

٣٣. Convince the clients with his strength. Then he never leans to weakness that makes him in situation of solitary and deviation which will make him under the penalty of law.

٣٤. Enable the individuals, group and communities to interact, cooperate and participate in all problems related to them.

٣٥. Recognize the identities of special workers and never belittle its greatness. It will strengthen the professional relations between workers and customers, and make them possible to rightly interact, corporate and participate in all matter related to them. And prepare them to inspire others, whom the human relations related to.

٣٦. Motivate the individuals, groups and communities on expecting for others whom the human relations connected to.

٣٧. Let the individuals and groups of community to know the importance of trust with their own abilities and skills.

٣٨. Translate the words and phrases indicated by workers for their activities and behaviors. Those are utilized in professional activities.

٣٩. Try hard to earn the faith of individuals and groups whose situations have been undertaken by specialists to discuss and study using a technical method, high expertness and objective commitment, until they can know the goodness of

professional activity. So, then they will be ready perform their duties with an enthusiasm.

٤٠. Motivate the group to intentional response with what will strengthen the relation between members of community.

٤١. Enable the individuals to understand their prevailing situation and try with them to change the situations which they want to.

٤٢. Strengthen all things that realize the peace and serenity and raise the meaningful spirit of individuals, and groups of community that the sociologists practice their professional activities in its fields.

٤٣. Make active the values of mutual understanding between individuals of community until its groups completely include of its members and the society contains its groups. And save each of them on self from refusing others.

٤٤. Establish the social and human values which realize the consideration and respect and enable them to mutually understand between and other.

٤٥. Motivate the individuals on participation and active interaction to assert their dignity and importance in realizing progress of their community.
٤٦. Enable the individuals to express their skills plans and abilities. And help them to improve and prepare it for social optimum utilization.
٤٧. Stress on the importance of unity and valuable coalition which strengthen the individual and social power positively.
٤٨. Aware the individuals with what would help to identify the necessity from unnecessary.
٤٩. Make the individuals of community possible to know their own personality, to express their talent abilities, to awaken them from carelessness till they aware about importance of controlling it to direct them to what is necessary.
٥٠. Inform the individuals the importance of making plans and creating politics which help them to assure a safe future.
٥١. Sociologist s must urge the individuals and groups of community to understand the latest reasons of their problems to escape

from falling in it second time knowing the medicative
loopholes from it.

Awaken
the clients with their own events, even may they are
facing any social problems or personal, healthy,
educational or economical problem.

०३. Inform the clients about reasons and causes which bring the problems and convince them how to react with it professionally according to philosophy of organization and its possibilities.

Set up the seminars and meetings to aware the individuals and groups about problems emerged because of lacking advises from sociologists, psychologists, physiologists, authority of institution, and from whom, they are related to or have responsibility.

oo. Arrange the social and amusing programs to express their abilities and skills, to develop and utilize it in useful ways.

56. Organize the meeting and sessions with leader of community to aware about events of their children bringing them to better valuable standards.

٥٧. Urge to develop the values of satisfied friendship and relationship and motivate on loving goodness, cooperation, true words and other positive values which make strong interaction and unity with surrounding nature.

٥٨. Try to protect individuals and groups from valuable deviation derived by utilizing their abilities and skills in wrong ways.

٥٩. Enable the individuals and groups to trust on their own personal abilities and skills, and make them qualified and to product some thing.

٦٠. Try continually to solve the problems of individuals of society until they can depend confidently on their own personal power in performing their duties which they want to proceed on it.

٦١. Direct and criticize the activities of individuals positively to make an interactive essence.

(Knowing self awakens the latent abilities)

Where as the self is a good social valuable made up formed in individual, group and community. Then self knowing of individual, group or community enables them to know their relation with several values.

- So, the principle is:-
 १. self knowing
 २. awaken the latent power
- and the exception is:-
 १. lack of self knowing
 २. lack of awaking latent power

Then he can through knowing him self to know social valuable relations.

Where as the ability enables the individual to know himself. Then he could not be understood himself without abilities. Where as the ability is a latent power in person. Then depend upon your abilities to know your self essence.

Expression of self is expression of latent and apparent emotions}

Where as the expression of self is expression of apparent and latent emotions. Then the expression helps him to bring out his latent by word or deed or both of them.

For, there is no any apparent without on inherent behind it, and no any inherent without an apparent. So the self

expression strengthens the relations between apparent and inherent.

So, १). Express your self:-

When you couldn't be a pier tree the top of hill try to be a tree in the valley, be a best tree at the side of a stream. If you couldn't be a tree try to be a grass and decorate the way with your roses.

२). Stress on your self and know:-

१. You have latent ability which enables you to challenge any difficult.

२. You are able to accomplish the aims.

३. As you were facing many difficult activities is past you can more to stand up with strongest difficult in also. So prepare your self to accept any large challenge in future.

४. Thinking about what you possessed objectively will help you to develop it. So don't be careless, but care.

५. Expressing what formed in your mind will enable you to amend your faults and correct it.

६. Continues speaking enables to thinking by developing and correcting it.

۷. Don't be surprised, it will drop you in unexpected events, where is nothing impossible.

۸. Don't worry, be confident. For worries will lose his valuable thoughts.

۹. Don't leap on the reality, and then he can't accomplish his aim.

۱۰. The remembering will enable to search and regain the lost.

۱۱. Jewels don't decrease its value by falling on the earth.

۱۲. Absent minded must be awakened, if not they will be misleader forever.

۱۳. The future creation will form the movement.

- Where as the expression of self is expression of their latent emotions and feelings. Then the expression will help them to bring out latent by word or deed o both of together.

Therefore, there is no any apparent without an inherent behind it and no any inherent without any apparent behind it. Then the self expression strengthens the relation between apparent and inherent.

So, if a sociologist desired to win in his human profession he must keep the followings:-

۱. Motivate the client to express his self with intention.

٢. Never a client turns to another when he slips in expressing him self.
٣. Never be surprised by any spasm occurs in the motion of client as a result of connecting with a negative latent.
٤. Never be surprised by any pleasure occurs in face of the client and in his motion as a result of connecting with a positive latent.
٥. Utilize the pleasure situations expressed occasionally while getting together in the way of correcting and curing the situation.
٦. Return the client to the problem when he receive what he says and speaks.

So, express your self: - if you couldn't be a pine tree at the top of mound try to be a tree in the valley, and be a better tree at the side of stream. If you couldn't be a tree try to be a grass and decorate the way beautifully.

The expression about a personality is an expression about social content

The expression is declaration of hidden, proclamation of view point or attitude, and ability on conversation and debate, in the light of knowledge and culture in a way which can derive it from the topic of conversation or discussion or studying.

The principles;

١. The expression about personality.
٢. The expression about social content. The exceptions:
 ١. Lack of expression about personality.
 ٢. Ignorance of expression about social content.

Therefore, the expression about personality is the expression by the voice of people on the social level.

Then the personality is valuable maker on social level or the people who have something separate them from the other personalities who will be distinguished by their social privacies.

Therefore, for every person has valuable content centralized on the religious belief, common social belief, imitation and culture separate all societies on current situation.

Certainly the expression about the personality is an expression about the emotions, hidden feelings and about general and social tradition.

So the expression about the personality will not be depended on limited derivation of hidden single matter. But it surpasses the social valuable maker (religion, common, culture, imitation and customs).

Therefore, the hidden matters from emotions and feelings in its base is the social maker from what make the personality which is originated on personal level, will be rejected or received valuable that the society would reject it or satisfy it. So when he will coin

his desires and opinions on a scale in opposition of personal scale (the social originator) will find the society scale (person) most weigh valuable than his special scale then it will incline in its valuable personal level where the society scale made out weigh.

If the sociologist wants the success in his human occupation, he must care the following:

- Motivating the client to express about himself with will.
- Not to interrupt the client while he streams the expression about himself.
- Not to astonish in tensions or reactions that happen in motion of worker or on his speech as a result of connection with negative things or with the self values and its social virtues.
- To observe the satisfactory reactions which leave a positive effect on face with pleasure or in the mind with peace?
- Pay attention to whatever the client say without any under valuation on what he said.
- Help the client to take out his words before he hesitates by gestures of head continuing suggestions and the cautions.
- Utilizing the points of delight and happiness which are expressed by time to time during the encounter.
- To stop at the points of pain and sadness which are expressed during the encounter and making the movements on it.

-Returning the client to his matter whenever the going wrong happened for what he says and remember him what he talks or what he want to talk.

Therefore,

- Express you personality
- Continue your talk
- Give freedom to your thoughts
- Don't astonish, everything is possible.
- Don't proceed freely and don't waste your thoughts.
- Don't jump from reality
- Think by considering recovery of past without hesitation
- Think till you share in manufacture of future and making movements

(For every person of society have his special emotions and feelings)

Since, for everyone in society have his special emotions and feelings.

Then it is necessary the expression about it will classify and will increase with increasing of persons of society.

Therefore, only one method will not be found for the expression about the social body. Then for every person from human society has a specialty which distinguishes with it from

other persons. In spite of the referential circumstance for persons and groups of society is same.

For example:

We are Ibrahimian Muslims

We are Mohammedan Muslims.

We are Arabian union.

We are Proprietary westerners.

We are Libyan gentle men.

All these various "WE" is personalities and its language is same on the individual, group, social and human standard.

However, the methods of conveying intellectual and cultural purport differ an individual wording to another individual wording, or from a group wording to another group wording or from a social wording to another social wording. Therefore, all persons receive, reject, react and withdraw or inspire or pull back according to every matter or circumstance from common and special circumstances.

Therefore: Although the personality is singular in language but it is group forming body (social) in meaning, conception and the expression that can not form the personality if the society has not the language, customs, religion and cultures. Therefore, the personality is the production of these

whole mentioned values from which the condition of its (WE) language.

But when will the methods of expression about the self diverse?

- When the places differ.
- When the interest differ.
- By the difference of knowledge and cultures.
- By the difference of abilities, qualities, arrangements and many experiences.
- When the kind and age differ.
- When the profession, craft and job differ.
- When the good nesses, specialties and periods differ.
- By the difference of time, place and belief.
- By difference of values and its multiplicity.

Therefore, someone asks: about the way by which the methods of expression about the self will be classified?

- By enticement, ability and exercise.
- By withdrawal or pulling back or aspiration.
- By the degree of truth or lie and by valuable level on which situation is.
- By the strength of determination or its weakness.
- By the braveness or the cowardice or the fear.
- By the strength or the weakness.

- By the step of confidence and its level.
- By the evidence, proof and conversation.
- By the goodness, benefit and expectation.
- By the method of receiving and rejecting.
- By the happiness and the angry.
- By the expected and none expected things.

Although the personality works for setting the ego according to the values of society to which the personality belongs, but (in many time) the ego gets away from the personality and the personality gets away from control of heart in spite of what perform with it is correct attempts.

(The personality is maker of social values)

Since, the personality is a maker of social values

Then it is a valuable production from the religious, customs, manners and common traditions in the society. So it is not maker of ego like some believes.

One that makes the individual or group ask or answer or protest or uphold with the word (we) or raise their voices with it, it is the maker of social values. Therefore the person pains for the pains of others and of special persons who connect to him with close relations or religious connection which make him angry for relatives and for religion if someone try to violate and harm it like

happened to all Muslims while Denmark news paper spread out a picture which is not same to the prophet Muhammad (PBUH) and also does not agree with us, WE the Muslims. Therefore when the persons or the group absorb religion of community their voice will be the voice of the community in any way, because they are its persons.

Therefore, they will prepare to sacrifice for the nation and in the way of honor and dignity which made for them the voice "WE" from the personal formed of values of society.

For this cause, expression of the group of itself or of the personalities of themselves enables them to understand their relations with the social values.

Therefore the principle;

Perception of the personalities.

And the exception:

Non perception of the personality.

Whereas the personality is not maker of self values like someone thinks. But it is what the persons absorb its values when they grow up in a society.

Therefore, as if the ego escapes from apprehension of the personality (the maker of social values), the personality will escape from the controlling of heart (the human value maker).

Hence the negative deviation happens while the ego escapes from the personality and the personality escapes from heart.

While the language of persons' situation on the way of example.

(We are a society which approach by greeting not by surrender) Then the person if his voice is not from the voice of personality (the social maker) then he must say (I approach by greeting and don't approach by surrender) such that while the person approach by the sacrifice voluntarily in the way of nature or religion or prestige.

Are these martyrdoms or sacrifices in the way of ego?

Of course it is not. Certainly it is in the valuable making way of personality and heart by consideration of personality.

Therefore the values of community will be hidden in heart; it is the valuable maker by it.

Therefore the ranges of the hearty expansion as social, political, financial, psychological, gustatory and cultural increase make the ego which will be proud by its personality, its history and will praise by glories and by which forms its personality which is expressed the pride of the personality in spirit till the others respect and honor him.

For example "we the Libyans" indicates on all things which distinguish the Libyans from others from the values in the marriage, divorce, generosity, stinginess and in the relation to family, community, country and relation to someone who share with them in usual, in common and laws.

When the person of Libyan places develops to community level which its language's situation will turn for us (we are Arabs) to the

matters which distinguish us and make for us the examples of the periods of the past, present and future.

Then the personality in the persons will materialize and make their social language's situation till they isolate or become alone. Because the prophet Ibrahim (PBUH) was an obedient community for Allah where Ibrahim (PBUH) as an individual, the situation of his language is the situation of his community. From one which indicates the materialization of the community and its values in his soul, then it turns the situation of his language to its language, his activity to its activity and his wishes to its wishes. Such that if it materializes in an y person who has the community, it will change his situation as its situation, his wishes as its wishes, his future as its future, his pride as its pride, his Pain as its pain and his respect as its respect.

Therefore the language of situation of (WE) during the materializing in behaviors of the person, group and society will make them on similar situation in the talk, activity and the dealings.

Then the language of (WE) during the materializing in behaviors of person, group, and all society will make them in similar situation in the talk activity and in the dealings.

Therefore, the expression about the personality is need for dealings, sentimental release (for person, group and society)

Whereas the sentimental release is necessary certainly.

Then the principle:

\, the expression about the personality

And the exception:

\, Absence of expression about the personality.

Therefore:

- Express about your spirit.
- Release your sentiments.
- Express your social personality.
- Express about your human conscience.

(Expression about the personality satisfies needs for the sentimental release)

Whereas the expression about personality satisfies needs for the sentimental release.

Then the sentimental release is necessary for everybody who suffers from the mental complication or from worries.

Therefore the principle: The sentimental expression.

The exception is: The sentimental suppression.

Therefore:

- Express about yourself.
- Release your sentiments.
- Avoid your worries.
- Be happy together with happy people.
- Be angry because of your respect.
- Speech in the time of speech, otherwise you must regret.
- Be silent in the time of silence, otherwise you will repent.
- Overcome the repentance without repeating its reason.

-Hope for all useful and benefitable things and join in competitions and rivalries till your heart will satisfy with you.

Therefore, the person is a creator of social values which materialize in individual, group and in the society.

Then the finding of personality for himself will enable him to know his relations with his social values.

(Perception of personality will enable to know the ability)

Therefore, understanding about personality will enable to know the ability.

Then if one doesn't know about himself, he can't know his own ability.

Consequently he will not be able to take an informed and matured decision.

By this, the ability is the effective power in the perception.

Therefore, the principle;

١. Perception of the personality.
٢. To be able to know the capability.

The exceptions;

١. Lack of perception of the personality.
٢. Neglectfulness from knowing the ability.

Then the neglectfulness is (to complete the neglectfulness about which should not be neglected about it).

Because of the perception connects with insight. The insight is an intellectual ability which enables the man for the distinguishing between what the proceeding is compulsory on it and what the withdrawal is compulsory on it. Therefore, the perception is attentive fact-finding and developing the knowledge of distinguishing among the words which produce the following pictures.

- The illustrating word.
- The moving word.
- The appearing word.
- The meaningful word.
- The material word.
- The influencing word.
- The behavioral word.

Therefore the ability is the hidden power in you.

Act on awakening your hidden power which makes for you a useful and great future.

Therefore:

- Awaken your powers, you can gain ability.
- Think, the thought is power.
- Infer to be able distinguishing by consciousness.
- Listen to the word, till it awakens the thought in your mind.
- Observe to compare and to distinguish.
- Try to find out, to enjoy and to avoid the roughness.

- To perfume then it will awaken the power and will arise in you.

- Taste till you quench your thirst and till the thirst would go away from you.

- Look to reveal the hidden goodness and high taste.

Therefore, if you want to find out your personality then awake the hidden power which supplies the ability for you.

And, you have to do the following;

- Think deeply
- Listen with attention.
- Look by optical power.
- Feel about the enjoyment
- Smell with comfort.
- Taste by enjoying.
- Look by tasty highness.

Therefore the principle is: Find out the personality.

The exception is: Ignore it or neglect it.

Therefore the sociologist should not neglect the importance of finding out the personality of clients till be able for revealing the power in them and can exploit and direct for what is compulsory.

(Finding out the personality understands the essential of awakening)

Since, the ignorance on the personality doesn't lead to understanding the essentials of awakening.

Then the principle is: Understand the essentials of awakening.

And the exception is: Ignorance on understanding the essentials of the awakening.

Therefore:

- Understand about yourself.
- Understand about your surroundings.
- Understand the essentials of the power in you
- Understand that you are capable.
- Understand that you are powerful.
- Understand that the best future expect you.
- Understand that you are an intelligent, and then don't be careless.
- Venture on the awakening without doubt.

(Awaken your power, and then you can find out your personality)

Whereas finding out the personality will prepare the plan for what is compulsory.

Then one who has the power or control its rein will prepare for what is compulsory.

Whereas someone who has the power or control its rein can prepare for what is compulsory then the planning is the infant of power.

Whereas the planning is infant of the power.

Then the infant of the power is powerful and the infant of weakness is weak.

Therefore the principle is:

- ١ Awakening the power
- ٢ Perception of personality.
- ٣ The planning for what is compulsory

The exception is:

- ١ Extinguishing the power.
- ٢ Ignorance about the personality.
- ٣ Absence of planning for what is compulsory.

Therefore:

Make sure that you are a power, got ready for activity.

Make sure that you are a power, got ready for intrepidity.

Make sure that you are a power, got ready for accomplishment.

(Perception of personality prepares the planning for what is compulsory)

Perception is the result for what spent from effort with awareness and intention. Therefore it is unable its achievement without thinking and intellectual examination. For this cause whatever complete its perception, requires a clear plan and particular goals.

Because of the perception is reading and mindful knowledge for what is compulsory, the planning is a standard on which the situation of a individual or group or society is, in terms of degree of the power or effort or abilities.

Therefore the understanding the degree which the individual or group or social situations, concerning the active power and available abilities are on it, is to arrange the applying plan or making the decision. For this cause, equipment will be arranged or plans and strategies will be projected according to the way perception completed to execute the action or the planning on what the venture is compulsory.

Therefore the arrangements are always before the proceeding on carrying out the works. So it completes the perception practically between the existent and what is compulsory to exist.

Whereas one who has the power or control its rein got ready for what the proceeding on it or performing it, is compulsory.

Then the principle is: preparing for performing obligations.

The exception is: unconcern towards the obligations.

Therefore: - Make sure that you are powerful to get ready for the activity.

- Make sure that you are on the arrangement to get ready for intrepidity.
- Make sure that you are able to prepare for accomplishment.

Whereas the ignorance about the personality will not lead to the perception of essentials of the awakening.

Then the principle is:

Perception of essentials of awakening.

The exception is:

Ignorance about essentials of awakening.

Therefore:

- Understand about yourself.
- Understand the essentials of power in you.
- Understand your surroundings.
- Understand that you are able that you can.

(Methods of expression about the personality will be classified)

Whereas all persons in the society has his special emotions and feelings.

Then by the nature of situation, the methods of expression are classified and multiplied by the increasing of the individuals, groups and societies.

Although the personality is singular in the language, it is a socially forming body in the sense, meaning and in the term where the formation of the person wouldn't be able if society hasn't language, usual, tradition, religions and the culture.

Therefore the person is the result from whole these mentioned values. Therefore when the personality rules the tongue of a person, it becomes single personality and when it rules the tongue of the groups, it becomes related with "WE".

For example "we the Arabs", "we the Muslims" or "we the westerners" or "we the Europeans". All these varying "we" are persons and its language is same on the individual, groups and social standards.

Therefore, then the personality receives and reject, reacts pulls back, inspires and withdraws.

Therefore the methods of expressing the personality vary in the following situations:

- When the topics differ.
- When the knowledge differs.
- When the culture differs.
- When the ability differs.
- When the experience differs.
- When the expertness differs.

- When the arrangement differs.
- When the kind differs.
- When the age differs.
- When the time differs.
- When the place differs.
- When the belief differs.
- When the values differ.
- When the specialization differs.

Hence, the methods of expression about the person will be classified by the following.

- By the evasion.
- By the trickery.
- By the regression and withdrawal.
- By the step of truth.
- By the knowledge.
- By the step of extraction.
- By the level of the derivation.
- By the apathy.
- By the power of determination and its weakness.
- By the fear.
- By the degree of confidence.
- By the wish.
- By the lie.
- By the angry.
- By the refusing.

- By the happiness.
- By the tension.

Therefore, the personality is a social creator.

Although, the personality works on fixing the ego according to the social values which the personality relates to it but (in many time) ego got away from the personality and also the personality got away from observation of heart in spite of what carry out with it is correct attempt.

(The perception is making understand the hidden and quite powers)

Whereas the perception is making understand the hidden and quite powers,

Then the perception is activity which precedes the happening of actions. Where the understanding the situation on which the hidden or quite affairs complete. Then understanding his abilities for action and occurrence, then examining what would happen later like the action following on action of quietness and move.

Therefore, you shouldn't ignore.

- Awaken your sense.
- Awaken your sense of taste.
- Awaken your thought.
- Awaken your sight and insight.
- Perfect your wisdom, till you understand.

Therefore the principle is:

- ۱ Making understand the quite powers.
- ۲ Making understand the hidden powers.

The exception is:

- ۱ Ignore the quite powers and leave it in carelessness.
- ۲ Ignore the hidden power and leave it in carelessness.

The dependence on secrecy

(The belief that the information which the workers or customers or persons of the society count as their rights will be required the keeping on its secrecy and modification of the circumstances of its fellows. It will not be allowed the permission with it or the spreading it without under the limited circumstances and in accordance with the demands of the secrecy of law

The valuable principles for the basis of
(Dependence on secrecy)

Basis of (dependence on secrecy) of the valuable principles includes the following:

- The related information with the workers that is the right of them.
- The related information with the customers that is the right of them.
- The related information with persons of society that is the right of them.
- Keep secrecy of information.
- Modifying the circumstances.
- Absence of permission by the special secrets.
- Absence of spreading the special secrets.
- Consideration of the law.

Role of the sociologist suitable to precept (Dependence on secrecy)

The sociologist should perform his professional role included in the basis of (dependence on secrecy) which the valuable programme depended it in the social service according to following:

- ١ Reassuring the workers by keeping on whatever they say or declare to the sociologist. It is of course the information is the right of them and the others should not find out it even should not be close to it.
- ٢ Inform the workers that they are valuable man and should be considered.

- ۳ Collect the information and its analysis. Personify the situation and its treatment in complete secrecy.
- ۴ Keep the information which workers will declare from its spreading, especially by relating problems with family, sentiments and legally which its keeping is needed in the hearts and in kept records in the safe places till that will not happen in others' hands.
- ۵ Notifying the workers by assurance and informing them by the desire on what they will get by that the information that is benefitable for their situation.
- ۶ Confirming customers who make the relation of goodness or service connect them which require the dealings and confidence by the executing the legislation in the institution and its workers like banks, companies, cabinets and the deposits. What they have from information is the keeping and safety and also of course it is before the aspiration.
- ۷ Reassuring the persons of society on what they get with it the information which has importance for safety of the nations, service of the villages and continuance of its security or relating with the politics and planning the strategies or it is related to certain programmes. If it is declared about it, it wouldn't realize.
- ۸ Reassuring the workers that the information which they will be informed later, that will not complete the making vain by that or reporting to others.

٩ Prompting the workers by the methods of practice on the expression about

what is rounding by their thoughts without fear or doubts of knowing that they

will not differ from others in anything in terms of abilities and arrangements.

The difference only depend on the circumstance which attached by them,

that is liable for the reformation and the treatment and they are receivers of

dependence on their environments and their social surroundings.

١٠ Keeping the secrecy of special information which the persons or groups gain it

by keeping in protected places by insurances, procedures and by the clear

rules.

١١ Keep the rights of workers who don't want reporting their talks and

declaration with it officially to whom the matter doesn't connect. Limit ness of

their circulations between the workers and sociologists, whenever it is

necessary.

- ١٢ Prompting the workers on the reaction, participation, being fast in works and activities for which programmes will be arranged and the plans or strategies will be designed and prompting them on challenge all difficult and receiving its confrontation without any doubts.
- ١٣ Assure the workers that the information which they declare it or they speak it, be it carried as secrets or revealed it is in the circle of safety and keeping according to the philosophies of institution and its human fundamentals.
- ١٤ . Modification the political, social economical psychological gustatory , cultural circumstances of workers in a what ever connects by them from matters hide them in front of the others whether they are relatives or from furthers
- ١٥ Don't permit on special secrets. the permission some times leads to the problem and the decay of the social connections and economical political connections among the persons, groups and the societies
- ١٦ Utilizing of the information which the workers will declare with that in the limits of studying about their situation, its treatment and chaining of the reformation which will enable them for the peaceful dependence to their social environment, they are

confident that everything they declare with that from information will not express out of limits of the institution and profession which assumed then by objective study

- ١٧ Informing the workers and the members of groups by their official importance in their capture and their local societies and humanities. Pushing them to the adherence by their social roles by considering them the humanity expression on the high step from the importance.
- ١٨ Be aware on special memoirs, by one which enable to unearthing the situation of workers and the knowledge of secret which will include it and will require the learning and the discussion.
- ١٩ Strengthening the abilities of person and group on distinguishing between the secret and unsecret. Then their abilities, gifts and tendencies will not be prepared as special secret. But these are the capacities which the declaration about that and the utilization from that socially, culturally, economically and artificially when he proceeds to the peaceful direction.
- ٢٠ Motivation of persons on the constructional works and fruitful cooperation which will return o them, on their society by the benefit and will make them out of field of customers whose the situation didn't arrive by them after to the trust's step on the person.

٢١. Silence on the special secret and lack of it spreading in media of the knowledge by its numerous kinds or speaking about the special information in personal or communal situation in front of the journalists of the crowd of people who will not believe by the private precepts and by its duty in the professional business between the sociologists, workers or customers. Therefore the principle is a security (sponsor) by returning the duties to its owners then if it became about non purpose then the principle is like they say– will not protect the stupid.

٢٢. Consideration of the principle and modification of its goals.

Then like that declaration by the special service by the workers, which social service occupation will reject it. This like the silent on the threatening information for the security of the places and countries the occupation also will not receive it there for the sociologist will lead his professional roles according to the one which the principle will test on it.

٢٣. Making understand from their neglectness about a thing which the principle will allow by that and will not allow by that. Therefore the protection of the workers is must and professional value. But when the information troubles dangerous on the person's or group's or community's life then the silence will be counted as offence its own situation.

٢٤. Planting the trust and the tranquility in the workers will make them on a step from the arrangement which will supply them with giving the extras from the information related to

their situation and will motivate them on receiving the specialist and become company with him and with his objectivities opinions.

٢٥. Assistants of the persons and groups on the acquaintance with the social surrounding and saving material possibilities which positive to the productive work artistically, scientifically and economically, and motivating them on the interaction with their social surroundings which supply's with power whenever tern to that.
٢٦. Participation of the persons and group public openly in confirming the sine which relates by them from affair. Their participation is execution, their strengthening is form the continuation, the personal evaluation, and from the dependence on the person others participation and others exchange is the love and the beautiful and useful information.
٢٧. Keep the duty of all members of group or of any resident of the protect ional institutions and of the social service in the special information secret there for then the inside of the group some time the some one from its members will not want from the revealing in front of the others from his group by the information which will be seen through its views direction that, of course that is a specialty for him consequently he will not reveal that in front of them.

Then the keeping by this duty (right) for all members of the group is aught to the socialist.

٢٨. Keeping the information is positive human value which will plant the trust in minds of the workers, there for that is on the head of the priorities of the professional for the socialist.

٢٩. Motivation of persons of the community on giving information will help the socialist on the returning by the workers to their social environments and the psychological assurance will realize for them.

(The life is filled up the secrets, miracles and by the curiosities)

Hence the life is a full of the secrets, miracles and by the curiosities.

There for then wonder, astonish and conceal the secret hence that is a duty in practices of the affairs of the social and human life.

Hence the amazement is duty, astonishment is duty and hide the secret is duty.

There fore why the astonishments?

For this the principle:

١. The life is full of secrets.
٢. Hiding the secret.
٣. The life is filled up the wonders.
٤. The life is filled up the curiosities.

The exception:

١. Life without secrets.
٢. Reveling by the secrets.
٣. Life which misses the wonders.
٤. Life which is needy for the curiosities.

Hence the amazement will generate when asking of the man to stop completes by positive or negative things.

The amazement will generate by the reasons out side from the ordinary,

Hence all thing which the necessity will perfect without the abandons (renounces)

This like all things which is essential will perfect by the abandons.

There for the principle:

The necessity to us performance.

The exception:

The essential performance.

There fore the socialist will grasp at the mysterious standard during of his dealing with the worker and his deliberated situation because that is a human professional standard. There fore the socialist cannot to hide from the workers. But in the circle of the possible he has know any choice (escape) from their coat (protection).

There fore the production is an ethical value of the owner of human dimension. The information is like a dress which will cover one who wears it and which the man will become bearer without that.

This will be counted in the all human values as an ethical fault.

Then the hiding is the concealing the truth or felicitate it. This is the weakness in the human society. The social service work will be observed in its standards.

By the grasping at the values and human virtues.

There fore the hiding from the workers will not able, but it will be acknowledged by a thing which they ventured the position and negative equally. He will precede (lead) his reformation after the complete study. For this cause that is a profession which will be believed by the hiding the truths will expand the field in front of the depravity spreading which the judiciary is on that were ever it recreated or descend as a modification or a consideration to all privacy.

There fore the necessity will require:

- . A coat of one who ought to cover.
- Obedience of the parents.
- Keeping the reducing.
- Practice the duties.
- Performance of the obligation.
- Bear the responsibilities.
- Obedience of the creator.
- The sincerity in the work.
- The remembrance and the thinking with all observation and observers.
- Offering the aim assistance.

- Help the oppressed person.
- Participate in the matter.
- The indulgence with owning the power.
- The interaction, the cooperation and the hope for benefit and useful thing.
- Keeping the secrets.
- Understanding the other.
- The marrying and competition by balance and moderation.
- Therefore of course the all necessity thing will ought performed or be advanced without the abundances
- Therefore it will different from the essential which will not be performed and will not be advanced except with that.

Therefore the demand will require:

- The rejection incase of need.
- The accommodation of the prisoner in prison.
- Taking the injection at the ill.
- Anesthetization of the patient to carrying out the operation.
- Being different, the clash (collision) and the controversy.
- Walking on the stick at the weakness.
- Parturition of the young's and obloquies in the reformation.
- Control the position from other.
- Taking the care and caution.
- Reveling the secret or spreading it.
- Because of all that, will generate by the demands reasons. For this cause that will be advanced by the abandons.

There for the principle:

The observation by the necessity all the one which will be advanced or performed by renounces (abundance)

The exception:

Follow with necessarily (all thing which will advanced or perform by the abundances)

Therefore the socialist will not reveal by secret of the worker except in case of need. That is while the concealing of the secret as a dangerous on the worker's life or dangerous on the others.

Therefore: in some times someone will establish inquiry on the following data:

Hence the secret ought to don't reveal.

Hence a life is full of secrets, wonders and amazement.

Therefore why the researcher will attempt to know the secrets?

If the answer became to conceal the secrets. Then the matter is that will be contradictory with the principle.

But the great difference between the principal which will require the non revealing secrets, and the exception will be come a principle.

Hence the secret which will not reveal that except in the situation of demand is a result for danger caused by its concealing.

Hence the secret will not be revealed except in the necessary situation.

Therefore the principle is this:

- Keeping on the secrets.

The exception:

- Revealing the secrets.

Because the universer of the life's secret is epistemic and because the life is a public.

Therefore the acquaintance with that is a public duty.

For this the secret of life is a public reality, this is not a private reality that will not turn as a secret from any one. From the duty of every one is knowledge of it by all clarity. The revealing by that is, from its duty. Therefore the researcher wills effort for epistemic addition and they will effort for revealing the realities between the people. The principle will sponsor that.

.

There for:

- Discus in the public duty and don't hesitate.

- To be firm that the law will supply with the production then doesn't afraid.
- There no secret about you in a thing which you are the partner in that.
- Reveal the secret and identify that.
- To be firm that you are capable to reveals that and know that then don't delay.
- Keep the secrets of men who believed you on its secrets. Modify the circumstances with in frame work of the law then you don't become a stupid.
- In some time some one will ask: when the secretes will not be revealed?

When the secrets connect with privacy of others because the knowledge about the secrets of life is public duty. For this cause the identification on that is necessary.

There for the information and knowledge this will result from that a negative action. Non information and no acknowledgement which will result from that a negative action.

On the basis of this positive imposition (Injunction) of cause the law is:

The revealing or the expressing the all thing which the action resulted from that as positive.

The exception:

The revealing the all thing which will result from that a negative action

Trust of the secrecy is a binging of planting the confidence in the specialist (expert)

The all people are considered one in its values, beginning of the secrecy between the obligatory and necessity.

Whenever the expression or the demonstrations become necessary .then it was declared the secret. Whenever the necessity (demand) required the concealing or covering, then it will be kept as a secret.

Hence the trust of the secrecy is a beginning of planting the confidence in the specialist (expert).

Therefore the principle is:

١. Trust of the secrecy
٢. Plantation of the confidence

The exception:

١. Absence of secrecy is trust
٢. with drawing the confidence.

For this cause if the worker pulled his confidence express the trust full information and he will not react with that in the time of studying of his situation from one which the specialist (expert)will not strengthen from the evidence of the situation reason, he will not able from the diving in the depth. These are different which aught to the specialist will work on its establishment and this displacement.

By the plantation of the trust in worker, the difficult will be overcome and it will be removed from the leading way by the sociologist to settlement of the values of profession, and carrying out (accomplishment of) its goals.

There fore:

- Be confident that you are able.
- Receive the workers as they are.
- Modify the circumstances of the workers.
- Exchange the modification and dignity.
- Behave them with transparency.
- Make aware of agents and customers that you are believable.
- Be smart during interviews with them.
- Consider their reactions.
- Watch their behavioral steps.
- Listen whatever they say even if a joke.
- Spread the sprit of desire along them.
- Exert the best of your supports for their proposed efforts.

Therefore, concerning the standard of secrecy increases the faith in a specialist. And the absence of concern in secrecy decreases the faith.

Then, the principle is:

Plantation of faith

Exception:

Withdrawal of faith.

Therefore, If the workers with drew their faith from a sociologist or, they loose it, they wall inform him with the actual facts and they won't co-operate with him to make study of their situations. So, he can't make an interview with their problem, reasons and effects. So, these are the hurdles which should be eliminated by a sociologist to make study of the situation and to be able to repair and reform it.

But, how can a sociologist surpass these hurdles?

He can do it with plating faith in workers.

But, how can a sociologist fill the faith in workers?

He can do it informing them that secrecies would be kept hidden and nothing to be revealed.

- ❖ Making aware of their power and strength.
- ❖ Making them aware that they are able like others.
- ❖ Accepting them such they are.
- ❖ Caring them well.
- ❖ Sharing them in all other customs.
- ❖ Behaving them with transparency.
- ❖ Making hope of better future wanting them.

Depending on secrecy will realize the mutual faith

Faith is a value which is an evidence for absence of doubts and guesses. Therefore,

The secrecy is another value, that carries in its valuable evidences,
all things which

Realize the peace and fearlessness.

When we consider that the depending on secrecy will realize the
mutual faith:

Then the Principles are:

I. Depending on secrecy.

II. Mutual faiths

The Exceptions:

۱ Lack of secrecy.

۲ Mutual guesses.

Considering that some guesses are crime:

You should strengthen your relationships and keep the secrets
unrevealed that the crime never touch you.

Concerning that one who doesn't keep the secrets never being
believed. So it is needed that the sociologists never reveal the
secrets of worker. And if he did speak or revealed the secret, there
must be a necessity for it that forces to reveal the secret and to do
something which is not expected according to the possible field.

** ***** ** ***** **

Right for self determination

Practicing of freedom with the mode of democracy and with all
transparencies make each one of society able in self determination
in their individual, social and communal levels, and it make them

liable to carry the resulting charges for it's practice to make them clinching to the practicing of their commitments, with fulfilling their obligations and carrying their responsibilities.

VALUABLE PRINCIPLES FOR BASIS OF RIGHT FOR SELF DETERMINATION

The basis of right for self determination includes of following valuable principles:

- ❖ Depending on Democracy.
- ❖ Depending on transparency.
- ❖ Self determination with an intention.
- ❖ Possibility of sharing.
- ❖ Possibility of making decision.
- ❖ Practicing of independence.
- ❖ Carrying the burdance of intention.
- ❖ Practicing the rights.
- ❖ Performing the duties.
- ❖ Carrying the responsibilities.

ROLE OF SOCIOLOGIST IN ACCORDANCE WITH BASIS FOR RIGHT OF SELF DETERMINATION

A sociologist plays his professional roles informing the right for self determination that is depended by the valuable programme for the social service such as following:

١ Giving opportunities for each one to understand their difficulties reasons and the effected factors by making their decisions with fall of freedom.

٢ Helping the followers and groups of the society to find out their abilities, preparations, obtainable possibilities and things which are available.

٣ Making the workers aware of expectations of firm and its conditions and the surround environmental resources which are able to take use of them without opposing the rules and principles.

٤ Supporting the individuals, workers and members of group by the material and spiritual possibilities which make them able to escape from the factors of menace and fear and by making room for them to reduce their emotions during the practice of various and numerous activities.

٥ Motivating the people to practice of freedom in all these matters, with regarding and respecting the freedom of others, and respecting the values of religious and cultural communities along the human society.

٦ Strengthening democratic values in the minds of workers and working with them in democratic way during the take port of learning process and social activities, then after their getting back

to the social environment from which they came out, they can practice the democracy for their social institution as the need.

٧ Strengthening the values of will power for the individuals of society when the sociologist treats in the educational and servicing institution or whom he treats and assume their condition of studying in the case centre and social servicing institutions during the programmes and practice of rights, duties and responsibilities. It is compulsory to convey that the time of a dictator shop, suppression has become nearer, today in the time of a small village (time of Globalization), there is no any chance but only for the practice of freedom with will power.

٨ Depending on democracy as a mode of companionship in making decision or in its issuance, execution proceedings and its modification whenever it is needed.

٩ Habituating work with transparency for the works, customers and individuals whom the sociologist treats on.

١٠ Works for the studying the individual, social and communal situations till the reformation in such a manner that he won't be disappointed with his desires.

١١ Encouraging the individuals to share their deeds and activities which may help to make their self determination as they will. Then they can depend themselves without any deputizing.

١٢ Stirring the internal abilities of individuals and member of a group to develop the dynamism among them it will help to firm their views according to their requirements.

١٣ Taking part in rules of law which make the individuals to practice those rights, perform their duties and carrying out their responsibilities such as taking as necessary of practicing the freedom in the democratic way.

١٤ Advising the individuals of society that the defense of nation and family is compulsory .one and it is a social and human obligation that includes the particular ways and curriculums by which the sociol•ogist work for and strengthen it in professional level.

١٥ Helping the individuals of the society its numerous groups in all levels of sharing in their learning processes, defining the goals, setting priorities designing the plans and preparing the programmes and its enforcement.

١٦ Making the individuals of society aware of importance of patients on troubles which are followed by practicing their rights and performing the duties till they become able to know that what they are working for and putting the steps.

١٧ Establishing a deep relationship between sociologist and their agents formatted with their obviousness, transparency and acceptance between the sociologist and their agents realizing the effective sharing and useful professional corporation.

١٨ Encouraging the members of society to up hold taking their roles, jobs and social human importance due to their own which not by compulsion and forcing.

١٩ Prompting the individuals and groups of society for clinching the practice of their obligations in all things connected with their destinies in present and future.

٢٠ Prompting the individuals and groups of society to perform their duties towards then and their families and what they stand for in activities of administrative establishment.

٢١ Understanding the abilities and equipments of group, taking value of their thoughts and views by which the expected destination could be carry out according to the sketched plans.

٢٢ Realizing the faces of vigor which is taken by each member of a society and practicing it with in the limits of their abilities, possibilities and the circumstances of institution.

٢٣ Organizing the programmes which include the different activities that lead to stirring then the will power of individuals and groups. Whenever the will power of a social member become powerful, then he becomes able to positively interact with other members and realize the emotional balance by which striving connections can be originated.

٢٤ cooperating the selection of a leader of society, who posses his own way made and pattern by which goals of groups and institution and the aims of society are fulfilled.

٢٥ prompting the individuals to suffer what they have to face from hurdles in the way of practicing freedom in the mode of democracy when they are practicing the rights and performing duties.

٢٦ Making the individuals understanding the importance of balanced relationship during their various and numerous roles. Sometimes an individual plays different roles the same time, such as father, husband, son, especially he exists in a wide family. And the father is bondage of life, and as teaches in self time, and a member of charitable organization. All these conditions need to play various and numerous role. His role as a son that changes according to the nature as a father or a member of charitable organization, therefore the balance of relation compulsory which shouldn't be neglected.

٢٧ Encouraging the individuals and groups for carrying the responsibilities which are connected with them against the practice of obligations and fulfilling commitments and duties.

٢٨ Making the individuals of society able of sharing in five studying the process:

Collecting information, analyzing the information, personification of situation, cure (remedy and revolution) which help them for statement of destiny

٢٩ Making the individuals understanding the importance of rehabilitation, and sharing in it from awareness and intention, till the understand processes will be completed for they deserved it, after it, its utilization will be completed in which they desire and with performance. Therefore, compulsion never catalyzes on the origination and increasing the rewards till if it be a preparation for a job or a profession.

٣٠ Lessening the sharpness of internal tensions of a person, and persuading him that he is a power and he has so many intentions to make and nor to stop when his intention becomes useless, which he made in his life.

٣١ Eliminating the external pressures, which you come across them from the individual freedom, when you make the intentions suitable to their destinies. Be it from family side, school side, from friends or news media, respecting and estimating the religion of society, its customs and governing values between individuals and its groups (society).

٣٢ Stepping the sociologist in self determination of situations which he meets from the dullness, negative ness and mutual reliance, pathologic or illegal situations.

٣٣ Prompting the individuals, groups and societies for making plans and preparing programmes in light of some defined targets till they became able in preceding the social and human changes.

٣٤ Sharing in social reforming processes, and returning with agents (be individual, society, community) to the equal situation in social and human till they became able in self determination with intention.

Self determination is a right on individual, society and community

Considering that the self determination is a commitment of society and community.

Then, one who doesn't determine him self and who doesn't share in it is in an irregular situation.

Therefore the principles are;

- ∧ Self determination
- ↯ Self determination is a right

And Exceptions are:

- ∧ Absence of self determination
- ↯ Self determination is not a right

For this one, the principles will centralize on positive ness, and the exceptions centralized on negative ness

Then one who doesn't determines himself, who doesn't share in it, be is in a negative way, then one who determines himself and shares in stating it, is in a positive way due to the principle.

Therefore

- ❖ Determine you're self in front of all of your matters.
- ❖ Clinch your commitment of self determination
- ❖ Challenge in self determination
- ❖ Don't give up your commitment in self determination
- ❖ Don't chaffer in self determination
- ❖ Challenge in self determination
- ❖ Rebel in self determination
- ❖ Be aware of self determination

These are given to an individual, group and community in self determination. So, one who abandons about it, abandons about his commitments in the life.

Considering that the self determination is an obligation.

Then, it is compulsory that to practice with all of intentions.

Considering that the commitment should be practiced.

Then, it is compulsory for each one to determine him self and to share one who shares him in stating it.

RIGHTS SHOULD BE PRACTISED WITH INTENTION

Rights are in a situation which has similarity between practice and appeal. So, one who kings over the intention will practice it without any hesitation, and one who makes his intention negative, will be a claimant of it till he will be permitted with its experience. Since, rights will be removed of it will be broken up which might when the man kings over its keys with the rein of independent initiative.

Concerning that the rights should be practiced with intention, one who practices his rights with it, is independent. And one who practices it without it, he will not be independent.

Therefore, a powerful connection (relation) will certainly, form individuals freedom with practicing their rights.

It refers that the obligation will not stopped near the limit of its recognition, but it passes to the action and behavior (to the practice).

Therefore, the principle is:

Practicing the rights with intention

The exception is:

Deprivation from practicing rights

Therefore, one who practices his rights without intention is nondependent.

Fore this one, the right of self determination will be connected with practicing intention and assuring it with full of freedoms.

Therefore, then the principle is:

Assurance of intention.

Exception is: weakness of intention

Therefore, right of self determination is a professional basis from the basis of social service, in which the sociologist plays is professional roles according to the values and valuable matters with individual, social and communal situations, considering it has a basis. A sociologist shouldn't neglect the sharing of words in self determination and any one of his matters.

Therefore, the right of self determination gives worker the freedom which makes him able to share in five learning processes. (Gathering information, analyzation of information, personification of the situation, cure and correction)

Therefore, a sociologist must not neglect the importance of sharing of workers in all his customs during his studying of his situation till the forwarding of purposed help.

Concerning that the self determination is a right, to participate in it is necessity. Then the principles are:

- ١ The right should be practiced
- ٢ The duty should be performed

The exceptions:

- ١ The right should not be practiced
- ٢ The duty should not be performed

Therefore, the sharing in self determination is a duty of the worker and sociologist, and it is also, a duty on all of the members who are related to it.

So, as strong relation connects the human freedom with the practice of rights

So, the principle: The right should be practiced.

It means that the right doesn't stand on the limit of acknowledge but it to the act and behavior (to practice it)

Concerning that the principle is: practicing of right.

Then, one who denies to practice his right is exception and the exception means exit from the principle.

Therefore, the basis of self determination includes this principle and its dependence in following.

- ١ To say: To say, talked state his thoughts, is one of human rights.

٢ To act: Naturally, acting is connected toward, to become effective or under the cooperation passing through the time.

٣ To behave: Concerning that the right should be practiced Then, certainly he materializes in a behavioral movements, and if not he will never practice in reality.

Considering that one who doesn't practice his rights, is not free.

Then, right of self determination is connected with practice of freedom which the denied people fight to it.

Considering that the right is practiced with willpower, then, the principle is: practicing of rights with all intentions.

(RIGHT OF SELF DTERMINATION REQUIRES TO CLINCH IT)

Right is one of the values of practicing freedom, therefore if a man denies practice of his rights, it makes him in column of slaves. Considering that practicing of rights makes the individuals able in practicing freedom with the mode of democracy, therefore naturally human becomes clinching with the practice of rights in all things related to his destiny, and the destiny of those whom the mutual relation ship connect. Therefore, the principles are:

- ١ Self determination is a right
- ٢ Clinching the right of self determination

Exceptions are:

-  Self determination is not a right
-  Luck of clinching the right of self determination

Concerning that a needed valuable relationship connects between practicing of rights and performing duties and responsibilities, therefore as the self determination be a right, all other duties are rights that should be performed, and the responsibilities are rights that should be carried if not, there won't be a meaning or evidence for self determination in social, economical and political fields.

Therefore the principles are:

-  Performing of duties is a right
-  Carrying the responsibilities is also a right

The exceptions are:

-  Denial from performing duties
-  Denial from carrying responsibilities

Therefore:

Self determination doesn't limit to the sharing in making decision, but in prolong to perform duties and carry the responsibilities.

Therefore, the right of self determination depends on the following:

-  Sharing in making decisions is a right for them to whom the matter is related
-  Sharing in enforcing decisions is compulsory to whom the matter related
-  Sharing in carrying the hurdles of responsibilities in a obligation for them, to whom the matter is related

ξ Sharing in strong thing the principles and goals is a setting right for whom the matter is related

Therefore, clinching the right becomes a deep rooted faith, and stability on basis. Without concessions under any one of the circumstances which had faced the individuals or societies or communities, in the expected or unexpected circle

Then, performing the duty will materialize a practice in action and behavior. Therefore, performing the duty which is related to basis is self determination in which, anyone doesn't represent other in performing it.

Therefore, the denial from rights and abdication from performing duties will from social diversion. For it, one who practices his right and performs his duties won't be agreed as a diverter of principles.

But, the diversion of principle takes place where, there is not a similarity incase of duties and rights

For example:

- ١ When the rights are practiced but the duties are not performed
- ٢ If some of rights are practiced and the rest are not
- ٣ if the rights are completely practiced and the duties are not performed completely

Therefore, principles of self determination from a similarity in practice of rights and performance of duties

Therefore, when the mutual similarity is not completed the exception will be settled as principles, and the rule of valuable diversion begins because of it.

Now, it is compulsory for a sociologist that to reform and reconnect the workers socially and humanly to the equal situation in which resemble in it for practice of right and performance of duties.

Therefore, the valuable relations become obvious which is related to the practice of rights, performance of duties and carrying of responsibilities with self determination which requires the clinching it in all the place and the situation.

Therefore, it refers to remark the followings:

- Education is the right of the individual, the society and the community, a duty of social functions and a responsibility on one who forced to it.
- Treatment is a right for the individual, the society and the community, a duty of social functions and a hurdle of one who assume the responsibility.
- Marriage is a right of the men and women and there are hurdle of fatherhood and mother hood in it.
- Diverse is a right of both enfaced husband and it is compulsory for them in the needy situation and it is a hurdle of each one in the family.

- Decision is a right of individual, society and community and enforcement is one of their duties, success and failure, there is a responsibility in both of it

(Practice of rights develops the intentions)

Intention is a power; one who kings over it will practice the freedom and the one who denies the right of king over it, denies from the freedom, therefore determination and perseverance develop the intention.

On the basis of it, it is compulsory for a sociologist that to care his role of developing the workers intention, in all of his interviews, programmes, favors and in all of his sharing. If the sociologist intended to try to change the situation of the worker from which he is in to a situation he should be in it, or to what occurs for a worker and so he must not replace the worker in any one of his customs.

Certainly if a worker hides what he becomes able in strengthening its intention, he will not share in studying the situation with objectivity and he won't treat it professionally.

If you perform the studying without making able the worker for standing up of the diseases and reasons which are hidden behind its problem or the situation which sustains its aggravations and without making able him to know the empowering facts then this

studying will certainly become a principle of legality, profession and objectivity.

The sociologist expects his success in this studying when one doesn't expect it will face his failure.

Thus the sociologist who studies the situation of worker without sharing him in the studying process will reach to the administrations which are unoccupied of scientism and objectiveness, for the absence of giving sufficient opportunities for the worker in order to sharing his self determination, what make the doubt existing in his studying (in the process of collecting information, process of analyzation, the process of personification, process of treatment and in the process of strengthening)

Therefore, the situation will become in need of returning his discussion and objective and professional studying, it is to remove the doubt about it and about results and processes which related to it.

So, don't remove the doubts on this situation, but with the sharing the worker in practicing his right which enables him for self determination with will power.

Therefore the principles are

- ١) Practicing the rights
- ٢) Planting the will power

The exceptions are:

- ١) Absence of practicing the rights
- ٢) Absence of planting will power.

The rights should be practiced by will power, therefore one who practices his rights with it, becomes free.

So, the strong relation connects the freedom of community with the practice of rights.

It means, the right doesn't stand at the limit of recognition with it. But it will surpass it to the work and behavior (to the practice)

- The will power is a power of one who, possesses it practicing the freedom.
- One who denies from the right of its possessing he would be withheld from practicing freedom.

On the basis of it, it will be compulsory for a sociologist that he wouldn't ever mind his role in increasing the willpower of individuals and workers in all their meetings, in all programmes or scripts which he seeks and in entire participations which stand by it, if he wishes to act on changing this situation from, in what they are to the situation in which they should be or to what is the best in excellence and favor.

Therefore, the sociologist has to strengthen the will power of workers, through the following:

- 1) Motivating them the constancy in their positive attitudes
- 2) Avoiding neutrality on saying the truth and acting it.
- 3) Habituating them arranging their thoughts whenever the difficulties rotate on them.
- 4) Gathering the numbers of group as a union.

- Practicing their rights, performing their duties and carrying out the responsibilities with intention
- ↯ Clinching with values and engaging with it.
- ↯ Embodying the basis of society and their better values of it in the acts and behavior
- ^ Realizing their purposes and fulfilling their aims till they enable to reach the goals
- ⁹ During the scripts and preparing the programmes with what will fill their requirements and desires.
- ↯ • Sharing in the five studying processes
- ↯ Assuming their decisions on awareness with fulfillment and following with intention
- ↯ Believing in their abilities
- ↯ Avoiding the following of body- likes till he won't lose his way.
- ↯ Purifying of the body and cleaning it from the malice
- ↯ Evaluating and empowering their words, deeds and behaviors with the objectiveness.

(SELF DETERMINATION IS A BURDEN WHICH SHOULD BE CARRIED OUT)

Considering that the self determination is a burden which should be carried out.

So, there is a responsibility in self determination. The awareness about the importance of self determination in practice of

freedom enables the man to carry his responsibilities and overcome the hurdles.

For it, responsibility is a hurdle which completes his carrying in facing the right which are practiced and it is which are performed.

Therefore, the principles are

- 1 Self determination
- 2 Overcome the hurdles

The exceptions are:

- 1 Absence of self determination
- 2 Absence of overcoming the hurdles

SELF DETERMINATION SHOULD BE ACCORDING TO FOLLOWING:

I. Clinching with the practicing of rights.

- a. Clinch your rights in education
- b. Clinch your rights in treatment
- c. Clinch your rights in marriage
- d. Clinch your rights in diverse
- e. Clinch your rights in work
- f. You should determine or share in issuing your decisions with others.
- g. You should enforce, or share others in enforcing their interconnected decisions
- h. You should follow and reform

- i. You should share people in issuing the constitution
- j. You should love, angry, receive and refuse.
- k. You should take positions
- l. You should express about your self and should think in what you desire as you desire.

II. Clinching with performing the duties

- a. Defending the country
- b. Standing with the roles and playing it in accordance with every situation.
- c. Loyalty in work
- d. Considering members of palace
- e. Considering the parents and obeying them in all things without in those which are forbidden by God Allah.
- f. Faith in Allah, obeying him in all the acts and words
- g. Truth in sayings, acts and behaviors
- h. Fetching the mutual helps
- i. Understanding the others
- j. Hope in what he requires, withdrawal in what he doesn't require
- k. Try to create better future
- l. Correcting the deviation and crimes

III. Clinching with carrying the responsibilities

- a. Overcome the hurdles which are related to your failure.
- b. Overcome the hurdles which are related to making decisions who it willpower

- c. Overcome the hurdles which are related to his enforcement with willpower
- d. Overcome the hurdles in which you hope or withdraw from it with freedom.
- e. Overcome the hurdles which you gathered according to the deviations or damaged
- f. Bear the anger of God Allah and parents, whom you perfect with respect and honor.
- g. Carryout the responsibilities of what you trusted on it the loyalties
- h. Share your wife and children who are guardians of its unity and existence of its peace and who are guardians of its social and human values
- i. Carryout the responsibility of what you practice from the right and commitments

Therefore:

- Trust that you are able to practice the rights so, don't surrender to anyone
- Trust that you are able in performing your duties so, don't hesitate
- Trusts that you are able increasing out of your responsibilities so, don't be afraid.
- Trust that you are powerful so, overcome the hurdles.
- Play the roles, which are related to your abilities, possibilities and the equipments

- Practice your specialization, and carry out the responsibilities which are related on it.
- Practice your powers and carry out the responsibilities related on it.
- Considering that the practice of rights, performing of duties and carrying out the responsibilities are realities. Therefore, he should not hide it.

Therefore the principle is

Demonstration of realities

The exception is

Secretion of realities

Considering the secretion of realities is an exception. And the exception is walking out of the principle

Thus, going back to the principle, make the demonstration of realities a compulsory.

Here, the role of sociologist, which is compulsory to demonstrate the realities for the reformation and treatment of situation, becomes possible.

RIGHT IS A DEMAND FOR ONE AND THE ORDER RELATES TO HIM.

Considering that the right is a demand for one, the order relates to him. So, rights satisfy a necessity

Considering that the right satisfies a necessity then the principle is:

Right is a demand.

And this is an exception:

Absence of appeal with right.

If the right is issued, the appeal become as a necessity. And the attempts should be exerted till he come back to its follows.

Therefore, right of self determination is one of the professional basis for as of social service, in the right of which a sociologist does with the individuals social and communal situations. And being it a basis, a sociologist should not neglect the sharing of worker in his self determination.

Therefore the right of self determination gives the worker, the freedom which enables the sharing in five studying processes (gathering the information, analyzation of information, personification of situation and the treatment and empowering)

So, the sociologist should not neglect the importance of sharing, sharing of worker in his all matters, in all his studying processes

Therefore, sharing in self determination is an obligation. Considering that the self determination is a right, to share in it is necessary so, sociologist should neglect the importance of this one

(Similarity between the practicing of rights and the performance of duties)

The rights are some natural values the social code, and the duties are also like it which make the practice and performance of it among the individuals of society till a man who is committed by it, acquire the estimation, consideration and honor. And one who does not practice and perform will not acquire it and all of his deeds and words are considered in the column of exception. Concerning the imbrications of mutual valuable relations between the practices of rights and the performance of duties, then one which is showed by the right of individual or society becomes a duty on another, for example

- Education is a right of individual and group and it is compulsory for all the social foundations.
- Treatment is a right of individuals and groups and it is compulsory for all the social foundations
- Marriage is the right of individual and it is compulsory for each man and woman
- Diverse is a right of each wife and husband, and I is compulsory in the needy situations.
- Decision is a right of each individual and group, and the following is a commitment upon them.
- Work is right of each individual and groups.

THERE IS THE REALTY AND LUCIDITY IN SELF DETERMINATION

One who determines him self with will power will stand on the reality with all of lucidities, and one who cannot do it won't see the reality and lucidity therefore self determination is a right being so, why does someone deny to practice it?

Someone denies it with the wrongful rules, principles and with stern individual thoughts by the force of forwarding the exception on the principles

Therefore the reality is a value which the principle will be made upon it (self determination is a right and the principle also. Clarity is the light), against the exception :(self determination is not a reality) and (confusion is not a gloominess)

So, as long as the relationship between the sociologist and workers or the community, it is a foundation on the clarity, accept and transparency, it realize the influential sharing and useful professional service. Then if the confusion reigns in its opposition, certainly the training of studying processes is impossible for the sociologist and he could not forward the purposed support

So, a sociologist should try to remove the causes of confusion to make the transparency as the basic clarity for the interaction of individual, social and communal levels

Therefore a head cannot determine him unless he becomes able of the followings:

- Clarity of thought
- Brilliance of aims

- Soundness of basis
- Destination between one which is compulsory on one which is not
- Awareness of the step where should the feet be placed
- Awareness of abilities, possibilities and equipments
- Forming of plans and strategies.

SOURCES

SOURCES FROM ARABIC BOOKS AND TRANSLATIONS.

OTHER SOURCES

- ١) Biderson T F, Toward A General Theory of Social Action,
By T Biderson & ٢ others, ٤th printing, Cambridge, Harvard,
University, press ١٩٦١
- ٢) Coser, Rose laub (ed.), the family: The structure and
functions. New York , St.,MaetinsPress ١٩٧٤
- ٣) Hunter, F., Community Power structure: A Study decision
Makers. Chapel Hill. The University North Carolina Press
- ٤) Krech. David: Individual in society. By David Krech and
others. New York, McGraw Hill ١٩٦٢
- ٥) Merton, Robert: Social Theory, Social , Stricture, ٨th Edition,
Free of Glencoe ١٩٧٣
- ٦) Malinosky, Bronislaw: The Dynamics of Culture Change,
New York Haven, Yale University Press ١٩٦٥

- ٧) Melanie Klein, A Scientific Theory of Culture and Others Essays, Chapel, Hill: University of North Carolina Press ١٩٥٥
- ٨) Roucekm J. S., Social Control,(ed.) D. Van, Nostrand Company, Inc.,New York ١٩٦٢
- ٩) Richarol J. Barnet & Jon Cavanagh, Global dreams: Imperial Corporations And the New World Order, New York, Simon Schuter, ١٩٩٤
- ١٠) Shruger.J.S.& Rosen Berg S E.,Self Estemm And the Effect of Success And Failure Freedback on Performance, Journal of Personality, ١٩٧٠
- ١١) Smelser, Neil (ed.), Personality and Social System, Edited by Neil Smelser and Williams, T., Smelser, New York, John Wiley ١٩٧٦
- ١٢) Sanford Nevitt, Self and Society, Social Change and individual development. New York. Atherton.

PROF. AKEEL HUSAIN AKEEL

ENCYCLOPEDIA OF SOCIAL SERVICE AND HUMAN DEVELOPMENT

