

The Effect of Critical and Creative Thinking on Happiness Regarding Quran and Hadith Perspectives

Abstract

Happiness is an important feature of a healthy life that is realized through several principles, among which the most fundamental is the making of a social relationship. One of the key factors in making desirable social relationships is the use of communication skills which are classified into several categories, the most important one being processing skills. Processing skills include multiple, critical, and creative thinking skills. The present study aimed to examine the role of critical and creative thinking skills in happiness regarding the two perspectives of the Quran and Hadith. The obtained results showed that the use of critical and creative thinking skills could manifest in people through seeking a remedy, the quest for truth, exploration, respecting others' opinions and thoughts, increasing self-confidence, keeping a positive attitude, dealing with the problems properly, and nurturing hope in people's lives which play an important role in increasing happiness and reducing depression in individuals and society.

Keywords: *skill, thinking, critical, creative, happiness.*

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Introduction

One of the factors of happiness is the use of social skills, which is divided into three categories transmitting, processing, and receptive skills, whereby processing skills which include critical and creative thinking skills, play a vital role. Humans need to make social relationships, and there is no doubt that life would not be possible without interaction and dealing with others. People spend most of their time interacting with and thinking about others. Studies show that 75% of your daily time is spent communicating with others, and perhaps 75% of your success depends on the relationships that you build with others. Consequently, "social skills" have been the focus of attention in recent decades. The fact that some people are more experienced interaction partners has led to careful and systematic studies of the nature and function of social skills.

Recently, people have very wide relationships with each other and spend most of their time communicating with others to share their thoughts, desires, feelings, and experiences to achieve their goals and aspirations and realize their needs. Despite the advances in science and technology and the expansion of society, not only has the communication between people increased but also, the type of communication with others has become more complicated. Furthermore, the quality of life is directly related to the quality of interactions with others. Some people lack the necessary skills and talents to communicate with others, even concerning their loved ones, and they face grief and many problems instead of enjoying life. Regarding the importance of communication in the personal and social life of humans, scientists in their fields, especially social sciences and psychology, have studied it from various aspects and have provided solutions to create effective communication. They believe that people must develop their

critical and creative thinking skills by using personal experience, theoretical knowledge, and appropriate models to make fruitful relationships with others. Using critical and creative thinking skills to make proper relationships is one of the key elements of happiness, especially in the current social situation when people feel extremely lonely and isolated. Therefore, it is significant to carefully examine the role of critical and creative thinking skills and introduce them as an effective way to achieve and promote happiness.

It may seem that much has been written about this subject by both Islamic thinkers and psychologists. The truth is, despite the efforts made in both areas, many aspects of the actual problem have been overlooked, especially the impact of creative and critical thinking skills on an individual's happiness. However, in books concerning social psychology and sociology, this subject has not been comprehensively taken into account. On the other hand, while there are many ayahs (verses) and hadiths on this issue in the primary religious sources that is Quran and Sunnah, and despite the good efforts that have been made recently to reconcile psychological issues with these sources, no study has collected ayahs and hadiths focusing on the psychological effects of critical and creative thinking skills. Considering the aforementioned, the researcher aimed to answer the main question: What is the effect of critical and creative thinking skills on the happiness of individuals and society? However, before addressing this issue, it is critical to give answers to the following questions: What is happiness? What are critical and creative thinking skills? What is the role of critical and creative thinking skills in happiness according to the Quran and Hadith? In this respect, first, happiness and critical and creative thinking skills have been defined. Next, the important roles of critical and creative thinking skills include seeking a remedy, the quest for

truth, exploration, respecting others' opinions and thoughts, increasing self-confidence, maintaining a positive attitude, dealing with problems properly, and nurturing hope in happiness were taken into account.

Definition

A. Happiness

“Happiness” in the Dehkhoda dictionary is defined as cheerfulness, gratification, and delightfulness (Dehkhoda, 1946, vol. 13, p. 1987). Besides, in the Saba dictionary, “happiness” is defined as blissfulness, freshness, and delightfulness (Beheshti, 2020, p.630), and in Amid dictionary, happiness is defined as successfulness, delightfulness, and rejoicing (Amid, 1998, p.777).

There have been different views on the psychologist's approach to this problem. According to Jorgensen, Nafstad and Alan Carr, and another positivist psychologist, the first approach related to a good life and happiness was hedonism. Hedonic happiness is achieved through experiences of pleasure and enjoyment and the good life in terms of the pursuit of pleasure and the avoidance of pain. The idea of hedonic happiness dates back to the fourth century B.C. when a Greek philosopher taught that the ultimate goal in life should be to maximize pleasure and relief from pain. Throughout history, several philosophers had adhered to this hedonic viewpoint, such as European philosophers, until the nineteenth century when English classical utilitarians Jeremy Bentham and John Stuart Mill identified the good with pleasure, so, like Epicurus, were hedonists about the value and they later explained it with some differences (Berne, 1978, p. 123).

Gradually, the shortcomings of hedonism became apparent to everyone. The results of observations and experimental studies showed that hedonism could not pass on any happiness and bliss to people. Consequently, opposition to this approach slowly emerged, and it led to the formation of the second approach. The second approach concerning good life and happiness is the eudaimonic approach. The positivist psychological approach in the new millennium is not based on a hedonic approach but a eudaimonic approach. This approach also emerged from the views of Aristotle. Both in Aristotle's theories and his later commentators, human happiness encompasses the realization of latent abilities and qualities throughout his life to reach perfection (Mohammadi Rey Shari, 2021, p. 23)

Argylo et al. examined happiness, and they found that when people were asked the question ‘What happiness is?’ they gave two types of answers. First, they defined happiness as positive emotional states (such as pleasure), and second, they defined it as being satisfied with life in general or in most aspects. Therefore, happiness might have two basic components, including emotional and cognitive. The emotional dimension

makes people feel happy when they are recognized by others as cheerful, energetic, and comfortable in interacting with others. Moreover, regarding the cognitive dimension, such people keep a positive attitude toward the world and view it optimistically (Argylo, 2004, p. 14).

Seligman considers happiness to be a natural, inalienable right of every human being and believes that achieving happiness requires planning and effort. He argues that true happiness is accessible as a reality that makes life sweeter and human relationships richer. Seligman argued that in the field of positive psychology at the subjective level, happiness is about valued subjective experiences: well-being, contentment, and satisfaction (in the past); hope and optimism (for the future); and flow and happiness (in the present). At the individual level, it is about positive individual traits: the capacity for love and vocation, courage, interpersonal skill, aesthetic sensibility, perseverance, forgiveness, originality, future-mindedness, spirituality, high talent, and wisdom. At the group level, it is about the civic virtues and the institutions that move individuals toward better citizenship: responsibility, nurturance, altruism, civility, moderation, tolerance, and a positive work ethic (Seligman, 2010, p.335).

Happiness is a behavior that expands a person's mind, indicating a vital need for emotional health. This behavior can demonstrate an important need for emotional well-being. In Islam, happiness is a state of human excitement and joy under the influence of various factors, in which the human soul reaches a level of satisfaction and openness. According to Islam, happiness frees a person from laziness and makes him lively and cheerful. The contemporary thinker, Motahhari (R.A.) says in this regard: “Happiness is a pleasant and enjoyable state that gives a person the knowledge that one of the goals and aspirations has been or will be realized, and sorrow is an unfortunate and painful state which gives the knowledge of failure in realizing his goals and aspirations.” (Motahhari, 2019, vol. 2, p. 66). Happiness is cognition that arises from the level of human perfection and is accompanied by an infinite delightfulness with strength and stability (Pasandideh, 2013, p. 59). There is no sorrow in the content and essence of Islam, and the whole religion is joyful. In the culture of religion, happiness is joyfulness, achieving hidden and heartfelt attributes and a benefit that guarantees the interest of religion and one's world.

B. Social Skills

Today, due to the growth and development of human life and the complexity of relationships with the world inside and outside, it is necessary to provide solutions and ways to live better. Therefore, to improve the level of mental health and prevent psychosocial injuries, since 1993, the World Health

Organization (W.H.O) has raised the issue of life skills and provided a comprehensive program called 'Life Skills Training.'Phillips states: "A person with social skills can communicate with others to achieve some reasonable right, demand, satisfaction or obligation. He should not ignore their rights, request, satisfaction or obligation and may communicate openly and freely with others under these circumstances." (Bilavi, 2014, p. 13).

Ashlant and McFall point out that "Social skills are complex processes that enable a person to behave in a way that others consider him adequate. Skills are the abilities needed to perform purposeful and successful behaviors" (Bilavi, 2014, p. 23).

McGuire and Priestley argued, "Social skills are the behaviors that form the basis of successful face-to-face relationships" (Bilavi, 2014, p. 23)

Therefore, social skills are a series of behaviors learned through observation, modeling, practice, and feedback, including verbal and non-verbal behaviors. They consist of more interactive, relevant, and effective responses. They have maximized social empowerment and have evolved through education, depending on the characteristics and environment in which the person grew up.

Types of social relationship skills

Social skills are abilities that lead to success in one's social life. To succeed in society, each person needs multi-staged social other than personal skills.

Lieberman breaks down social interactions into step-by-step processes, each step requiring a different set of skills. The first level, communication, requires the acquisition of skills, including the ability to pay attention to and understand relevant social information that exists in the following situations: The appropriateness of interpersonal behavior depends on the situation. Appropriate social behavior heavily relies on the correct recognition of interpersonal and environmental symptoms and leads to an effective response. Examples of receptive skills include the appropriate cognition of the people you interact with. Understanding correctly the feelings and desires that others express. It is to listen correctly to what others express and to consider the personal goals of the one who interacts with us. In the next step, you need processing skills. To succeed in an interpersonal encounter, you need to know what you want to achieve and how to best achieve it. Selecting effective skills to achieve immediate goals requires the ability to solve problems regularly and systematically. After the correct understanding of social information appropriate to the situation (receptive skills) and recognizing the skills needed for interaction (processing skills), the skills must be properly applied to complete interpersonal exchanges. This third stage of communication requires the skills of

transmitting real behaviors involved in social exchange. Transmitting skills include verbal content or what is being said and how the message relates to others. (DehBozorgi, 2007, p. 68).

Processing skills

For successful interpersonal relationships, you need to know what you want to achieve and how best to achieve it. Choosing skills that are effective in achieving your immediate goals requires the ability to solve problems regularly and systematically. These skills are called processing skills which encompass creative thinking skills and critical thinking skills. In this section, these two concepts are defined and explained, and then their effect on happiness is taken into account.

Critical Thinking

A. Definition

Many definitions of critical thinking have been expressed by thinkers and researchers in different scientific disciplines. Critical thinking means the ability to generalize (the ability to create an analytic framework), to accept new possibilities (avoid bias), and to stop judging (to have healthy doubts and avoid rushing into judgment) (Myers, 1995, p.38). Critical thinking means finding a kind of knowledge and insight that can be matched with the spread of science. This way of thinking is an opportunity to give freedom to thought, which creates the ability to discuss and comment on the individual's behaviors. Critical thinking directs the mind to think. The process by which you examine the accuracy, precision, and value of knowledge and information is called 'critical thinking.' In this type of skill, you should not be affected by any cognitive errors. You must merely evaluate the accuracy, precision, and value of information in a spirit of inquiry and far-fetched judgment, as well as regardless of the influence of important individuals and personalities. You must be able to distinguish the good from the bad and accept the good, whilst putting aside the bad.

The Quran gives the most important advice about critical thinking to human beings. For example, the Quran advises humans to do good to their parents, but it immediately warns that even in front of our parents, our critical thinking should be active, and we should not obey them blindly.

"And We have enjoined upon man goodness to parents. But if they endeavor to make you associate with Me that of which you do not know, do not obey them. To Me is your return, and I will inform you about what you used to do." (Ankabut, 8)

God Almighty commands us to keep our parents' company honorably:

"But if they urge you to ascribe to Me as a partner that of which you do not know, then do not obey them. Keep their company honorably in this world and follow the way of those who turn

to Me penitently. Then to Me will be your return, whereat I will inform you concerning what you used to do”(Loghman, 15)

But if parents try to convert their child to Islam, the child should not obey them, as Ibrahim Khalil (AS), whom God Almighty commands to follow the life of that Prophet.

There is certainly a good exemplar for you in Abraham and those who were with him when they said to their people, 'Indeed we repudiate you and whatever you worship besides Allah. We disown you, and enmity and hate have appeared between you and us forever unless you come to have faith in Allah alone,' apart from Abraham's saying to his father, 'I will surely plead forgiveness for you, though I cannot avail you anything against Allah.' 'Our Lord! In You do we put our trust, and to You do we turn penitently, and toward You is the destination. (Momtahanah, 4)

God does not even allow the Prophet and the believers to plead for forgiveness for the polytheists:

The Prophet and the faithful may not plead for the forgiveness of the polytheists, even if they should be [their] relatives after it has become clear to them that they will be the inmates of hell. (Tobah, 113)

God tells His Prophet about the hypocrites that whether he pleads forgiveness for them or not, God will not forgive them: *Whether you plead forgiveness for them or do not plead forgiveness for them, even if you plead forgiveness for them seventy times, Allah shall never forgive them because they defied Allah and His Apostle; and Allah does not guide the transgressing lot* (Tobah, 80)

Prophet Ibrahim (AS), had promised his uncle Azar to plead forgiveness for him, to fulfill his promise to plead for God's forgiveness, but when it became clear that he was the enemy of God, he broke this promise to him.

Abraham's pleading for forgiveness for his father was only to fulfill a promise he had made him. So, when it became manifest to him that he was an enemy of God, he repudiated him. Indeed Abraham was most plaintive and forbearing. (Tobah, 114)

Therefore, this promise and its fulfillment have been made before the explanation of Azar's enmity (Amoli, 2022, vol. 15, p. 439).

This message is the essence of critical thinking. This essence is to verify the accuracy, correctness, and validity of knowledge and information even if their loved ones convey it to humans. It tries to train people to pay attention and analyze the message and not to be influenced by the bearer of the message, his position, and rank, which should not prevent us from critical thinking.

The Quran calls the polytheists who do not have the skill of critical thinking and just follow their fathers as blind and dumb and likens them to an animal that is not capable of using critical thinking.

O, you who have faith! Do not befriend your fathers and brothers if they prefer faithlessness to faith. Those of you who befriend them—it is they who are the wrongdoers. (Tobeh, 23)

In the narrations of Imam Reza (AS), he also considers thinking usefully when it is a critical thinking type. This thinking should show him the good and bad of humans who should use this thinking to evaluate his soul. He also argues that having critical and creative thinking is effective in missteps because even in missteps when things are done according to the principles of proper planning, it is easier to find a suitable solution. As he says: “Thinking is a mirror which shows your evil and good deeds.”(Naraghi, 2022, p. 380).

Imam Reza (AS), in response to a person who said that I do not live in another house following my father, said: “If your father is a fool, will you want to be like him?” (Ibn Babawiyah, 2019, vol. 1, p. 257).

Therefore, it can be boldly claimed that the thinking skills are fully and perfectly manifested in the religious teachings and sayings of the Imams. Thus, it is appropriate for Muslims to master these skills before others and to strive to promote them. This skill is for intelligent people with divine wisdom who have a critical mind and do not accept any opinion or belief without criticism, such as Abraham. (AS) who criticized his father for worshiping idols and how beautifully and respectfully he criticizes him as he says:

When he said to his father, 'Father! Why do you worship that which neither hears nor sees and is of no avail to you in any way? (Maryam, 42)

Father! Indeed a knowledge has already come to me which has not come to you. So follow me so that I may guide you to the right path. (Maryam, 43)

Yes, if you take the prophets and saints as your role models, you will learn from them that you will not accept everything like a parrot, but you will criticize it, examine it, and evaluate it according to the divine criteria

Have they taken gods from the earth who raise [the dead]? (Anbiya, 21)

The Effects of Critical Thinking and its Role in Happiness

1. Seeking a Remedy and Quest for Truth

Imam Ali (AS) believes that seeking a remedy is the benefit and reward of thinking. According to this Imam: “seeking a remedy is the benefit of thought” (TamimiAmadi, 1990, vol. 1, p. 108). Seeking a remedy and the quest for truth are considered a factor that keeps a person from misguidance and inability to solve problems. Imam Ali says: “Whoever is unaware of the ways of opinions, the solutions will disable him and also will be closed to him.” (TamimiAmadi, 1990, vol. 5, p. 179). Imam Ali says: “Everything has a remedy and

solution” (TamimiAmadi, 1990, vol. 5, p. 15), and this solution originates from critical thinking. Finding solutions and seeking a remedy to problems lead to spiritual expansion and happiness in an individual.

2. Exploration

Humans usually research to reach the truth of things and also seek the remedy and solutions to discover the truth. Critical thinking leads to the development of exploration, which can fertilize a human's knowledge and cognition- a very important factor in creating happiness.

In this regard, Imam Ali says: “The fertilization of knowledge is in the course of science” (TamimiAmadi, 1990, vol. 5, p. 125). Elsewhere, he introduced exploration and studying new sciences as a factor in remembering what he has learned before and what he has not. He continues: “Whoever studies knowledge a lot has not forgotten what he knows and benefited from what he does not know.” (TamimiAmadi, 1990, vol. 6, p. 39) Therefore, another fruit of critical thinking is an exploration of work and making efforts to acquire more knowledge and cognition.

3. Respecting the Opinions and Thoughts of Others

Another fundamental result of critical thinking is respecting others' opinions and thoughts. In the field of science and knowledge, self-assertiveness and not paying attention to the thoughts of others will lead to depression and dissatisfaction, and as Imam Ali says: “Do not underestimate a dangerous opinion if a despicable man brings it to you” (Hakimi, 2014, vol. 6, p. 287). Critical thinking is a good reason to not consider yourself as a source of all knowledge and to recognize that the outcome of critical thinking respects all ideas, regardless of to whom the opinions belong.

Creative Thinking Skills

A. Definition

Creative thinking is defined as the process of understanding problems, issues, lack of information, and embedded factors; guessing and hypothesizing about these shortcomings: Assessing and testing hypotheses and assumptions; modifying and re-evaluating them; and finally presenting the results (Haerizadeh, 2003, p. 18). Creativity is defined as a new way of problem-solving. In creative skills, a person is taught not to be content with existing solutions and to think of new solutions. One of the creative ways is to use the existing tools in a new way to solve life problems, which is called ‘breaking mental patterns’ and ‘lack of functional fixedness.’

In the Holy Quran, one of the attributes of God Almighty is ‘creativity.’ The God of the universe is the first creative innovator in the world of creation, and His creativity has

created a great variety and beauty in the universe. Man, as the most perfect and supreme creature and the divine caliph, is the only creative thinker of this world among all creatures. In today's world, there is no doubt that human creativity and innovation can help him attain high levels of culture, civilization, science, technology, and industry. The Holy Quran in Surah Yasin, verse eighty-one, relies on two great attributes of God, namely, His infinite creativity and knowledge. This emphasis is proof of the previous statement that if you doubt His power over creation, He is creative, and if the aggregation of these particles requires knowledge, He is omniscient in every way. (...*Yes indeed! He is the All-creator, the All-knowing*). Therefore, regarding the verses of the Quran, the two attributes of creativity and science come together, and creativity takes precedence over science. Thus, it can be inferred that firstly: Science and knowledge and science and awareness play a very important role in the emergence of creativity.

The Effects of Creative Thinking and its Role in Happiness

1. Increasing Self-Confidence

Creative people are motivated to grow, develop, and succeed; they are satisfied with themselves and have the necessary confidence. Even though they face problems in life, they believe they can solve them. Creative people do not hate themselves and enjoy every moment of life. Confidence allows one to have strong social relationships with others, which is a huge step towards happiness. It is interesting that centuries ago, this delicate point was made by Imam Ali (AS), and he said: “He who does not exalt himself will not ascend.” (Peale, 1999, p. 76).

2. Keeping a Positive Attitude

Creative people are positive and constructive. They do not pretend or tell lies. They are realistic and despise cheating and hypocrisy in their lives. They always see the glass as half full and not the latter. Positive thinking seeks to get the best out of the worst. Positive thinkers are not unaware of negative issues, but they deal with them.

The story of Prophet Yusuf (PBUH) in the Quran shows a very beautiful example of a positive attitude in the faithful servants of God. Prophet Yusuf (PBUH) was away from his family for many years due to the persecution of his brothers. He suffered in prison, and he endured the grief of homelessness, but when he met his father after twenty-five years, he did not say a word about the grief and persecution that had befallen him. But expressed it creatively:

And he seated his parents high upon the throne, and they fell prostrate before him. He said, 'Father! This is the fulfillment of my dream of long ago, which my Lord has made come true. He was certainly gracious to me when He brought me out of prison and brought me over from the desert. After that, Satan

incited ill feelings between my brothers and me. Indeed my Lord is all-attentive in bringing about what He wishes. Indeed He is the All-knowing, the All-wise.' (Yusuf, 100)

3. Dealing with Problems Properly

Creative people deal with problems properly. They are not heroic. They are so busy and constructive in their lives, and they do not waste their time blaming others. In the face of adversity, they do not mourn and glorify but rise and live. They spend the moments of life constructively and flourishing and solve problems through reason and logic. Imam Ali says: "Whenever the difficulty of something causes fear and dread, you also become hard and resistant to it, which will make the problem easier for you by facing it." (TamimiAmadi, 1999, vol. 5, p. 253)

4. Nurturing Hope

A creative man hopes that in the future, he will receive a blessing that he enjoys and benefits from. Keeping this idea in mind, he gets a good feeling and a desirable and sweet state which is called 'hope.' One of the factors that makes people calm and happy is the hope for a bright future. Hope gives a person a state of vitality and vivacity; on the contrary, despair gives a person a sense of depression, failure, weakness, and incompetence. The desperate man is always defeated, and the hopeful man is victorious in every scene. Hope creates a state of expectation for enjoyment and blessings in humans creates a feeling of pleasure in his heart, and makes him struggle and move. There are many verses in the Holy Quran about hope, and this fact is given in terms such as hope, despair, and despondence.

For example, it is stated in Surah Yusuf:

"Go, my sons, and look for Joseph and his brother, and do not despair of Allah's mercy. Indeed no one despairs of Allah's mercy except the faithless lot."

Jacob advised his children not to despair in searching for Joseph and his brother, so he ordered his children to do sensation, which is more subtle than spying {Sensation (*Tahasos*) originates from the senses and means the search for something through the senses, the difference with spying (*Tajasos*) is that the sensation is in the good affairs and the spying is in the evil affairs. Some have said that spying is an attempt to hear the story of individuals and relatives, but spying is an attempt to find fault}. Jacob warns his children against despairing in God's mercy because despair is a kind of blasphemy. Since the believer who believes in God and His power always sees the divine mercy, and she never despairs of God's mercy and power. Only those who are separate from God feel hopeless in themselves (Javadi Amoli, 2022, p. 399).

A person who summarizes causes and reasons in nature and material things despairs by not finding the way of salvation; therefore, despair does not gather in faith from the eternal source, and whoever is hopeless is an infidel. Therefore the verse has a combination of disbelief and absolute despair. If such a person overcomes all causes and does not believe in the cause of causes, like Pharaoh, he says:

And Pharaoh proclaimed to his people, saying, 'O my people! Don't the kingdom of Egypt and these rivers that run at my feet belong to me? Do you not perceive?' (Zokhrof, 51)

Regarding feeling secure from divine intrigue and punishment, He says:

Do the people of the towns feel secure from Our punishment overtaking them at night while they are asleep? (Araf, 97)

Do they feel secure from Allah's devising? No one feels secure from Allah's devising except the people who are losers. (Araf, 99)

Yes, whoever loses the capital of faith and is caught in disbelief, finds himself in pure safety and says 'I have examined all the causes of danger and the only cause and effect of danger is the material cause, and there is nothing beyond it, therefore, he feels safe. However, the believer in God does not limit the causal system to material causes and does not find the secrets of the world to surround him; he always finds himself in fear and hopes for divine mercy and is afraid of the end of his work (Amoli, 2022, p. 47). A disappointed person with no hope for God's mercy cannot have a good and peaceful life, but he keeps a poor mental balance in life. Therefore, he never enjoys the sweetness or joy of life and always feels like he is in a constant state of worry, fear, and dread.

Conclusion

In a world where rapid and dangerous developments and chronic impulses are characteristic of future human life, it is essential to think critically and creatively. Critical and creative desire and thought, that is, liberation from fantasies and illusions and appeal to thought, love, and hope, are some of the most important necessities to face the realities of the modern world. Negligence in gaining knowledge and applying this skill can cause depression and boredom. According to the verses of the Holy Quran and the Ahl al-Bayt (AS) lifestyle, the use of critical and creative thinking skills can manifest in people through seeking a remedy, the quest for truth, exploration, respecting others' opinions and thoughts, increasing self-confidence, keeping a positive attitude, dealing with the problems properly, and nurturing hope in people's lives which play an important role in increasing happiness in society.

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