

Religion

Introduction :It is in attitude towards super human –human power .It is having several forms like superstitions , animism ,totamism, magic, ritualism .It pervades protectively all the societies .It influences mans behavior .It explains certain laws and makes thepeople more benevolent ,charitable pervading of all the religions .It emphasis truthfulness and more trustyand used as a tool to make the people content ,obedient to their rules. The base of religious laws is the fear to divine displeasure and sufferings coupled with love and respect for some power .The individual feels the pressure exerted by the state or family or the society.

For the example : Children should be obey their parents, and should not tell a lies or cheat others

.women should be faithful to men .

Definition of Religion :

(1) According to Ogburn and Nimkoff “ Religion is anattitude towards super human power”

(2) According to MacIver and page “ Religion is a relationships between man and some higher power”

Character or Element of religion :

01. Most religions include belief in the supernatural (spirits ,gods, God) or belief in someother ultimately Reality beyond yet connected to,human experience and existence .
02. Religions distinguish between the sacred andprofane (or ordinary) in terms of time , spaces , objects and people .
03. Religion strongly encourage or require prescribed ritual activities for individuals andcommunities of faith.
04. Religions commonly promote a moral code orethical principles to guide individuals and communities.
05. Religious life engages and incorporates common emotional and intuitive human feelings .
06. Religions both encourage communication andprovide ways to communicate or connect with thedevine .
07. Through sacred stories , the religions providea coherent worldwide .
08. Religions organize life for individuals – including dress codes, personal sacrifices and appropriate occupations – in the context of theirrespective worldviews.

09. Religions require and promote social organization and institutional forms to carry out the necessary functions of worship and leadership , preserving orthodox teaching and practices.
10. Religions promise an inner peace and harmony despite the vicissitudes of life .
11. Religions typically offer a future hope through the coming of a new members and procreation within the community of faith .

Functions of religion :

01 : provides opportunity for the individual for attaining religious experience ,e.g: prayer worship meditation, man express, awe ,gratitude ,reverence , allegiance to the almighty .religious experience facilitates personality development ,increases sociability and creativeness.

02: It provides peace of mind emotional support and maturity.

03: Promotes goodness and develops good character.04: Acts of healer of life reduce the grievance in life.

05:Reninforces the morale, supports established values and good in life.

06 : Explain individual suffering and help to integrate the personality.

07: Enhances self importance ,promotes social solidarity.

08: Conserves value of life moral ,spiritual and social values are supported by religion.

09: promoter welfare ; people who have religious background will have spirit of mutual help, cooperation, sympathetic , merciful and cooperatives.

10: Provides recreation drama, dances , music ,lectures,fairs and festivals, art exhibitions.

Dysfunctions of religion:

01: Religion is conservative , retrogressive and not progressive.

02: It creates confusion, contradiction and conflict as it has some inconsistencies; It is not a standard of morality as it has supported war and peace, wealth and poverty, hard work and idleness; virginity and prostitution.

03: It contributes to inequalities and exploitations.

04: Promotes superstitious beliefs which cause harmful effects, e.g: children are God's gift.

05: Causes economic wastes, e.g: people will spend more money for celebrating fairs and festivals sometime it may lead to waste of human labour, energy, wealth and time.

Influence of religious practices on health & health care

- Muslims observe fasts during Ramadan and Hindus on several occasions. These fasts are considered important adjuncts to religion.
- Drinks and drugs are among the food habits of the people. Alcoholic drinks are tabooed by Muslims and high-caste Hindus. If a person avoids those habits he will keep his body healthy.
- Ganja, Bhang and charas are frequently consumed by sadhus. These habits are now spreading into

general population , especially the younger generation .

- Eating and drinking from common utensils is considered a sign of brotherhood among Muslims.
- Hindu women often take food left over by their husband.
- In some societies men eat first and women last and poorly.
- Some people do not unless they have taken a bath.
- Thus food is a subject of widespread customs, habit and beliefs which vary from country to country and from religion to another.

- Most common characteristics of religion

01: Most religions include belief in supernatural (spirits, God) or belief in some other ultimate reality beyond , yet connected to, human experience and existence.

02: Religions strongly encourage or require prescribed ritual activities for individual and communities of faith

03: Religions distinguish between the sacred and profane (or ordinary) in terms of time, spaces

, objects and people .

04: Religions commonly promote a moral code or ethical principles to guide individuals and communities .

05: Religious life engages and incorporates common emotional and intuitive human feelings . 06: Religions both encourage communication and provide way to communicate or connect with the divine .

07: Through sacred stories, the religions provide coherent worldviews .

08: Religions organize life for individuals – including dress codes, personal sacrifices and appropriate occupations – in the context of their respective worldviews .

09: Religions promise an inner peace and harmony despite the vicissitudes of life.

10: Religions typically offer a future hope through the coming of a new age or a better existence in the afterlife .

Major religious group in Bangladesh :

Islam is the official religion in Bangladesh and is practiced by some 88 percent of the country inhabitants. Other religions that are active in Bangladesh include Hinduism, Christianity, Buddhism, animism and tribal belief systems. The major religions group in Bangladesh are given below :

01: Islam

02: Hinduism

03: Buddhism

04: Christianity

05: Other religion

Religious group	Population % 1981	Population % 1991	Population % 2001	Population % 2011
Islam	86.6%	89.3%	89.7%	90.0%
Hinduism	12.1%	10.5%	9.2%	9.0%
Buddhism	0.6%	0.6%	0.7%	0.6%
Christianity	0.3%	0.3%	0.3%	0.3%
Other religion	0.3%	0.3%	0.3%	0.1%

Islam

Islam is the largest religion of Bangladesh , the Muslim population is approximately 148.6 million , which is the fourth largest Muslim population in the world (after Indonesia , Pakistan and India) , constituting 90.4% of the total population as of 2011 .Religion has always been a strong part of identity ,but this has varied at different times .

Hinduism

Hinduism is the second largest religious affiliation in Bangladesh, covering about 8.2% of the population ,according to the Bangladesh Bureau of statistics for 2011 Bangladesh census .In terms of population ,Bangladesh is the third largest Hindu state in the World after India and Nepal . According to other estimates , Hinduism account for 12% of the total population .

Buddhism

About 0.7% (or just over 1,000,000 people) of Bangladesh population adheres to the Theravada school of Buddhism .Most of the followers of Buddhism in Bangladesh live in South –Eastern region ,especially in the Chittagong Hill Tracts , Chittagong and Comilla district .

Christianity

The earliest recorded Christians in the territory of modern –day Bangladesh arrived during the

Bengal Sultanate . Portugues missionaries and trades in porto Grande ,Chittagong built the regions first churches during the 16th century .TheJesuits opened their first mission in 1600 . Mughaland colonial Dhaka was home to Americans

,Greeks ,Catholics and Anglicans.

Name of some Religious festival in Bangladesh : 01: Islam –Eid ul –Fitr , Eid ul

Adha , Ashura ,Eid-e-Meeladun Nabi , Shab –e-Barat , Shab-e-Qadar , etc.

02: Hindu- Durga puja , Kali puja ,saraswati puja ,Krishna janmastami etc .

03: Buddhist Buddha Purnima ,Madhu Purnimaetc .

04: Christian –boro Din or Chrismas , EasterSunday etc .

Religion as social institution :

Man as religious or spiritual being it represents the main social facts of man . The religion an important role . The religion plays an important role in controlling the animistic and selfish tendencies of a person and channeling them in the service and humanity . Thus the inculcation of moral and spiritual values is much important modernization as are the advancement of science , technology and economic resources . Religion has an important role to play in the economic development and modernization of a democratic county , but it is an end for the development of personality . Religion institution is essential . Progress in mainly concerned with the faithful of self , the maximum realization of the various individuals potentialities in a socially acceptable way, the harmonious exercise of human faculties and powers.

Mental Health of Religion

- A. Mental Health of Religion :** Religion gives people something to believe in, provides a sense of structure and typically offers a group of people to connect with over similar beliefs. These facts can have a large positive impact of mental health research of religions main mental health benefits .

a) Community

- Initiates social connections with other members .
- Creates a sense of belonging to a group
- Offers trustworthy and safe social engagement

b) Ritual

- Helps people to cope with difficult life situations (i.e. ceremony for the loss of a loved one)
- Provides structure ,regularity and predictability
- Allows for time to rest as well as holidays and other special times of the year .

c) Teachings

- Provides guidelines to live by (i.e. the importance of doing the right thing)
- Teachers compassion , forgiveness and gratitude
- Identifies life lessons , even from challenging situations .

Conclusion : Religion is of central importance to the lives of people in the majority of the words cultures more than eight – in – ten people worldwide identify with a religious group . However , it is also true that thenumber of people who say that they have no religious affiliation is growing .

Erikson's Psychosocial Theory

Introduction : Erikson's model of psychosocial development is a very significant , highly regarded and meaningful concept . Life is a series of lessons and challenges which helps us to grow . Erikson's wonderful theory helps to tell us why .

The theory is helpful for child development , and adulthood.

Psychosocial development theory is an expansion of Sigmund Freud's original five stages of development . Erikson's a 20th century psychologist and psychoanalyst formulated the eight stage life cycle theory in 1959 on the supposition that the environment plays a critical role in self – awareness , adjustment , human development and identity .

Erikson's asserts in his psychosocial theory that ego identity is reached by facing goals and challenges throughout eight stages of development over the entire life cycle . Each of the psychosocial stages is distinguished by two opposing emotional forces , known as contrary dispositions , that result in a crisis that needs to be resolved . Each crisis must be mastered as swiftly as possible , otherwise a person's psychology is in jeopardy . However a successful

resolution of the conflict results in a healthy personality and the attainment of a basic virtue. Theego uses these character strength to resolve subsequent crises .

Erikson's psychosocial stages (1959) of development throughout the life span :

Age (stages)	Develop ment task	Central issue	Significant relation	Favorable outcome
1) 0-18 months (infancy)	Trust vs mistrust	Testing of the trustworthiness of the infants significant others .	Mother	Hope , trust optimism .
2) 18 months – 3 years (Early childhood)	Autonomy vs doubt	Testing of the individuals capabilities in relation to significant others	Parents	Self – control, adequacy
3) 3-5 years (Middle childhood)	Initiative vs guilt	Testing out abilities to complete in the outside world	Basic family	Purpose , initiates own activities .
4) 5-12	Industry	Gaining	School	Compete

years (Late childhood)	vs inferiority	mastery of cultural tools		nce developin g intellectu al social physical skill
5) 13-19 years (Adolesce nce)	Identity vs role confusion	Developing a sense of personal identity	Friends	Forming close relations hips, making career , commitm ent
6) 20-40 years (Early adulthood)	Intimacy vs Isolation	Merging of identity with another to achieve intimacy	Peer group	Awarenes s of self as a unique individual s
7)40- 65 years (Mature adulthood or middle age)	Generativ ity vs stagnatio n	Investing creative energies in promoting the social welfare	Househ old	Care concern for family and society

8) 65 – death (old age)	Ego integrity vs Desoair	Acceptance of the life one has lived as worthwhile	Mankind	Satisfaction with life
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Stage one – Trust vs mistrust(0-18 months)

The first stage of the Erikson's stages starts from infant to about 18 months . At this age , infants must learn how to trust others , particularly those who care for their basic needs . They should feel that they are being cared for and that all their needs are met .

Small babies are new to this world and may view the outside world as threatening . Depending on how they are treated by people around them , the sense of threat can be replaced by trust . When this happens , they gain a sense of security and begin to learn to trust people around them .

The first and most important person to teach an infant about trust is usually the parents . Parents are expected to take good care of their children and attend to their needs . For example , the parents of a baby provide him with food , shelter , sustenance and make him feel very comfortable and secure .

Infancy (0-18 months)

The concept of mutual regulation between mother and infant especially as it applies to feeding, must be established if infant trust the mother. If this sense of trust is not learned, the reverse, a sense of mistrust is Bonding briefly. developed.

1st month

- Totally egocentric
- Complex dependence on caregivers

2nd month

- Eye-to-eye contact, smiling, and vocalization are the evidences of attachment between infant and parents.
- Has learned that crying brings attention.

3rd month

- The true social smile may appear
- Interested in surrounding.

4th month

- Shows interest in new stimuli
- Shows eagerness when feeding bottle appears
- Breathes heavily when excited.

5th month

- Smiles at self, looking at mirror
- Begins to discriminate family members from strangers
- Plays enthusiastically, plays with own feet.

6th month

- Recognises strangers
- Imitation of others is beginning
- Knows what is liked and disliked.

7th month

- Responds socially to own name
- Emotional instability- rapidly changes from crying to laughter

8th month

- Increases anxiety over loss of parent especially mother
 - Dislikes changing clothing and diaper.
- 9th month**
- Knows what no means

- Beginning fears about being left alone
- Dislikes having face washed so covers face with arms and hands.

10th month

- Expresses several emotions such as anger sadness jealousy anxiety pleasure excitement and affection
- Plays social games with adults
- Attracts the attention of others by pulling on their clothes or fussing.

11th month

- Becomes frustrated when activities are restricted

12th month

- Responds to requests for affection such as a kiss or a hug
- Has established beginning view of self as a separate person securing blanket or favourite by beginning to provide comfort
- Cooperate in dressings
- Drops objects on purpose so some one can pick them up.

**Stage two- Autonomy vs shame and Doubt(18 month
– 3 year)**

At stage two of the Erikson stages, children should be taught the basic ways of taking care of themselves

,including changing their clothes and feeding themselves. If a child cannot take care of own basic needs and continue to rely on others to take care of him, he may feel shameful when he sees that other kids of his own age are able to perform tasks such as feeding themselves.

Toddler (1-3years) sense of autonomy vs shyness/doubt and shame

Infants develop from clinging, dependent creatures into human beings with minds and wills of their own. If children succeed in the developmental tasks of this stage in their maturing process they will have a degree of self control, their own worth and that of others and will have a sense of shyness and shame

15th month

- Separation anxiety : coping depends on primary caregivers presence but can tolerate some separation.
- Hugs and kisses parents

- Kisses pictures in book
- Begins to imitate doing house keeping chores.

18th month

- Autonomous behavior increasing
- Seeks help from others when in trouble
- Thumb sucking peak especially before or during sleep for comfort
- Awareness of ownership possessiveness begins
- Awareness of gender identity begins.

Stage three- Initiative vs guilt(3-5 years)

As children continue to grow up, they like to explore and do on their own. At stage three of the Erikson stages, children can learn new concepts introduced in school and are expected to practice these lessons in real life. They know that they can accomplish these tasks on their own, but if they fail to do so and end up asking for assistance from others, they may feel a sense of guilt.

3rd year

- Alternates between reality and imagination .
- Tolerates short separation from parents .
- Fear the dark .
- May have dreams and nightmares .

4th year

- Tends to impatient and selfish .
- Physically and verbally aggressive .
- Demonstrates strong attachment for parents of opposite sex .
- Jealousy of siblings may be evident , more cooperative in play .

5th year

- Independent and trust worthy .
- Has fantasies and day dreams .
- Look for parental support and encouragement .
- Very industrious .

Stage four –Industry vs Inferiority(5-12 years)f

Erikson's psychosocial stages four , children mature and their level of self –awareness increases . They understand logical reasoning , scientific facts , and other matters that they typically taught in school .

Children also become more competitive during this Erikson stage make the effort to perform a task , they develop self –confidence . However , if they fail , they tend to feel that they are inferior to other .

6th – 8th year

Has a "known it all" attitude insists on being first in everything
Returns to temper tantrums – may use verbal, physical attack
Uses of tensional releases wiggling, chewing, nose picking
Has good days and bad days
Curious about every thing
Begins hero worship
Enjoys running around, helping when mother is busy
Aware of appropriate sexual role
Able to control anger.
Stage five – Identity vs role confusion (13 – 19 years)

During adolescence, young people are expected to develop their sexual identity. This is gained through the discovery of oneself and in the course of finding meaning to their personhood. They may also experience identity crisis as a result of the transition from childhood to adulthood. Some adolescents may feel confused and are unsure whether an activity is age -

appropriate from themselves and from people around them, e.g. their parents.

Stage six - Intimacy vs Isolation (20-40 years)

Stage six of the Erikson stages is very apparent for young adults who are in their 30s. People at this stage become worried about finding the right Partner and fear that if they fail to do so, they have to spend the rest of their lives alone.

Young adults are most vulnerable to feel intimacy and loneliness because they interact with a lot of people in this phase of their lives. It's not always a success story for every young adult to find someone with whom they can share a lifelong commitment. Some may choose to spend the rest of their lives as singles.

Erikson's psychosocial stages of development throughout the lifespan

Stage Seven-Generativity versus Stagnation(40-65years)

Adults who are in their 40s and 50s tend to find meaning in their work. They feel like at this point in their lives, they should be able to contribute something meaningful to the society and leave a legacy. If they fail

to achieve this, they feel like they have been unproductive member of the society.

Stage Eight - Ego Integrity vs Despair(65-death)

At the last stage of the Erikson stages, people are in their 60s or older who are typically retirees. It is important for them to feel a sense of fulfillment knowing that they have done something significant during their younger years. When they look back in their life, they feel content, as they believe that they have lived their life to the fullest.

Conclusion :

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Erikson's psychosocial theory very powerful for self -awareness, improvement and teaching and helping others.

While Erikson's model emphasises the sequential significance of the eight character forming crisis stages, the concept also asserts that humans continue to change and develop throughout their lives and that personality is not exclusively formed during early childhood years. This is a helpful and optimistic idea and many believe it is realistic too. It is certainly a view that greatly assists encouraging oneself and others to

see the future as an opportunity for positive change and development, instead of looking back with blame and regret.

Erikson's psychosocial theory should be taught to everyone especially to school children, teachers and parents. It's certainly accessible enough and would greatly assist all people of all ages to understand the connections between life experiences and human behaviour and particularly how grown up can help rather than hinder children's development in or under emotionally mature people.