

A Socio Religious Analysis of Suicides and its Impact on Economic Development

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ABSTRACT

The aim of this paper is to gaining deeper insight into the reasons and consequences of condemned suicidal act from the socio-religious point of view and its impact on the economic development of a society. The condemned act of suicide and problems relating to it, keeping in view the available facts and figures is analysed in view of social and religious beliefs in the known religions of the world. Suicide is a serious public social problem. It is one of the important problems. Different reports on the causes and consequences of suicide have presented an extremely grim picture. It has threatened the life itself. The people resorted to suicides in huge numbers since last decade. Accordingly, the problem of suicide and other related matters may be viewed in terms of the role performance failure of the social & religious systems concerned and the social entities in their environment. Analogously, the problem may be interpreted in terms of the mal-functions of relationships based role on the reciprocity of expectations amongst the interacting social systems.

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1. INTRODUCTION

Suicide is a tragic and puzzling phenomenon and it is very difficult to ascertain its innumerable reasons. In this age of information technologies, which is producing miraculous inventions and providing computer-based solutions to problems in all the faculties of science, the sharp rise in suicidal attempts on one's own life seems un-imaginable. For the individual who commits suicide, to him this act usually represents as the only solution to his problem, which he thinks would going to be worse. Suicide, in our view, is the cruellest act that is committed by a person who is depressed and fed up with the compelling situation of his dismayed life and thinks that suicide is the only solution to his agonies or unsuccessful life in this world.

Suicide is a neurological disease related to mal-functioning of the brain. Unfortunately, in Pakistan, there is minimal awareness of various neurological diseases, which are causing harm to the society beyond our comprehension. The nervous system of a human body chiefly constitutes of the brain, spinal cord, and nerves system. The neurological reports confirm that 10 to 15 percent people of the world have illness related to the brain, e.g. distress

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and tension. There are many such diseases, which may not be bothering people in under-developed and developing countries such as Pakistan, but which they are likely to assume epidemic proportions as evident from number of suicides frequently reported in Daily Newspapers. Common neurological problems include: depression, Parkinson's disease, neurogenetic diseases. These diseases are largely remaining un-diagnosed and un-treated in our country. If not treated properly, these diseases make the person a non-functional component of the society.

According to neurologists the major poisons involved in accidental deaths or suicides are ethyl or drinking alcohol, addiction drugs (heroin and cocaine) barbiturates, lead, methyl alcohol, and carbon tetrachloride. In suicidal deaths, the major poisons involved are barbiturates, illuminating or manufactured gas, motor vehicle exhaust gas, and cyanide. Many poisonous chemicals are freely used in homes and should be considered as possible causes of poisoning when an unfortunate event occurs such as suicide.

In manic-depressive illness the most frequent direction of mood change is toward depression, varyingly characterized as "blue-mood", "discouraged", or "down in the dumps". This depression is accompanied by a low energy level and a lost of interest in activities usually enjoyed. Thoughts come more slowly, and thought usually revolves around self-deprecatory themes, personal guilt, and morbid ideas about illness, death, accidents, and, in many cases, suicide. Characteristically there are other distressing symptoms, such as insomnia, sleeping too much, restless sleep, poor appetite, loss of weight, and often a pervasive anxiety and tension.

Global studies show that annually about one million people kill themselves for various compelling reasons. It is rampant in societies both in Eastern and Western countries of the world. Sufficient data already available, if added, may consume extra pages to this analysis. Suicide is labelled as a major neurological problem for younger generation. Leading Psychiatrists treat this problem as an "emerging epidemic" (Brown, 2001). In a report presented by Krug, Dahlberg, Mercy, Zwi, Lozano (2002) indicate that suicide, a self-directed violence, is an identified global social problem. Only in the year 2000, an estimated 815,000 people in the world killed themselves. An overall age-adjusted rate of suicide is 14.5 per 0.1 million. This statistics indicate one death within 40 seconds, thus making suicide the thirteenth leading cause of death worldwide. Among those ages, self-inflicted injuries, between the ages of 15 to 55 years, are the fourth leading cause of death and the sixth leading cause of ill health and disability.

Review of related literature like: Shaffer (1993); Hawton, Arensman, Wassrman, Hulsten, et.al. (1998); Morrell & Taylor (2002); Adler (1958); Sowell & Casey (1982) and Babbie (2001) have given the true topic-wise grim picture of suicide but no body has attempted socio-religious analysis and its impact on economic consequences.

Hence this study has been conducted with the main aim to pour deep insight into the problems, reasons and consequences of condemned suicidal act from the socio-religious point of view and its impact on the economic development of a society.

This study especially examines: social aspects of society; socio-religious view points on suicide with reference of existing religions, sects and cultures; brief history of the reasons and consequences of suicide and its therapies and suicidal impact on the economic development.

2. SOCIAL ASPECTS OF SUICIDE

Durkheim (1857-1917) French sociologist (1951) was a direct descendant of a long line of rabbinical scholars. His early study of Kant and Renouvier influenced both his conception of method in science as well as the content of his sociological ideas. His studies of the German social scientists and psychologists strengthened his conviction that the method of science can and should be applied to the facts of the moral life; these facts were to be studied directly without the over simplifications of nineteenth century naturalism and utilitarianism, and without the idealistic philosophy of German romantics. The influence of Robertson Smith and the English anthropologists of religion sharpened his perception of the “capital role played by religion in social life.”

The central idea with which he began his work was that of broad tradition of idealism, which contained insights about human and social nature which were closer to reality as against the views hitherto held by those social thinkers such as Thomas Hobbes to Herbert Spencer, who purported to take their stand upon “science.” As per Collier’s Encyclopaedia, (1987), in his first book Durkheim (1893) disagreed with Spencer’s conception of modern society, a system of contractual relations among individuals exchanging goods for the more effective satisfaction of their private desires. “There is a social life outside the division of labour which the latter presupposes”. Four years later, in his monumental Durkheim (1897) used the term *anomie* to refer to one of the social factors which he isolated in accounting for an increase in the number of suicides; he conceived *anomie* as a breakdown in the authority of those moral norms, which regulate and channel the satisfaction of desire. Studies of social disintegration are today still finding their clues in Durkheim’s Suicide concept.

As against the views of socio-psychologists, who conceived the suicidal occurring as being the weakness of character or insanity, Durkheim viewed suicide as a break down of social cohesiveness and normative factors of society. His concept of the collective conscience serves to call attention to the fact that social order is dependent upon system of values shared by the members of a society. Associated with any system of values is a set of basic ideas or categories by means of which the members of a society view their common world and sustain communication with one another. Rituals serve the function of revitalizing the devotion of individuals to their shared values.

According to Durkheim, individual’s decision to commit suicide could be understood as being affected by the different forms of social disharmony in different life settings. His argument was that rates of suicide were related to type and level of social integration within a society. He further elaborated that there are social forces that drive an individual to commit suicide. In the study of socio-logical investigation of suicide in early nineteenth century, Durkheim looked as the suicide rates of different countries and communities and assumed that suicide varies inversely with the degree of integration of *religious society, domestic society and political society*.

In Durkheim's view a society is, in fact, a moral society wherein cultural constraints upon one's behaviour is dominated by moral reality that is greater than one. One's conscious is a social fact as it is extended to us through socially agreed reward or punishment. He used co-relation between suicide and various rates of external association to demonstrate the validity of his concept. For example, Catholic populations have lower suicide rate than Protestant because Catholic society, which bounds the individual tightly as collective society. Where as Protestant population bonds of integration and cohesiveness are weak, as a result they are more prone to committing suicide.

In Feudal Japan and ancient Rome suicide was circumscribed as an honourable or redemptive ritualistic performance. In India, a widow can willingly burn herself on her husband's funeral pyres.

A German academic, Grashoff in his book "*Let me finish*" has collected 45 suicide notes, reflecting an intriguing investigation of the justifications that people make for their own suicidal behaviour. Mostly, the notes are grim, dreary and sad. More than anything, they remind us what suicides leave behind: a mess of some one else to clear up.

The saddest notes written by two teen age friends address their parents, explaining why they have decided to suicide. "*We have decided to die because there is nowhere on earth that you can enjoy the peace we both long for, and because we are firmly convinced that there will never be total peace on this earth.*" Finally they said good-bye with the words "*Don't cry for us, because we are taking a permanent holiday from life, and we are happy about it.*"

3. SOCIO- RELIGIOUS VIEW POINTS ON SUICIDE

Man is destined by God to develop spiritually through eternity. Human beings are the most perfect beings. Man is meant the perfect creation of God on earth. Soul in the body of a human being is a trust of God. If we could comprehend the facilities that await us in the world to come, death would lose its sting; nay rather we could welcome it as a gate-way to a realm immeasurably higher and nobler than this home of suffering. God is the creator of life on earth can alone take it away, and dispose of it in the way He deems best. Whoever commits suicide endangers his soul, and will suffer spiritually as a result in the other Worlds Beyond.

An individual is the smallest unit of human kingdom. Like a seed it has the capabilities to become a fruitful tree with thousands of branches and sub-branches, flowers and fruits. When an individual commits suicide it is as if a seed is buried under stones thus finishing a tree, which could produce creative minds. Therefore, all the religions of the world consider suicide a sin, and forbid their followers not to end their own lives deliberately.

3.1 Suicide in Hinduism: Swami (1987) says "the life is a problem only when we know not how to meet the life's challenges rising around us. When that knowledge is revealed to us, we know the solution, and then the problem is no more to us threatening or despairing. Under the heading "The Tragedy, If there is no Self-control" Swami mentions that Krishna has made out a strong case for the need for self-control in man, and has even given a

technique to those who are seekers, he feels that a negative mind may seek yet one more confirmation. Therefore there he indicates how a man fall and decays when he has no self-control. The ladder of fall is indicated in the following verses:

“From continuous thinking of objects. Attachment to them is formed. From attachments arises longing, and from longing ‘anger’, from anger comes delusion, and from delusion loss of memory, from loss of memory comes the ruin of discrimination and from ruin of discrimination he perishes”.

A master psychologist cannot even now improve upon this biographical pattern of fall in a man who has no control over his own thinking equipment. The law of *karma* states that no sin ever goes unpunished and no virtue remains unrewarded.

Thus in Hinduism, murdering one’s own body is considered equally sinful as murdering another. However, under various circumstances it is considered acceptable to end one’s life by fasting. This practice, known as *prayopavesha*, requires too much time and willpower that there is no danger of acting on an impulse. It also allows time for the individual to settle all worldly affairs, to ponder life and to draw close to God.

3.2 Suicide in Buddhism: According to the Collier’s Encyclopaedia: the Buddhist believe that every thing in the universe is continuously changing, which includes the individual life and all are impermanent (*anicca*). In man there is no permanent, unchanging self (*atta*) trans-migrating act, as was commonly assumed, from one incarnation into the next. The individual is composed of five groups of changing physical and mental constituents: body, feelings, perceptions, mental formations, and consciousness. No fixed entity or essence underlies these. Every thing is transitory and impermanent, in restless unease (*dukkha*) or suffering, and without abiding substance. In this stream of ongoing psycho-physical events all happens according to universal causality (*kamma*). A cause or complex of causes brings about each event, which in turn brings on its own result. Every individual thus reap what he sows, but most important is recognition of the ethical principle that good deeds bring good results, evil deeds evil results. Deliverance from suffering, therefore, is through practice along the path of right moving onward and upward toward ultimate release in Nibbana or Nirvana.

According to Buddhism, our past heavily influences our present. Further more, what an individual does in the present moment influences his or her future, in this life or the next. This is known as cause and effect (*karma*) as taught by Gautama Buddha. One’s suffering primarily originates from past negative deeds or just from being in the cycle of birth and death (*samsara*). Another reason for the prevalent suffering we experience is due to impermanence. Since everything is in a constant state of flux, we experience dissatisfaction with the fleeting events of life. To break out of *samsara*, one simply must realize their true nature, by enlightenment in the present moment; this is Nirvana. For Buddhist, since the first precept is to refrain from the destruction of life (including one’s own), suicide is clearly considered a negative form of action. But despite this view, an ancient Asian ideology similar to (*seppuku*) *kara-kiri* persists to influence Buddhists by, when under

oppression, committing the act of 'honourable' suicide. In modern times, Tibetan monks have used this ideal in order to protest the Chinese occupation of Tibet and the Chinese human rights violation against them.

3.3 Suicide in Judaism: The Committee on Jewish Law and Standards, the body of scholars of Jewish law in Conservative Judaism, has published a *Conservative Teshuva (Summer 1998)* on suicide and assisted suicide. It affirms the above stated prohibition, and then goes on to its real purpose to counter the growing trend of Americans and Europeans who are asking their friends and family to help kill themselves. Judaism teaches also that the world itself is good, that its gifts, including wealth, may be blessings if enjoyed in moderation. Judaism is opposed to asceticism. It has an optimistic view as to the future of this world, believing that it is no "vale of tears from which it is necessary to escape to another world, but the very place where God bids us establish His kingdom." It also teaches that no man may separate himself from his community that he owes the state every duty of citizenship, and many centuries ago Judaism taught *dina di mal chuta dina*, the "laws of the state are our laws".

Judaism views suicide as one of the most serious of sins. Jewish law, except for three specific cases, has always forbid suicide. If one were being forced by someone to commit murder, forced to commit an act of idolatry, or forced to commit adultery or incest, then in those cases alone would suicide be permissible. However, outside those cases, suicide is forbidden, and this includes taking part in assisted suicide. One may not ask someone to assist in killing himself or herself because killing oneself is forbidden and one is then making someone else an accomplice to a sin. A Conservative teshuva points out, many people get sick, often with terminal illnesses, but most people don't try to kill themselves. So the committee believes that we are obligated to find out why some people do ask for help with suicide, and we are then obligated to remove these reasons so that people don't want to kill themselves in the first place.

3.4 Suicide in Christianity: The basic teaching of Christianity is given in the first Chapter of Genesis of Holy Bible (1980): that God made all and made it "very good" and that He created man in His image and likeness. Since God is Spirit, as Jesus later declared, Christian Science infers that man must therefore be wholly spiritual, and this spiritual or true man must be as incapable of evil as his Maker. Sick sinful, mortal man is thus seen as a material misconception of the true man.

In Catholicism specifically, suicide has been considered a grave and sometimes mortal sin. The chief argument by Catholic is that one's life is the property of God, and that to destroy one's own life is to wrongly assert dominion over what is God's. This argument runs into a famous counter-argument by David Hume, who noted that if it is wrong to take life when a person would naturally live, it must be wrong to save life when a person would naturally die, as this too seems to be contravening God's will. On a different line, many Christians believe in the sanctity of human life, a principle which, broadly speaking, says that all human life is sacred, a wonderful, even

miraculous creation of the divine God and every effort must be made to save and preserve it whenever possible. Conservative Christians (Evangelicals, Charismatic and Pentecostals) have often argued that because suicide involves self-murder, then anyone who commits it automatically goes to Hell. A number of Biblical figures committed suicide, most notably Judas Iscariot who hung himself after betraying Christ. While suicide is certainly treated in a negative way in the Bible, there is, however, no specific verse that explicitly states, that suicide leads directly to Hell. As a result, there is a growing belief that Christians who commit suicide are still granted Eternal life. Nevertheless even while believing that suicide is generally wrong, liberal Christians may well recognize that people who commit suicide are severely distressed and so believe that the loving God of Christianity can forgive such an act.

3.5 Suicide in Islam: Islamic Republic of Pakistan is a Muslim country and as per daily news reports, unfortunately, the suicide graph by Muslims, as compared to other minority communities, shows an increasing trend. Therefore, it would be essential to analyse and create awareness about this condemned act in the light of Holy Qur'an and Sunnah. As already cited above, this act is condemned in all the great religions, including Islam, which has crystal clear divine instructions about this sinful act, which is detrimental to soul's eternal journey after death.

To err is human being and therefore committing this sin is against the good pleasure of God Almighty and His last prophet, Hazrat Muhammad (PBUH). However, one of the divinely virtues of God are mercy, kindness and forgiveness. He forgives those who sincerely submit repentance at His Threshold. Indeed He is All-Knowing and has the knowledge of innate intentions of all. He forgives the sins, but not those sins, which are forbidden by Him such as the sin of unbelief in God and His Messengers.

The Holy Qur'an says: "...And do not kill yourselves (nor kill one another). Surely, Allah is Most Merciful..." (*An-Nisa* 4:29). Many scholars view committing the sin of suicide as turning back from Islam. During the lifetime of Holy Prophet (PBUH) he refused to attend the funeral prayer of a man who had committed suicide. However, He asked His companions to offer funeral prayer. (*Hadith: Bukhari* 2:445, *Narrated Thabit bin Ad-Dahhak*)

In one of Hadith-i-Qudsi, Allah spoke to His beloved Messenger saying: "My servant has affronted me with regard to his life and I, therefore, forbid his entry into heaven." Once the Prophet (PBUH) said: "Whoso ever intentionally and falsely swear by a religion other than Islam, then he is what he has said, (e.g. if he says, 'If such thing is not true then I prefer to be a Jew, then he is really a Jew). And who so ever commits suicide with piece of iron will be punished with the same piece of iron in the Fire of Hell."

Jundab narrated that the Prophet (PBUH) said: A man was inflicted with wounds and he committed suicide, and so Allah said: My servant has caused death on himself hurriedly, so I forbid Paradise for him" (*Hadith – Bukhari* 7:576, *narrated Qais bin Abi Hazim*, see also 8:361.) The Prophet (PBUH) said, "Whoever purposely throws himself from a mountain and kill himself, will be falling down into Hell abiding therein forever; and whoever drinks poison and kills himself with it, he will be carrying his poison in his

hand and drinking it in the Hell wherein he will abide eternally; and whoever kills himself with an iron weapon, will be carrying that weapon in his hand and stabbing his abdomen with in the Hell wherein he will remain forever.” (*Habit: Muslim No.6485*).

Hmmam bin Munabbih said: Abu Huraira narrated to us a hadith from Allah’s Messenger (PBUH) that He said: None amongst you should make a request for death, and do not call for it before it comes, for when any of you dies, he ceases to do good deeds and the life of a believer is not prolonged but for goodness (*Hadith – Muslim # 6480*)

Anas bin Malik reported Allah’s Messenger (PBUH) as saying: None of you should make a request for death because of the trouble in which he is facing, but if there is no other help to it, then say: O Allah, keep me alive as long as there is goodness in life for me and bring death to me when there is goodness in death for me (*Hadith – Al-Tirmidhi # 1613, Narrated Jabir ibn Abdullah*)

All’s Messenger (PBUH) said, “ Do not wish for death, for the terror of the place whence one looks down is severe. It is part of a man’s happiness that his life should be long and Allah Who is Great and Glorious, should supply him with repentance” (*Hadith –Qudsi*)

In the light of above injunctions from Holy Qur’an and Sayings of the Holy Prophet (PBUH) it is clear that the suicidal act is strictly forbidden in Islam.

3.6 Suicide in Bahai Faith: According to Helen (1997) *Almighty* Allah has created man as His supreme creature. All the kingdoms and whatever is therein have been created with specific purpose. Man has been assigned the greatest task of (1) knowing God and His Messengers (2) worship God as per His revealed Teachings, and (3) to solve the mysteries of cosmos. The soul in our body is a trust, which should surely return to the Spiritual Kingdom of God and before that he is required to fulfil his mission in this world.

Bahau’allah, the founder of the Baha’i Faith. Explicitly states “... had we the vision to see the other world, and the mind to conceive its glory, we would not desire to remain here even for a moment. Man is destined by God to under go a spiritual development that extends throughout the eternity. His life upon this earth is only the first stage of that development. When we outgrow our physical form, and are considered by God ready to reap the fruit of our spiritual development, we proceed to the other world...”

Abdul-Baha’ the only authorized Interpreter of the Revealed Writings of Baha’u’llah says: “Man is said to be the greatest representative of God, and he is the Book of Creation because all the mysteries of beings exist in him. If he comes under the shadow of the True Educator (Manifestation of God) and is rightly trained, he becomes the essence of essences, the light of lights, the spirit of spirits; he becomes the centre of the divine appearances, the source of spiritual qualities, the rising-place of heavenly lights, and receptacle of divine inspirations. If he is deprived of this education he becomes the manifestation of satanic qualities, the sum of animal vices, and the source of all dark conditions.”

Shoghi Effendi, the Guardian of the Baha'i Faith, wrote in response to a believer's question, who asked about suicide: "Suicide is forbidden in the Cause. God who is the Author of all life can alone take it away, and dispose of it in the way He deems best. Whoever commits suicide endangers his soul, and will suffer spiritually as a result in the other Worlds Beyond."

He further states: "It is too bad that young and promising men, who if they remain living can render great services to humanity, should take away their life at a moment of despair. The world, especially in these days, is full of woes and sufferings. We should be brave and have a stout heart. Trials and tribulations should arouse in us added vigour and greater determination and not dampen our Zeal and kill our spirit."

He further states: "...although suicide is so strongly condemned in the teachings, it does not mean that a person has ceased to be Baha'i because he killed himself; he should, therefore, be mentioned, the same as other believers, in this Section. (In Memoriam Section of Baha'i News)

"A Bah'i is certainly free to pray for those who have passed on regardless of the cause of their death, using the words of any of the prayers of his choice, which have been revealed through the bounty of God. The manner in which the Supreme Being, in His justice as well as in His mercy, will deal with every individual soul is a mystery unknown to us on this earthly plane."

4. BRIEF HISTORY OF SUICIDE: THE REASONS, CONSEQUENCES AND ITS THERAPIES

4.1 Awareness about Suicide and Its Treatment: Suicide is one of many psychiatric disorders, which affects mainly the mood of those afflicted is manic-depressive illness, also called bipolar disorder. This disease is characterized by recurrent attacks of manic excitement alternating with periods of mental depression, with or without the interposition of a normal state between such attacks. In the manic phase, the mood is frequently so elated that restlessness, insomnia, flight of ideas, heightened aggressiveness and irritability result. In the depressive state of the disease, mental retardation, that is, a marked slowing in physical and intellectual functioning, general fatigue and lassitude, feelings of failure, hopelessness, and sinfulness, and hypochondriacal ideas that the body is wasting away and that health is lost forever and doom is impending, may prevail through weeks and months. In fact, in seriously depressed patients the danger of suicide is ever present, since the drive toward self-destruction can become overwhelming.

4.2 Prolonged Large-Scale Unemployment: It also poses social and political dangers. Both crime and the prison population increase as unemployment rises. Moreover, although labour movements almost always try to combat unemployment by democratic political means, unemployment provides fertile soil for racist and nationalistic demagogues. For example, during the U.S. depression of the 1890's "populist" white workers seeking to take over industrial jobs held by blacks won enactment of "Jim Crow" laws in all the southern states. Likewise, during the Great Depression of the 1930's the

bulk of the Nazi storm troopers in Germany were drawn from the ranks of the unemployed.

4.3 Emotional Issues of the Younger Generation: The World Health Organization estimates that all over the world up to 20 percent children and teenagers suffer from mental disorders, serious enough to need professional attention. Some of the most common problems faced by them are anorexia nervosa, anxiety disorder, attention / deficit / hyperactivity disorder, bipolar disorder (manic depression) conduct disorder, serious emotional disturbance and suicide.

Some of the most common symptoms of emotional and behavioural problems in pre-adult are: *Depression, Withdrawn behaviour, Difficulty in getting along with peers, Conflict with authority, Low self-esteem, Aggressive behaviour, Difficulties with learning, Low frustration tolerance. Runaway behaviour, Substance abuse, unreasonable anxieties associated with personal problems.*

4.4 Psychiatric Treatment : The most thoroughgoing method of treatment that modern psychiatry has to offer to the mental suffer is psychotherapy in its various forms, including psychoanalysis. It helps the afflicted person to understand his conflicts and frustrations, to develop insight, as the psychiatrist puts it, into the nature of his difficulties, problems, and morbid manifestations. At first sight, this seems easy enough. It is well known that the emotionally disturbed person gives more thought than any individual to himself. He is constantly concerned with his troubles, worries, anxieties, symptoms, multiple aches and pains, factual or fancied episodes of humiliation imposed on him, and the like.

Psychotherapy for the very disturbed psychiatric patient consists primarily in offering him understanding, warmth, and emotional support in the form of a therapeutic relationship between doctor and patient, that is, a relationship between the one who listens and the one who is listened to, one who is willing to help and the other who is in need of being helped. In serious case psychosurgery is also applied. *Chemotherapy* that is using tranquillising, and anti-depressive, arousing and mood improving agents or drugs and the like.

4.5. Rehabilitation: Freud has advised Rehabilitation: "Work has a greater effect than any other technique of living in the direction of binding the individual more closely to reality; in his work he is at least securely attached to reality and the human community".

4.6 Cognitive Behaviour Therapy (CBT): According to the experts of this therapy helps you "weaken the connections between troubles some situations and your habitual reactions to them. Reactions such as fear, depression or rage, and self-defeating or self-damaging behaviour. It also teaches you how to calm your mind and body, so you can feel better, think more clearly, and make better decisions." From this therapy we learn as how our disturbed thinking causes a distorted picture of its affects on in our life, and

making us feel anxious, depressed or angry for no good reason, or provoking us into ill-chosen action such as suicide.

4.7 Oriental Stories as Tools in Psychotherapy: Pesechian (1996)

specialist in psychiatry and neurology, and known as the found of Positive Psychotherapy investigated the relationship between culture and disease, and of the cultural concepts in eighteen different cultural groups. In his book "*Oriental Stories as Tools in Psychotherapy* he has given 100 case examples for education and self-help. About his way of treatment with story telling he says: "Stories that can be used as mediator between therapist and patient are an important help. They give the patient a basis for identification, and at the same time they are a protection for him; by associating with the story, he talks about himself, his conflicts, and his desires. Especially when there are resistances to be dealt with, the stories have proved their value. Without attacking the patient or his concepts and value directly, we suggest a change of position, which at first has more the character of a game. This change of position finally allows the patient to see his one-sided concepts in relation to others, to reinterpret them and to extend them."

4.8 The Psychology of Spirituality: Danes (1994) has given a groundbreaking insight on a new Psychological Revolution i.e. The Psychology of Spirituality. Having freed itself from the chains and locked gates of the asylums, having replaced witchcraft with analytic insight, and having refined the crude alchemy of the past to a substantive understanding of the chemistry of the brain, modern psychology is now ready to focus on the spiritual dimension of human reality. The principals of spiritual psychology, as presented in his book, provide us with an integrated and comprehensive framework for understanding ourselves, and our behaviour, both individually and collectively. Towards this end, the biological, psychosocial, and spiritual dimensions of human reality are all taken into consideration, and their essential relationships, emanating from the single and indivisible human reality, are identified.

Through case histories, in-depth analysis, and practical examples, his book helps us to look at our relationships, our problems, our world, and us in a totally new way. The Psychology of Spirituality demonstrates that life can, in fact, be good, happy, and fruitful, and that we human being are, indeed, noble being only if we knew.

5. SUICIDAL IMPACT ON THE ECONOMIC DEVELOPMENT

Economics is known as the social science, which studies activities of men that are directed toward satisfying their material wants. It is a social science because it examines the actions of men as member of a community. It has a separate subject matter of its own, since it is particularly concerned with human efforts to satisfy wants when the means for such satisfaction are scarce. The need for allocating scarce means among alternative uses is the essential condition of economic activity.

Nadeemul Huq, a well known Pakistani Economist, and Head of Pakistan Institute of Economic Development, in his interview with The News (TNS) quotes about achieving growth economic and importance of developing

human capital as the key to economic development. “Development takes place when you are more productive than your father and your father was more productive than your grand-father. It means your children should be more productive than you. The only way it happens is that each succeeding generation is more educated than the previous one. “*Point made by Robert Lucas- 1988*). Human capital is about the productivity of individuals, innovativeness of individuals, and it is about research-oriented achievements, and depressed mind is unable to achieve this goal. Only healthy minds can help in economic development of a country.

A person who is not brave enough to face the difficulties of life, which is like an ocean. The light wave at the bank of an ocean is always very pleasing. Then come small waves, which you enjoy but you are afraid of large bulky waves. Then there are tidal waves, which produce cyclone. These are symbolic to our life and the person who is dismayed or depressed and has lost self control is compelled to commit suicide without comprehending the consequences of his separation from the family members, who will have to face afflictions and financial problems. Thus they will be burden on the society or they will also involve themselves in acts, which are harmful to them and the society.

6. CONCLUSION

It is concluded from the social aspects and socio-religious point of view that all the religions of the world consider suicide a sin, and forbid their followers not to end their own lives deliberately. The problem may be interpreted in terms of the mal-functions of role relationships based on the reciprocity of expectations amongst the interacting social systems. Suicide is a serious public social problem. It is one of the important problems. A society is, in fact, a moral society wherein cultural constrains upon one's behaviour is dominated by moral reality that is greater than one. One's conscious is a social fact as it is extended to us through socially agreed reward or punishment. Correlation between suicide and various rates of different countries and communities assumed suicide varies inversely with the degree of integration of *religious society, domestic society and political society*. The ratio of suicide is increasing at alarming rate all over the globe. As per statistics suicides are mostly committed in South Asia due to social problems such as unemployment, poverty, un-matched marriages, injustice, and domestic violence. The person who is dismayed or depressed and has lost self control is compelled to commit suicide without comprehending the consequences of his separation from the family members, who will have to face afflictions and financial problems. Thus they will be burden on the society or they will also involve themselves in acts, which are harmful to them and the society.

There is a sincere need to realize this problem and its consequences. To solve these problems good governance, training and education is required. Religious scholars and mass media can play very important role in creating awareness about this condemned act. The dismayed persons need special attention and loving treatment: spiritual and psychological. Teaching and training at the grass-root level, based on moral education, can help in solve in presenting spiritual solution to the society. Spiritual education and training can

mould and produce creative minds, which may be strong enough to face problems cited in this analysis.

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