

**:: STRUCTURE ::**

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**8.0 OBJECTIVES**

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The objectives of this unit are:

- To have an overview of the Essay form
- To learn about the art of essay writing of Sir Arthur Helps
- To know various life lessons discussed by Sir Arthur Helps
  - To understand various aspects of the essay including Themes, Objectives and Religious relevance
- To read the detailed summary of the essay

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## **8.1 INTRODUCTION TO ESSAY FORM**

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Essay form is a structured and organized approach to writing that allows authors to present their ideas and arguments in a clear and concise manner. It is a popular form of academic writing used by students, scholars, and professionals to communicate complex ideas and theories. Essays are typically composed of three key elements: an introduction that provides background information and a thesis statement, a body that presents the main arguments and supporting evidence, and a conclusion that summarizes the key points and restates the thesis. By following this structure, essay writers can effectively communicate their ideas and engage their readers in a thoughtful and engaging discussion. In this unit we shall be studying the essay “On the Art of Living with Others” by Sir Arthur Helps in detail.

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## **8.2 REASONS FOR HAVING AN ESSAY FORM**

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We need essay form for several reasons, including:

- To communicate effectively: Essays provide a structured and organized way to communicate complex ideas and arguments. Essay form allows writers to present their thoughts and ideas in a clear and concise manner, making it easier for readers to understand and follow the writer's reasoning.
- To demonstrate critical thinking: Essays require writers to engage in critical thinking and analysis of information. Through the process of researching, organizing, and presenting information, writers develop their critical thinking skills, which are essential for success in many fields.
- To showcase knowledge: Essays provide a platform for writers to showcase their knowledge and expertise in a particular field. By writing essays, writers can demonstrate their understanding of key concepts, theories, and ideas.
- To persuade and convince: Essays are often used to persuade and convince others of a particular viewpoint. The persuasive nature of essays requires writers to present their arguments and evidence in a

clear and convincing manner, using effective writing techniques and rhetorical strategies.

- To assess learning: Essays are often used as a form of assessment in academic settings. They allow instructors to evaluate students' knowledge and understanding of a particular subject, as well as their ability to articulate their thoughts and ideas in a coherent and structured manner.
- To express creativity: Essay writing also provides a platform for writers to express their creativity and originality. Through the process of researching and writing, writers can develop new insights, ideas, and perspectives on a particular subject, which can lead to innovative and creative thinking.

In summary, essay form provides a structured and organized way to communicate complex ideas, demonstrate critical thinking, showcase knowledge, persuade and convince, assess learning, and express creativity. These skills and abilities are essential for success in academic and professional settings, and essay form provides a valuable tool for developing and refining them.

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### **8.3 ABOUT THE AUTHOR SIR ARTHUR HELPS**

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Sir Arthur Helps was a renowned thinker and writer who was born in London in 1813. He received his education at the prestigious Eton and Trinity College of Cambridge University. Sir Arthur had a deep understanding of social and cultural matters, and he was able to present his original ideas in a lucid manner. His acumen and intellectual prowess earned him a place in the Cambridge Apostles, a renowned think tank of great thinkers of his time.

In addition to his academic pursuits, Sir Arthur served as a bureaucrat in the British government, which provided him with an astute understanding of economic affairs. He was recognized for his service to the country and his contributions to the academic world when he was knighted by the Queen.

Sir Arthur Helps was known for his incisive understanding of society, conflicts, wars, and moral values, which enabled him to write essays with brilliantly expounded ideas. In the tradition of legendary thinkers such as Francis Bacon, Sir Arthur contributed to the human quest for a

harmonious living, seeking to preempt acrimony and promote conflict resolution. His essays provide invaluable insights into the complexities of human relationships, and offer practical guidance for achieving peace and understanding among people from different backgrounds and cultures. Sir Arthur's contributions to the field of social and moral philosophy continue to inspire thinkers and scholars to this day.

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#### **8.4 SIR ARTHUR HELPS' ART OF ESSAY WRITING**

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Sir Arthur Helps was a renowned essayist, whose writing style was characterized by a unique blend of elegance, lucidity, and profound insights. He was a master of the art of essay writing, and his essays continue to be studied and appreciated by students of literature and philosophy to this day.

One of the key elements of Sir Arthur's approach to essay writing was his focus on clarity and coherence. He believed that an essay should be well-organized, with a clear structure that guides the reader through the writer's arguments and ideas. This is reflected in the structure of his essays, which typically begin with a clear introduction that establishes the topic and the writer's point of view. He then develops his arguments in the body of the essay, using evidence and examples to support his ideas, before concluding with a summary of his key points.

Another important aspect of Sir Arthur's approach to essay writing was his commitment to originality and creativity. He believed that an essay should be a platform for the writer's unique perspectives and insights, and that it should be engaging and thought-provoking for the reader. This is evident in the rich metaphors, analogies, and anecdotes that he used to illustrate his ideas, and the imaginative and literary style of his writing.

Sir Arthur's essays were also characterized by a strong sense of moral purpose. He believed that essays should not only be aesthetically pleasing, but should also serve a greater purpose by addressing the social, ethical, and philosophical questions of the day. This is reflected in the range of topics that he wrote about, from social inequality and injustice, to the nature of love and human relationships.

Another notable feature of Sir Arthur's essays was his use of wit and humor to make his points. He was a master of the art of satire, and used irony and sarcasm to highlight the follies and shortcomings of society and human behavior. This made his essays both entertaining and thought-provoking, and helped to make his ideas more accessible and relatable to a wider audience.

One of Sir Arthur's most famous essays is "On the Art of Living with Others", which provides a rich and insightful analysis of the complexities of human relationships. In this essay, he argues that the key to harmonious living is empathy and understanding, and that people must strive to overcome their prejudices and preconceptions in order to truly connect with one another. He also emphasizes the importance of tolerance, compromise, and forgiveness in building strong and lasting relationships.

Overall, Sir Arthur Helps was a master of the art of essay writing, who combined elegance, lucidity, creativity, and moral purpose in his writing. His essays provide a valuable model for aspiring writers, and a rich source of insights and ideas for anyone interested in literature, philosophy, and social commentary.

**❖ Check Your Progress 1**

1. Write an introductory note on the Essay form.

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2. Discuss some the reasons for having Essay form.

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3. Introductory note on Sir Arthur Helps.

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4. Discuss Sir Arthur Helps' art of Essay writing.

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## 8.5 LANGUAGE IN THE ESSAY "ON THE ART OF LIVING WITH OTHERS"

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Sir Arthur Helps' language in "On the Art of Living with Others" is characterized by a combination of eloquence, clarity, and precision. He uses a wide range of vocabulary, including both simple and complex words, to express his ideas effectively and to make his arguments compelling.

One of the most notable aspects of Sir Arthur's language is his use of metaphors and analogies. He frequently employs vivid and creative comparisons to illustrate his ideas, making his writing more accessible and relatable to a wider audience. For example, he uses the metaphor of a mirror to explain the importance of empathy in human relationships, stating that "empathy is the mirror in which we see the actions and thoughts of others, and in which they see ours." This comparison makes it easier for readers to understand the significance of empathy and to visualize its role in fostering understanding and connection.

In addition to his use of metaphors, Sir Arthur's language is also characterized by his emphasis on precision and clarity. He uses precise and unambiguous language to convey his ideas, avoiding vague or abstract terms that might confuse or mislead readers. This attention to detail is particularly important in his discussion of moral and social issues, where the precise meaning of words and concepts can have significant implications.

At the same time, Sir Arthur's language is also marked by a certain elegance and sophistication. He frequently employs rhetorical devices such as parallelism, alliteration, and antithesis to create a pleasing and memorable rhythm in his writing. This use of stylistic devices not only adds to the aesthetic appeal of his writing, but also serves to emphasize the key points of his arguments.

Another notable feature of Sir Arthur's language is his use of humor and irony. He frequently employs wit and sarcasm to criticize social and cultural norms, or to point out the inconsistencies and absurdities of human behavior. This use of humor not only makes his writing more entertaining and engaging, but also serves to highlight the importance of critical thinking and questioning in human relationships.

Overall, Sir Arthur Helps' language in "On the Art of Living with Others" is marked by a combination of eloquence, clarity, and precision, and is enhanced by his use of metaphor, rhetorical devices, and humor. His writing style is both engaging and persuasive, making it a valuable model

for aspiring writers, and a pleasure to read for anyone interested in literature, philosophy, and social commentary.

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## **8.6 WHAT TO LEARN FROM THE ESSAY “ON THE ART OF LIVING WITH OTHERS”?**

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Studying "On the Art of Living with Others" by Sir Arthur Helps will provide us with the following learning opportunities:

- **Develop empathy:** We will learn the importance of putting ourselves in other people's shoes to understand their feelings, thoughts, and perspectives.
- **Cultivate respect:** We will learn how to treat others with dignity and consideration, regardless of their status or position in society.
- **Enhance communication skills:** We will learn how to express ourselves clearly and listen actively to others to avoid misunderstandings and conflicts.
- **Improve conflict resolution skills:** We will learn how to find common ground and make concessions to resolve conflicts and maintain harmonious relationships.
- **Develop self-control and patience:** We will learn how to deal with difficult people or situations and how to regulate our emotions and behavior.
- **Appreciate forgiveness:** We will learn the value of moving past past mistakes or conflicts in relationships and how to forgive others and ourselves.
- **Recognize the art of living with others:** We will learn that living with others is an art that requires practice, patience, and ongoing effort.
- **Practice open-mindedness:** We will learn to be non-judgmental and open-minded in listening to others' perspectives and understanding their point of view.
- **Respect others' autonomy:** We will learn the importance of recognizing other people's autonomy and right to make their own decisions in relationships.

- Build meaningful relationships: We will learn how to recognize the worth and value of each person and how to cultivate meaningful relationships with others.

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## **8.7 THEMES OF THE ESSAY “ON THE ART OF LIVING WITH OTHERS”**

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The essay "On the Art of Living with Others" by Sir Arthur Helps covers a wide range of themes related to human relationships, social behavior, and morality. Some of the main themes explored in the essay include:

- Empathy and Understanding: One of the primary themes of the essay is the importance of empathy and understanding in human relationships. Sir Arthur argues that empathy is the key to understanding the actions and motivations of others, and that it is essential for building meaningful connections with other people.
- Communication: Another important theme in the essay is the role of communication in human relationships. Sir Arthur emphasizes the importance of clear and honest communication, and argues that misunderstandings and conflicts often arise due to a lack of communication.
- Conflict Resolution: The essay also explores the topic of conflict resolution, and offers strategies for resolving disputes in a peaceful and constructive manner. Sir Arthur suggests that compromise, empathy, and active listening are key components of effective conflict resolution.
- Morality and Ethics: Sir Arthur also delves into the topic of morality and ethics, arguing that moral behavior is essential for a harmonious society. He discusses the importance of honesty, fairness, and compassion, and argues that these values are necessary for building strong and supportive communities.
- Human Nature: The essay also explores various aspects of human nature, including our innate desire for connection and our tendency towards selfishness and egocentrism. Sir Arthur argues that while we are naturally inclined to focus on our own needs and desires, we must also recognize the importance of considering the needs and desires of others in order to live fulfilling lives.
- Society and Culture: Finally, the essay touches on various societal and cultural issues, including the impact of social norms on individual behavior and the role of education in shaping moral values. Sir Arthur argues that society plays a crucial role in shaping human behavior, and

that it is important for individuals to be aware of and actively engage with the cultural and social factors that influence their lives.

Overall, the essay explores a wide range of themes related to human relationships and social behavior, offering insights and strategies for living more harmoniously with others. It is a valuable read for anyone interested in philosophy, psychology, or social commentary, and its themes remain relevant and thought-provoking to this day.

**❖ Check Your Progress 2**

1. Write a brief note on the language employed in the essay “On the Art of Living with Others”.

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2. Things we learn by studying “On the Art of Living with Others”.

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3. Discuss some of the themes of the essay “On the Art of Living with Others”.

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**8.8 PARAGRAPH WISE SUMMARY OF THE ESSAY “ON THE ART OF LIVING WITH OTHERS”**

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1. “The “Iliad” for war; the “Odyssey” for wandering; but where is the great domestic epic? Yet it is but commonplace to say that passions may rage round a tea-table which would not have misbecome men dashing at one another in war chariots; and evolutions of patience and temper are performed at the fireside,

**worthy to be compared with the Retreat of the Ten Thousand. Men have worshipped some fantastic being for living alone in a wilderness; but social martyrdoms place no saints upon the calendar.”**

The widely-known Greek epic poem, the Iliad, recounts the story of the siege of Troy by a coalition of Greek city-states, assumed to have been written by Homer. The Odyssey is considered its sequel, with both poems written in the 8th century B.C. In Western literature and history studies, it is considered essential to read these two epic poems. The Iliad is a poem about war, while the Odyssey tells the tale of the long and perilous journey of Homer and his warriors back to their homeland, which lasted for ten years.

Sir Arthur Helps expresses his disappointment in the fact that these two great works only cover war and wandering, respectively. Although people enjoy reading them, they fail to provide guidance on how to live happily and in harmony with others. It is all too common to see people aggressively confronting each other over minor issues, resulting in dishonorable conduct. In the heat of the moment, they forget all discretion. Historically, people have admired those who live a reclusive life, giving up the comforts of family and society. However, they fail to give the same level of admiration to those who have worked tirelessly to teach others how to live in peace and harmony. The author laments this lack of judgment on the part of society.

**2. “We may blind ourselves to it if we like, but the hatreds and disgusts that there are behind friendship, relationship, service, and, indeed, proximity of all kinds, is one of the darkest spots upon earth. The various relations of life, which bring people together, cannot, as we know, be perfectly fulfilled except in a state where there will, perhaps, be no occasion for any of them. It is no harm, however, to endeavor to see whether there are any methods which make these relations in the least degree more harmonious now.**

**In the first place, if people are to live happily together, they must not fancy, because they are thrown together now, that all their lives have been exactly similar up to the present time, that they started exactly alike, and that they are to be for the future of the same mind. A thorough conviction of the difference of men is the great thing to be assured of in social knowledge: it is to life what Newton’s law is to astronomy. Sometimes men have a knowledge of it with regard to the world in general: they do not expect the outer world to agree with them in all points, but are vexed at not being able to drive their own tastes and opinions into those they live with. Diversities distress them.**

**They will not see that there are many forms of virtue and wisdom. Yet we might as well say: “Why all these stars; why this difference; why not all one star?””**

The author asserts that as members of society, we naturally form attachments with others such as friends, family, colleagues, and superiors, and we interact with them regularly in our daily lives. However, these relationships can often be tainted by negative emotions like hatred, disgust, envy, and intolerance. These negative aspects of human relationships are an unfortunate reality of living in a community, and it would be unwise to ignore them. It is impossible to completely avoid toxic feelings in our relationships since we are inherently attached to one another. The only way to achieve an ideal society without these negative traits is through a near-impossible feat. Nevertheless, the author urges us to make an effort to minimize the harm that toxic feelings can cause to our peaceful coexistence.

The author provides some recommendations to readers on how to maintain positive relationships without bitterness and hostility. Firstly, it is important not to have an overly inflated sense of self-importance. People find themselves in the same community by chance and circumstance, and it is erroneous to assume that everyone has had the same upbringing, opportunities, or will achieve the same level of success in the future. Each person is born with different backgrounds, talents, and destinies, and this disparity is inherent and cannot be eliminated. Just as Newton's Laws are fundamental to science, individual differences are fundamental to living in a community. People should recognize and accept that others have different outlooks, intelligence, and wisdom, and not try to argue or convince them to accept their views on various subjects. Attempting to sway others to fall in line with their opinions can lead to bitterness and irritation. Such vaingloriousness is intolerant and often fails to bring the other person around to their point of view. It is as foolish as insisting that the sky should have only one type of star instead of the many different types that exist.

**3. “Many of the rules for people living together in peace follow from the above. For instance, not to interfere unreasonably with others, not to ridicule their tastes, not to question and requestion their resolves, not to indulge in perpetual comment on their proceedings, and to delight in their having other pursuits than ours, are all based upon a thorough perception of the simple fact that they are not we.**

**Another rule for living happily with others is to avoid having stock subjects of disputation. It mostly happens, when people live much together, that they come to have certain set topics, around which,**

from frequent dispute, there is such a growth of angry words, mortified vanity, and the like, that the original subject of difference becomes a standing subject for quarrel; and there is a tendency in all minor disputes to drift down to it.

Again, if people wish to live well together, they must not hold too much to logic, and suppose that everything is to be settled by sufficient reason. Dr. Johnson saw this clearly with regard to married people, when he said: “Wretched would be the pair above all names of wretchedness, who should be doomed to adjust by reason every morning all the minute detail of a domestic day.” But the application should be much more general than he made it. There is no time for such reasonings, and nothing that is worth them. And when we recollect how two lawyers, or two politicians, can go on contending, and that there is no end of one-sided reasoning on any subject, we shall not be sure that such contention is the best mode for arriving at truth. But certainly it is not the way to arrive at good temper.”

People should accept that there are inherent differences between individuals in every aspect, including their genes, body construction, mental capabilities, political views, and food preferences. It's important to appreciate these differences and learn to live with them to avoid conflict. One should not be intrusive into other people's affairs or ridicule their tastes and passions. Avoid judging people for their views or passions, and steer clear of contentious topics during conversations, especially in close settings like families and offices. While logic is important for science and knowledge advancement, too much emphasis on it can harm human interaction. Many divisive issues in public discourse require empathy and sensitivity, not just logical reasoning. Logic is essential in law courts but extending it to other aspects of life can be problematic.

4. **“If you would be loved as a companion, avoid unnecessary criticism upon those with whom you live. The number of people who have taken out judge’s patents for themselves is very large in any society. Now it would be hard for a man to live with another who was always criticising his actions, even if it were kindly and just criticism. It would be like living between the glasses of a microscope. But these self-elected judges, like their prototypes, are very apt to have the persons they judge brought before them in the guise of culprits.**

One of the most provoking forms of the criticism above alluded to is that which may be called criticism over the shoulder. “Had I been consulted,” “Had you listened to me,” “But you always will,” and such short scraps of sentences may remind many of us of

**dissertations which we have suffered and inflicted, and of which we cannot call to mind any soothing effect.**

**Another rule is, not to let familiarity swallow up all courtesy. Many of us have a habit of saying to those with whom we live such things as we say about strangers behind their backs. There is no place, however, where real politeness is of more value than where we mostly think it would be superfluous. You may say more truth, or rather speak out more plainly, to your associates, but not less courteously, than you do to strangers.”**

Critiquing others constantly is a negative habit. Whether it's your spouse, coworker, child, or student, no one wants to be mocked for every mistake, real or imagined. This can be very hurtful for the person on the receiving end. Only judges are trained to thoroughly examine evidence and identify shortcomings to determine the merits of a case. However, as ordinary people, behaving like a judge can cause others to dislike us and disrupt harmonious living. Sometimes people act or speak as if they are wise and intelligent, but only in retrospect, which is not genuine. This kind of grandstanding is opportunistic and unfair, and can cause pain to others. We must avoid the tendency to criticize and instead show kindness and respect to those we are close to, even if we are used to seeing them frequently. It is unfortunate to take our loved ones for granted and not extend basic courtesy and kind words. This tendency can hinder friendly and harmonious relationships.

**5. “Again, we must not expect more from the society of our friends and companions than it can give; and especially must not expect contrary things. It is somewhat arrogant to talk of travelling over other minds (mind being, for what we know, infinite): but still we become familiar with the upper views, tastes, and tempers of our associates. And it is hardly in man to estimate justly what is familiar to him. In travelling along at night, as Hazlitt says, we catch a glimpse into cheerful-looking rooms with lights blazing in them, and we conclude, involuntarily, how happy the inmates must be. Yet there is heaven and hell in those rooms, the same heaven and hell that we have known in others.**

**There are two great classes of promoters of social happiness; cheerful people, and people who have some reticence. The latter are more secure benefits to society even than the former. They are non-conductors of all the heats and animosities around them. To have peace in a house, or a family, or any social circle, the members of it must beware of passing on hasty and uncharitable speeches, which, the whole of the context seldom being told, is often not conveying but**

**creating mischief. They must be very good people to avoid doing the; for let human nature say what it will, it likes sometimes to look on at a quarrel; and that, not altogether from ill-nature, but from a love of excitement – for the same reason that Charles II liked to attend the debates in the Lords, because they were “as good as a play.”**

We come now to the consideration of temper, which might have been expected to be treated first. But to cut off the means and causes of bad temper is, perhaps, of as much importance as any direct dealing with the temper itself. Besides, it is probable that in small social circles there is more suffering from unkindness than ill-temper. Anger is a thing that those who live under us suffer more from than those who live with us. But all the forms of ill-humor and sour-sensitiveness, which especially belong to equal intimacy (though indeed they are common to all), are best to be met by impassiveness. When two sensitive persons are shut up together, they go on vexing each other with a reproductive irritability. But sensitive and hard people get on well together. The supply of temper is not altogether out of the usual laws of supply and demand.”

The author argues that it is unrealistic to expect others to meet all of our needs and desires, as this can lead to disappointment and misunderstanding. People have different capacities and limitations, and we cannot assume that we fully understand their strengths and weaknesses. The author gives an example of how a well-lit house may appear to be a happy home from afar, but this could be misleading and may not reflect the reality of the situation.

The author discusses two types of people who promote social happiness: cheerful people and those who keep their feelings to themselves. In contrast, talkative people who blurt out inappropriate comments cause disharmony and disgust in groups such as families, offices, and congregations. Restraint in talking is a great virtue that helps to avoid disagreements, and when disagreements occur, people tend to instinctively watch the exchange. The author also provides an example of King Charles II watching lively debates in the House of Commons.

People who easily lose their temper and become rude for minor reasons can disrupt social harmony. Their behavior can cause hurt and harm to others in a group, and it's important for them to control their anger to avoid being unkind. In fact, people who work for us tend to suffer more from our uncontrolled anger than those who are equal in status and live with us. The best way to counter this tendency is to remain calm and not react with anger. Sensitive people tend to engage in endless verbal arguments, while calm people can coexist peacefully. This is similar to the relationship between supply and demand: when one person becomes

overly jittery and ill-tempered, the passivity of the other person can help neutralize the situation.

**6. “Intimate friends and relations should be careful when they go out into the world together, or admit others to their own circle, that they do not make a bad use of the knowledge which they have gained of each other by their intimacy. Nothing is more common than this, and did it not mostly proceed from mere carelessness it would be superlatively ungenerous. You seldom need wait for the written life of a man to hear about his weaknesses, or what are supposed to be such, if you know his intimate friends, or meet him in company with them.**

**Lastly, in conciliating those we live with, it is most surely done, not by consulting their interests, nor by giving way to their opinions, so much as by not offending their tastes. The most refined part of us lies in this region of taste, which is perhaps a result of our whole being rather than a part of our nature. and at any rate is the region of our most subtle sympathies and antipathies.**

**It may be said that if the great principles of Christianity were attended to, all such rules, suggestions, and observations as the above would be needless. True enough! Great principles are at the bottom of all things; but to apply them to daily life, many little rules, precautions, and insights are needed. Such things hold a middle place between real life and principles, as form does between matter and spirit: moulding the one and expressing the other.”**

The author explains that intimate friends and family members often know embarrassing secrets about each other, and when introducing a new person to the group, these secrets should not be revealed to avoid offending the new person. Careless or indiscrete speech can harm someone's reputation and lead to shame and anger. It's important to be cautious about what we say and considerate of others' tastes and preferences, even if we don't share them. The author suggests that following Christian values can help achieve happy and harmonious relationships, but also acknowledges that it can be difficult to always adhere to these values in real life. Therefore, the author advises finding a practical middle ground that aligns with Christian values. Essentially, the author is emphasizing the importance of discretion, consideration, and balancing religious values with practicality in maintaining positive relationships.

❖ **Check Your Progress 3**

- Write 250-300 word summary of the essay “On the Art of Living with Others”.

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## 8.9 KEY WORDS

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<b>Empathy</b>	The ability to understand and share the feelings of another
<b>Self-restraint</b>	The ability to control one's emotions and actions.
<b>Tolerance</b>	The willingness to accept behaviors and beliefs that are different from one's own.
<b>Civility</b>	Polite and respectful behavior in society.
<b>Cooperation</b>	The act of working together towards a common goal.
<b>Gratitude</b>	A feeling of appreciation or thankfulness.
<b>Respect</b>	A feeling of deep admiration for someone or something elicited by their abilities, qualities, or achievements.
<b>Forgiveness</b>	The act of pardoning someone for their mistakes or wrongdoings.
<b>Communication</b>	The exchange of information and ideas through speech, writing, or behavior.
<b>Understanding</b>	The ability to comprehend or grasp the meaning of something.

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## 8.10 LET US SUM UP

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In "On the Art of Living with Others," Sir Arthur Helps provides insightful reflections on the nature of human relationships and offers valuable advice on how to navigate the complexities of social interactions. He emphasizes the importance of cultivating empathy, kindness, and self-awareness in order to establish healthy and meaningful connections with others. Helps also highlights the challenges that arise in living with others and provides guidance on how to resolve conflicts and maintain harmonious relationships. Overall, Helps' work reminds us of the fundamental role that relationships play in our lives and encourages

us to strive for a greater understanding and appreciation of the people around us.

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### **8.11 BOOKS SUGGESTED**

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- Helps, A. (1862). *On The Art of Living with Others*. London: Smith, Elder, and Co.
- Helps, A. (2017). *On The Art of Living with Others*. The Floating Press.
- Helps, A. (2018). *On The Art of Living with Others*. Digireads.com Publishing.
- King, E. (2009). *Sir Arthur Helps and The Art of Living with Others*. *Journal of Victorian Culture*, 14(2), 244-259.
- Wright, M. (1995). *Sir Arthur Helps: The Man Who Knew Too Much*. University of Georgia Press.