

1: Passion Takes Time to Develop - Ageless Passions by Karen Putz, The Passion Mentor

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Careers SmartBrief illustration Mark Cuban is a brilliant entrepreneur. No one makes billions of dollars without exhibiting business savvy, determination and tenacity, but on one subject, Cuban has got it all wrong. He says that one of the biggest lies about career advice that people are told is to focus on your passions. Spending enough time at that activity, Cuban contends, will lead to success. To that I say, maybe, but will it lead to joy? You probably have a long list of your own examples to point to. Cuban is mistaken on two fronts: He conflates skill proficiency and passion, and he erroneously compares passions to hobbies. Following your passions and building your career around them has a very specific look and feel. The qualities you demonstrate during that experience are unmistakable. Persistence Despite setbacks and naysayers, you demonstrate relentless pursuit of your passions. The joy that you experience during moments when that pursuit pays off or provides you with the resilience you need to weather stumbling blocks or obstacles -- challenges that would normally derail you if your efforts were focused on anything other than a passion. During such times, if you ask yourself the question: This inner voice is passion acting as your guide. Expression of self The people I know with passion-linked careers demonstrate one common trait: They all view their work as an expression of their best self. These individuals are highly self-actualized. They know who they are at their core, are deeply reflective, and actively using work as a platform for making a larger contribution to the world. There is real comfort in that kind of freedom. Meaning Above all, people in passion-linked careers derive a profound sense of meaning through their work. And, what could be more fulfilling than that? She is a recovering HR executive, a global speaker and leadership expert, and passionate about everything having to do with, well â€¦ passion. Her passion archetypes are Builder, Transformer and Healer. We also have more than industry-focused newsletters , all free to sign up.

2: creativity purpose, passion, persistence – Creativity, what is it?

The Persistence of Human Passions: Manuel Mujica Láinez's Satirical Neo-Modernism; The Persistence of Human Passions: Manuel Mujica Láinez's Satirical Neo-Modernism.

Ninguna MUERTE repentina, violenta, por accidente de aire, tierra y mar, por droga, por guerra, por desastres naturales. The enemies of the Church: Do not help them by criticizing the actual Pope and the Consecrated ones, be careful about what you read in the news or on Internet. Pray, Pray, Pray, with sincere heart for discernment to understand the hidden side of the unfolding events in these end times. Ask God and the Blessed Mother to help you know the truth and to be at peace. Pay attention to the words of the Consecration, during Mass. The one it can be a Pope, a Cardinal, a Bishop, a Priest, who changes those words has embraced heresy and Jesus is not present on the altar. Leave that church and look for a traditional Priest. Do not let satan and his demons fool you. The next pope will serve the antichrist. The abusive and hurried manner in which the practice of Communion in the hand was imposed after Vatican II lead to a widespread lack of reverence for the Eucharist and caused great pain for many in the Church. It disoriented many people, who with real justification – especially in light of the recent and overwhelming loss of faith in the Eucharist as the real presence – feared that the very heart of Catholic belief had been compromised. Read More "No more Communion in the hand, no more lay to distribute Communion because this sacrilege is causing the loss of many souls! My little ones, many blasphemies are being committed with the Holy Eucharist. My Son is reviled in His Divinity through the impure and unworthy hands of My lay children. As mother of the son of God and Mother of humanity, I ask My beloved children, to put an end to this abomination! No more of extraordinary Ministers of the Eucharist, no more of Communion in the hand! The Body and Blood of my Son, are outraged by many lay people who give themselves tasks that belong only to priests and other consecrated Ministers such as: No hand that has not been consecrated through the ministerial Priesthood, can touch My Son Little children, it is impressive the amount of Eucharistic violations that are committed by those defined in this way: Extraordinary Ministers of the Eucharist. Many of my lay children with the complacency of the Priest, exercise the Ministry of the Eucharist in many churches; their pride is common in many of them and it is reaching the point where many of the decisions that are taken by the priest, are being delegated to the laity. What a suffering I feel in My Heart, in seeing that many of My lay children desecrate sacred objects, taking from the Tabernacles, with their unworthy hands, the Cup where the consecrated hosts are present. I say to you: Only the consecrated hands of My beloved ones can touch the Chalice with the Consecrated Hosts, and only their hands may distribute Communion! I beseech you beloved Children the Priest: Leave your conveniences and fulfill the Ministerial Priesthood that has been conferred on you! I ask my beloved ones: Heaven is crying with Me, in seeing how outraged and disfigured Jesus is in the Blessed Sacrament in many of His Houses. My opponent enjoys any desecration that My Son receives. Many Consecrated Hosts get lost to end up into satanic churches for the celebration of black masses. Thousands of Consecrated Hosts are sold and depending on the Minister of the Church who consecrated Them, in order to determine their price. A Consecrated Host by the Pope, by a Cardinal or by a Bishop, is sold at a high price and with these, they make a satanic special rite to cause damage to the Eucharistic Body of my Son, represented in His Church. Satanists are destroying religious and priestly communities, with these Hosts Consecrated by the high rank Ministers of the Church. My beloved ones, I ask you to stop this outrage to the Divinity of My Son that is being carried out by my lay children. Every insult and desecration that My Son receives is a sword piercing My Heart. Many of my favorites lie in hell who in life have allowed these abuses to the Divinity of My Son, and with them many lay people, extraordinary ministers, whose spiritual pride did not allow them to repair and to ask for forgiveness from God for such a vile abuse. Little children, no more Communion in the hand, no more lay to distribute the Communion, because this sacrilege is causing the loss of many souls! Your Mother, Maria the Mystic Rose. It is forbidden for men to enter here with bare arms and wearing shorts. It is forbidden for women to enter wearing trousers, bare headed, with short, low-necked or sleeveless dresses – St. No need to live with the big rock of your sins tormenting you all your life. Give yourself a new beginning before it is too

late. As He Jesus is in the Confessional and where He listens to every word, sees in every corner of your heart and He is longing to bestow the Graces inherent to His forgiveness. My children, while My Son is truly present hidden behind the person of the Priest Confessor, equally real is the Grace of Absolution and of Forgiveness from the Lord. Be very careful with what your children see, read, listen and play. I tell you this because the instruments of Evil, are using technology to slowly poisoning young souls through games, music, movies, videos, TV shows and literature loaded with subliminal messages that are driving many to spiritual and even physical death" "Parents, correct the ways if your family, have much dialogue with your children, make time to listen to them as many homes are being lost due to lack of love, dialogue, understanding and most specially for not inviting God. Take God back into your homes, pray my Holy Rosary, as the family that prays together stays together. Do not lacerate your bodies for the dead, and do not tattoo yourselves Leviticus 19, Remember that your bodies are a temple of the Holy Spirit and you should not defile, destroy or burn it. NO game where one requests information from the afterlife is good. I tell you that by doing this what you are opening are the doors of Hell. You know very well that my adversary is astute and disguises as an Angel of light to mislead you in order to take your soul. Many children and young adults are being trapped by my adversary by playing games where they request information and assistance form occult sources. My little children, when playing those apparently innocent games what you are really doing is opening your soul to my adversary so that he may possess you. Parents, pay much attention to the video games that your children play as many of them are filled with occult rituals and actions with the sole purpose of opening the minds of your children and youth to violence, trespassing, sex, drugs, homosexuality, prostitution and murder. Awaken from your passiveness parents! Remember that you are living in times of darkness and must be attentive with all that your children see, play read and listen. O Sacred Heart of Jesus who made known to St. Margaret Mary Your great desire to reign over Christian families we are gathered here today to proclaim Your complete dominion over our family. From now on we promise to lead a Christlike life: You will rule over our minds through our deep and living faith. You will be King of our hearts by our generous love for You; and we will cultivate this love by the frequent reception of You in Holy Communion. Divine Heart of Jesus, preside over our family gatherings; bless all our family undertakings, both spiritual and temporal. Sanctify our joys and comfort us in our sorrows. If any member of our family should have the misfortune to offend You seriously, please remind him, O Sacred Heart of Jesus, of Your infinite love and mercy for the penitent sinner. And when the hour of separation comes, when death brings its sorrows into our family, whether we go or whether we stay, we humbly accept Your divine will. At the same time we will console and comfort ourselves with the thought that the time will come when our whole family will be united lovingly with You in heaven forever. There we shall sing a hymn of praise to the infinite mercy and love of Your Sacred Heart. We ask the Immaculate Heart of Mary and our glorious protector, St. Joseph, to offer You this family consecration of ours. May the memory of this consecration be with us always. To you I entrust all that I have, all that I am. Reign over me, dearest Mother, that I may be yours in prosperity, in adversity, in joy and in sorrow, in health and in sickness, in life and in death. Most compassionate Heart of Mary, Queen of Virgins, watch over my mind and heart and preserve me from the deluge of impurity which you lamented so sorrowfully at Fatima. I want to be pure like you. I want to atone for the many crimes committed against Jesus and you. I want to call down upon this country and the whole world the peace of God in justice and charity. Mindful of this consecration, I now promise to strive to imitate you by the practice of the Christian virtues without regard for human respect. I resolve to receive Holy Communion on the first Saturday of every month when possible, and to offer daily five decades of the Rosary, with all my sacrifices in the spirit of penance and reparation. Queen of the Most Holy Rosary, in the presence of all the heavenly court, I choose thee this day for my Mother and Mistress. I deliver and consecrate to thee, and to thy Immaculate Heart, as thy child and slave of love, my body and soul, my goods, both interior and exterior, and even the value of all my good actions, past, present and future; leaving to thee the entire and full right of disposing of me, and all that belongs to me, without exception, according to thy good pleasure, for the greater glory of God, in time and in eternity. Seek the LORD, time is running out. Mankind is entering the Great Tribulation: None will be left unaided. My special attention rests upon those devoted to Me as Refuge of Holy Love.

3: Passion (emotion) - Wikipedia

This article was originally published on July 29, Entrepreneurship is a labor of love, and like any great love, that often means a lot of passion and a lot of persistence to reach your.

This section does not cite any sources. Please help improve this section by adding citations to reliable sources. Unsourced material may be challenged and removed. December Learn how and when to remove this template message Is despair a merit or a defect? Purely dialectically it is both. If one were to think of despair only in the abstract, without reference to some particular despairer, one would have to say it is an enormous merit. That tension between two aspects of the "self" that must be brought into balance. When the self is out of balance, i. Notably, Anti-Climacus says one can be in despair even if one feels perfectly happy. Despair is not just an emotion, in a deeper sense it is the loss of self, i. The A is an aesthete well aware that he can use the power of interpretation to define who he is and what he takes to be valuable. He knows he can shape and reshape his own self-identity. Nothing binds him to his relationships. Nothing binds him to his past actions. In the end though, he also knows he lacks a consistent understanding of who he is. He lacks a self that resists his own power of reinterpretation. Another perspective, one in which an individual can find some measure of freedom from despair, is available for the person with religious "faith. In Fear and Trembling , Johannes de Silentio argues that the choice of Abraham to obey the private, unethical, commandment of God to sacrifice his son reveals what faith entails: His God requires more than being good, he demands that he seek out an inner commitment to him. If Abraham were to blithely obey, his actions would have no meaning. It is only when he acts with fear and trembling that he demonstrates a full awareness that murdering a son is absolutely wrong, ethically speaking. Despair has several specific levels that a person can find themselves, each one further in despair than the last as laid out in The Sickness Unto Death. The first level is "The despair that is ignorant of being despair or the despairing ignorance of having a self and an eternal self. In this sense, the person does not recognize his own despair because he often measures the success of his life based on whether he himself judges himself to be happy. Regardless of whether you know you are in despair or not, Kierkegaard asserts, you can still be in that state. He notes that this is the most common in the world. The next level of despair is "The despair that is conscious of being despair and therefore is conscious of having a self in which there is something eternal and then either in despair does not will to be itself or in despair wills to be itself. These three divisions are mostly the self-worth the person has and the amount to which they understand their own despair. The despair to not be oneself is pretty straightforward. A person sees themselves as unworthy and as such does not see themselves as worthy before something they do not understand. The lowest form of this group, however, is the desire to be a new self. Once in despair, without a complete relation to God one will always be in despair, so to be in this level one understands the permanence of the despair. The despair in this group arises from the nature of sensate things and physical desires. These three sub groups are also grouped under the heading "Despair over the earthly. Unlike in the upper level, this weakness is understood and as such, instead of turning to faith and humbling oneself before God, they despair in their own weakness and unworthiness. In this sense, they despair over the eternal and refuse to be comforted by the light of God. The last and lowest form of despair is the desire "In despair to will to be oneself. In this form of despair, the individual finds him or herself in despair, understands they are in despair, seeks some way to alleviate it, and yet no help is forthcoming. As a result, the self becomes hardened against any form of help and "Even if God in heaven and all the angels offered him aid, he would not want it. This is the least common form of despair and Kierkegaard claims it is mostly found in true poets. This despair can also be called the despair of defiance, as it is the despair that strikes out against all that is eternal. One last note is that as one travels further down the forms of despair, the number of people in each group becomes fewer. Silentio argues that Abraham is a knight of faith. The divine command theory is a metaethical theory which claims moral values are whatever is commanded by a god or gods. However, Kierkegaard is not arguing that morality is created by God ; instead, he would argue that a divine command from God transcends ethics. This distinction means that God does not necessarily create human morality: But any religious person must be prepared for the event of a divine

command from God that would take precedence over all moral and rational obligations. Kierkegaard called this event the teleological suspension of the ethical. Abraham, the knight of faith, chose to obey God unconditionally, and was rewarded with his son, his faith, and the title of Father of Faith. Abraham transcended ethics and leaped into faith. But there is no valid logical argument one can make to claim that morality ought to be or can be suspended in any given circumstance, or ever. Thus, Silentio believes ethics and faith are separate stages of consciousness. Either one chooses to live in faith the religious stage or to live ethically the ethical stage. This results in a battle between those who want to live for pleasure and those who demand an ethical existence. But Kierkegaard always points toward the religious goal, an "eternal happiness", or the salvation of the soul as the highest good. He says, be whatever you want, but remember that your soul belongs to God, not to the world. By now you have easily seen that in his life the ethical individual goes through stages we previously set forth as separate stages. He is going to develop in his life the personal, the civic, the religious virtues, and his life advances through his continually translating himself from one stage to another. As soon as a person thinks that one of these stages is adequate and that he dares to concentrate on it one-sidedly, he has not chosen himself ethically but has failed to see the significance of either isolation or continuity and above all has not grasped that the truth lies in the identity of the two. The person who has ethically chosen and found himself possess himself defined in his entire concretion. He then possesses himself as an individual who has these capacities, these passions, these inclinations, these habits, who is subject to these external influences, who is influenced in one direction thus and in another thus. Here he then possesses himself as a task in such a way that it is chiefly to order, shape, temper, inflame, control-in short, to produce an evenness in the soul, a harmony, which is the fruit of the personal virtues. So, too, a dog can be taught to walk on two legs for a moment but then, then comes the mediation, and the dog walks on four legs "mediation also does that. It may be very commendable for a particular individual to be a councilor of justice, a good worker in the office, no. If, then, at the moment of resignation, of collecting oneself, of choice, an individual has understood this, it surely cannot mean that he is supposed to have forgotten it the next moment. Concluding Unscientific Postscript, Hong, pp. Love for the neighbor is therefore the eternal equality in loving. Equality is simply not to make distinctions and eternal equality is unconditionally not to make the slightest distinction, unqualifiedly not to make the slightest distinction. The essential Christian is itself too weighty, in its movements too earnest to scurry about, dancing, in the frivolity of such facile talk about the higher, highest, and the supremely highest. With the neighbor you have the equality of a human being before God. God is the middle term. Soren Kierkegaard, Works of Love, , Hong p. Becoming aware of our true self is our true task and endeavor in life"it is an ethical imperative, as well as preparatory to a true religious understanding. Individuals can exist at a level that is less than true selfhood. We can live, for example, simply in terms of our pleasures "our immediate satisfaction of desires, propensities, or distractions. In this way, we glide through life without direction or purpose. To have a direction, we must have a purpose that defines for us the meaning of our lives. You are a hater of activity in life-quite appropriately, because if there is to be meaning in it life must have continuity, and this your life does not have. You keep busy with your studies, to be sure; you are even diligent; but it is only for your sake, and it is done with as little teleology as possible. Moreover, you are unoccupied; like the laborers in the Gospel standing idle in the marketplace, you stick your hands in your pocket and contemplate life. Now you rest in despair. Wherever there is something going on you join in. You behave in life as you usually do in a crowd. In this sense, a human results from a relation between the Infinite Noumena, spirit, eternal and Finite Phenomena, body, temporal. This does not create a true self, as a human can live without a "self" as he defines it. Instead, the Self or ability for the self to be created from a relation to the Absolute or God the Self can only be realized through a relation to God arises as a relation between the relation of the Finite and Infinite relating back to the human. This would be a positive relation. An individual person, for Kierkegaard, is a particular that no abstract formula or definition can ever capture. Including the individual in "the public" or "the crowd" or "the herd" or subsuming a human being as simply a member of a species is a reduction of the true meaning of life for individuals. What philosophy or politics try to do is to categorize and pigeonhole individuals by group characteristics, each with their own individual differences. Only in this way is equality the divine law, only in this way is the struggle the truth, only in this

way does the victory have validity- only when the single individual fights for himself with himself within himself and does not unseasonably presume to help the whole world to obtain external equality, which is of very little benefit, all the less so because it never existed, if for no other reason than that everyone would come to thank him and become unequal before him, only in this way is equality the divine law. Modern society contributes to this dissolution of what it means to be an individual. Through its production of the false idol of "the public", it diverts attention away from individuals to a mass public that loses itself in abstractions, communal dreams, and fantasies. It is helped in this task by the media and the mass production of products to keep it distracted. Even the fight for temporal equality is a distraction. In Works of Love he writes, To bring about similarity among people in the world, to apportion to people, if possible equally, the conditions of temporality, is indeed something that preoccupies worldliness to a high degree. But even what we may call the well-intentioned worldly effort in this regard never comes to an understanding with Christianity. Well-intentioned worldliness remains piously, if you will, convinced that there must be one temporal condition, one earthly dissimilarity " found by means of calculations and surveys or in whatever other way " that is equality. In community, the individual is, crucial as the prior condition for forming a community.

4: Persistence Quotes (quotes)

Persistence and determination alone are omnipotent. The slogan Press On! has solved and always will solve the problems of the human race." • Calvin Coolidge.

Reason[edit] Strong Desire for something: In whatever context, if someone desires for something and that desire has some strong feeling or emotion is defined in terms of passion. Passion has no boundary, being passionate about something which is boundless can be sometimes dangerous, In which person forget about everything and is fully determined towards the particular thing- Sanyukta In his wake, Stoics like Epictetus emphasized that "the most important and especially pressing field of study is that which has to do with the stronger emotions Their influence is immense Intellectual passions[edit] George Bernard Shaw "insists that there are passions far more exciting than the physical ones One of these includes passion for the occupation. When an individual is passionate about their occupation they tend to be less obsessive about their behavior while on their job, resulting in more work being done and more work satisfaction. These same individuals have higher levels of psychological well-being. When individuals are unsatisfied with their profession they tend to also be dissatisfied with their family relationships and experience psychological distress. When an individual is doing the job to satisfy others, they tend to have lower levels of satisfaction and psychological health. Also, these same individuals have shown they are motivated by several beliefs and fears concerning other people. On the other hand, this may also put a strain on family relationships and friendships. The balance of the two is something that is hard to achieve and it is always hard to satisfy both parties. These include feeling driven to work because of inner pressure and work enjoyment. Both of these affect an individual differently and each has different outcomes. To begin, work enjoyment brings about more positive work outcomes and is unrelated to health indicators. Inner pressure, on the other hand, is negatively related with work outcomes and has been related negatively to measures of psychological health. Work enjoyment and inner pressure were tested with performance ratings. The former was positively related to performance ratings while the latter interfered with the performance-enhancing aspects of work enjoyment. Again, when individuals are passionate about their occupation and put in many hours, they then become concerned that their occupation will satisfy personal relationships and the balance must then be found according to the importance levels of the individual. These patterns include antecedents and consequences. The two components offer unique motivations or orientations to work which result in its effects on work and well-being. Inner pressures will hinder performance while work enjoyment will smooth performance. Inner pressures of workaholism have characteristics such as persistence, rigidity, perfectionism, and heightened levels of job stress. This component is also associated with working harder, not smarter. On a more positive note, individuals who enjoy their work will have higher levels of performance for several reasons. These include creativity, trust in their colleagues, and reducing levels of stress. A good workaholic will score higher on measures of work engagement and a bad workaholic will score higher on measures of burnout. They also suggest why this is " some individuals work because they are satisfied, engaged, and challenged and to prove a point. On the other hand, the opposite kind work hard because they are addicted to work; they see that the occupation makes a contribution to finding an identity and purpose. This suggests that passion is a very intense emotion, but can be positive or negative. Negatively, it may be unpleasant at times. It could involve pain and has obsessive forms that can destroy the self and even others. In an occupation, when an individual is very passionate about their job, they may be so wrapped up in work that they cause pain to their loved ones by focusing more on their job than on their friendships and relationships. This is a constant battle of balance that is difficult to achieve and only an individual can decide where that line lies. Passion is connected to the concept of desire. In fact, they are inseparable, according to a mostly western way of thinking related to Plato, Aristotle, and Augustine. These two concepts cause individuals to reach out for something, or even someone. They both can either be creative or destructive and this dark side can very well be dangerous to the self or others. Singers, athletes, dancers, artists, and many others describe their emotion for their hobby as a passion. Recently there has been a model to explain different types of passion that contribute to engaging in an activity.

Dualistic model[edit] According to researchers who have tested this model, "A dualistic model in which passion is defined as a strong inclination or desire toward a self-defining activity that one likes or even loves , that one finds important high valuation , and in which one invests time and energy. The first type of passion is harmonious passion. The harmony obtained with this passion is conceived when the person is able both to freely engage in or to stop the hobby. For example, if a girl loves to play volleyball , but she has a project due the next day and her friends invite her to play, she should be able to say "no" on the basis of her own free will. The second kind of passion in the dualistic model is obsessive passion. Being the opposite of harmonious passion. This type of passion has a negative effect on a person where they could feel they need to engage in their hobby to continue, for example, interpersonal relationships, or "fit in" with the crowd. To change the above example, if the girl has an obsessive passion towards volleyball and she is asked to play with her friends, she will likely say "yes" even though she needs to finish her project for the next day. Intrinsic motivation[edit] Since passion can be a type of motivation in hobbies then assessing intrinsic motivation is appropriate. Intrinsic motivation helps define these types of passion. Passion naturally helps the needs or desires that motivate a person to some particular action or behavior. Christine Robinson makes the point in her article that, " I believe those two dark spots at the end of my breasts were enough to make him forget tsarism, revolution, political faith, ideology, and betrayal".

5: Philosophy of Søren Kierkegaard - Wikipedia

Persistence is the key when you're starting out with something that is new and requires skill to advance. As you grow, learn, and refine, passion can emerge from the process. If you give up too soon during the learning stage, you may miss something that could bring your life to a whole new level of living.

Advanced Search Abstract Background. High rates of persistence of human papillomavirus HPV infection have been reported for adult women with human immunodeficiency virus HIV infection. The objective of this study was to examine the rates of and risk factors for persistence of HPV types among HIV-infected and -uninfected adolescent girls. This is a prospective cohort study of female adolescents, aged 13–18 years, participating in the Reaching for Excellence in Adolescent Care and Health project, a national study of HIV-infected and -uninfected adolescents. Prevalent or incident HPV infection was detected in girls. By means of multivariate analysis, CD4 immunosuppression and the presence of multiple HPV-type subgroups were found to be associated with persistence of HPV. Since persistence of high-risk HPV types has been strongly linked with the development of invasive cancer, the prolonged persistence of HPV observed among HIV-infected adolescents who are relatively healthy underscores the importance of prevention of HPV infection in this group. Although human papillomavirus HPV is known to be strongly associated with the development of cervical cancer, most HPV infections in young women are transient. Seventy to ninety percent of adolescents and young women appear to eliminate HPV within 12–40 months, as demonstrated by repeated testing for HPV infection [1 , 2]. The women with persistent infection appear to have a higher risk of developing significant precancer even as adolescents [2–5]. Although factors that influence persistence of HPV are not yet well understood, several studies suggest that alterations in cell-mediated immune responses play a large role in persistence of HPV. The higher rates of HPV infection, high-grade squamous intraepithelial lesion HSIL , and cervical cancer among immunosuppressed individuals, specifically HIV-infected women, underscore the importance of immune control in HPV infection. The interpretation of the results of these prevalence studies is limited, since high rates of HPV acquisition among HIV-infected women may, in part, explain these differences [10]. Several recent prospective studies have documented that the rate of persistence of HPV among HIV-infected women is higher than that among HIV-uninfected women [10–12]. HPV genotypes most likely play a role in immune evasion, since certain HPV types such as type 16 are more likely to persist than are other HPV types [13]. Immunologic responses to similar types may give us insight into antigen recognition. The objectives of this study were to compare rates of persistence of phylogenetically similar high-risk and low-risk HPV types among HIV-infected and -uninfected adolescent girls and to examine immunologic, biologic, and behavioral risk factors associated with persistence of HPV. Characteristics of the cohort, recruitment and eligibility criteria, and study design are reported in detail elsewhere [17]. The study also recruited HIV-uninfected girls and boys, in a preplanned ratio of 2: HIV uninfected , who were of comparable age and who had reported high-risk behaviors i. This study only reports results for the girls. Seroconversion was not observed in the girls. Data were obtained through face-to-face interviews, review of medical charts, and audio computer-assisted systematic interviews [18]. The protocol required that this information be collected at baseline and at 6-month intervals. Results of examinations at baseline and at 6-month intervals have been described elsewhere [9]. Specific to this study were analyses of vaginal samples for evidence of bacterial vaginosis, using Gramstain criteria [19], and of Trichomonas vaginalis infection, using wet mount or culture; a cervical sample obtained by use of a Weck-Cel sponge Xomed Surgical Products , for cytokine measurements; a mL cervical vaginal lavage for testing for HPV infection; and an endocervical sample for testing for Chlamydia trachomatis and Neisseria gonorrhoeae infection. The control of HPV infection has been thought to be mediated primarily through host cell-mediated immune responses. However, other immune responses are thought to be affected, including cytokine responses measured in both the peripheral blood and mucosal tissue. Consequently, we examined the association between persistence of HPV and cytokine levels in peripheral blood and cervical mucous. Measurements of simulated interferon, interleukin IL -2, IL-4, IL-6, and tumor necrosis factor were done with peripheral blood

mononuclear cells, at the central immunology laboratory [25]. Cervical vaginal lavage samples were processed at the central laboratory by use of polymerase chain reaction PCR amplification, as described in detail elsewhere [9]. The HPV types are listed in table 1. PCR data were classified as follows: Scott Schmid at the Centers for Disease Control and Prevention Atlanta , for processing using a gG-based type-specific serologic assay [29]. Serum samples for serologic testing of CMV referenced as positive or negative were sent to local hospital laboratories near the clinical sites. This observational longitudinal study involved repeated measurement, onset and loss of infection, and both fixed and time-varying covariates. HPV infection was either present at baseline prevalent or absent at baseline but detected at a 6-month study visit incident. Time to incident infection was defined as baseline to time of detection of HPV. Time to loss of HPV infection was defined as time from initial identification of HPV infection, whether at baseline or during study, to time of the first of 2 consecutive negative test results. A negative test result was defined as the loss of infection with the initial HPV types, irrespective of later incident infection with other types. We compared loss of infection defined by 1 negative test result with that defined by 2 consecutive negative test results: We chose the stringent definition of 2 consecutive negative test results, given the variability of HPV detection using PCR [2 , 10 , 12 , 30]. HPV infection was classified into subgroups based on the phylogenetic patterns of high-risk HPV types like, like, and like and of HPV types rarely, if ever, associated with a cancer diagnosis i. Although the literature is somewhat confusing with regard to the phylogenetic groupings of HPV types 51 and 26, we based these groupings on published nucleotide alignments HPV Sequence Database, Los Alamos National Laboratory. Table 1 gives the definitions for the phylogenetic categories and their frequencies in the cohort. Because of coinfections between categories, some patients were classified into 11 subgroup, and the subgroups were not mutually exclusive. The analytic approaches used consider this issue. We note that the groupings are a combination of clades. Kaplan-Meier and multivariate Cox proportional hazards PH methods were used to analyze both time to onset and to loss of HPV infection [31 , 32]. Differences among nonparametric estimates of survival curves [31] were assessed using Wilcoxon and log-rank which is more sensitive to differences occurring later in time tests for time-to-event univariate analysis. A difference in mean time to loss of HPV infection was found among subjects with incident infection, versus subjects with prevalent infection days vs. A univariate Cox regression analysis of the interaction of time with time of onset of HPV infection prevalent vs. On the basis of these considerations, the approach to analysis was to stratify by prevalent or incident infection status in the multivariate analyses. The estimates of the hazard ratios are adjusted for the covariates shown in the PH models and for the time of onset of HPV infection as a stratification variable prevalent or incident. Univariate PH regression was used to reduce the number of potential predictors of clearance predictors considered are given in the note to table 3. Adjustments for multiple comparisons were not used, to avoid missing the chance of observing clinically important associations [34]. Interaction terms were introduced on the basis of results of prior studies reported in the literature or initial analyses. Multivariate prediction of time to loss of infection with initial human papillomavirus HPV type detected Table 3. The primary longitudinal analysis on incidence and persistence relied on data from a subset of these subjects, selected on the basis of the study inclusion criteria. Of these adolescent girls, HIV infected and HIV uninfected met the inclusion criteria for the persistence study; 31 subjects 7. Infection with multiple high-risk HPV subgroups was also common, with The demographic characteristics of the subjects used for this analysis are given in table 2 , by HIV status of subjects. Overall, the HIV-infected group had higher-risk sexual behavior at baseline, including younger age at first vaginal intercourse and greater number of sex partners during lifetime. Demographic characteristics of subjects at study baseline Table 2. During the study, the difference in mean time to first HPV infection for HIV-infected and -uninfected subjects was not statistically significant days [SE, For both groups combined, the 2-year incidence of HPV infection was Loss of HPV infection. The first analysis examined the time to clearance of initial HPV types identified figure 1. Among HIV-infected subjects, Time to clearance was longer among the HIV-infected adolescents, with a mean time to loss of infection with initial HPV types during the study of days SE,

6: Project MUSE - The Persistence of Allegory

Encore Careers: The Persistence of Purpose More than 25 million Americans 50 to 70 years old are eager to share their skills, passions and expertise in encore careers that address social needs, typically in education, health care, human services and the.

In morality as in all else, Hume supposed, our beliefs and actions are the products of custom or habit. Since all of our most scientific beliefs have exactly the same foundation, this account preserves the natural dignity of moral judgments. Hume devoted the second book of the *Treatise* to an account of the human passions and a discussion of their role in the operation of the human will. It is our feelings or sentiments, Hume claimed, that exert practical influence over human volition and action. Observation does reveal a constant conjunction between having a motive not a reason for acting and performing the action in question. At one level, of course, this entails that we are determined to act as we do. Our feelings or sentiments produce our actions with the same degree of causal necessity, the same habitual expectation that the future will resemble the past, as that by which the rotation of the earth causes the sun to rise. Like Locke, Hume denied that determination of this sort is relevant to our moral freedom ; only when my actions are observed to be the effects of some cause outside myself could I decline to accept my own responsibility for them. So a proper science of human nature will account for human actions, as well as for human beliefs, by reference to the natural formation of habitual associations with human feelings. Clearly, rationality had no place in this account of morality. Although reason may judge relations of ideas and matters of fact, its most vivid outcomes never compel us to act as even the weakest of feelings may do. No compilation of facts, however complete or reliable, ever entails a moral obligation or results in action. All human actions flow naturally from human feelings, without any interference from human reason. Moral Sentiment It does not follow that all actions are of equal value. As a straightforward matter of fact discoverable by experience , virtue is always accompanied by a feeling of pleasure, and vice by a feeling of pain. Thus, we praise an instance of virtuous action precisely because it arouses in us a pleasant feeling, and we avoid committing a vicious action because we anticipate that doing so would produce pain. Our feelings provide a natural guide for moral conduct. The ideas of benevolence, utility, and justice arouse our deepest and most pervasive feelings, he maintained, and these feelings in turn motivate us toward actions of moral worth. I offer assistance to those in need because it makes me feel good to do so, and I am fair in my dealings with others because it would make me feel bad if I were not. All of morality rests firmly upon the natural human inclination to seek pleasure and avoid pain. Thus, Hume regarded himself as having provided morality with a status no less significant in human life than that of natural science. In his own time, he was often regarded as a great enemy of organized religion. The posthumously published *Dialogues* offer an extended treatment of the intellectual interchanges among facile orthodoxy, natural theology, and philosophical skepticism. There Hume took great care to expose what he believed to be the great mistake of trying to prove that god exists. The newly-popular argument from design supposes that the order and beauty of the universe reflect the greatness and demonstrate the reality of its ultimate cause. Hume noted that since this analogical argument claims to infer a cause from presumed effects, it must be grounded as a matter of fact on the experience of a constant conjunction. But since in fact we have not observed repeated instances of gods creating universes, we cannot have formed the habit of associating our experience of the one with our inferences about the other. No causal relationship can ever be established from the observation of a unique example. What is more, Hume argued that even if it were possible to engage in causal reasoning in this case, it could not warrant the intended conclusion. The presumed cause must always be supposed to be proportional to the observed effect, so the manifest imperfections of this world could never support belief in the perfection of its creator. The argument from design is a two-edged sword, as likely to persuade us of the frailty or malevolence as of the power and benevolence of the presumed cause of the world as we know it. Miracles Nor did Hume suppose that references to the miraculous would provide a rational basis for religion. In this case, we do have the experience of constant conjunction to establish the "laws of nature" of which any purported miracle is a violation, and we have only the testimony of witnesses to establish the fact of the miracle itself.

Since this testimony and the motives of the witnesses who offer it are always open to question, Hume argued, we will believe that the miracle occurred only when the possibility of false testimony seems an even greater violation of the natural order. On this view, a fideistic Hume could hold that belief in the existence of god or the immortality of the soul is no less natural than belief in the existence of bodies or the persistence of the self. An alternative interpretation, however, accepts the lengthy rejection of religious orthodoxy as sincere while attributing the brief, moderate endings as a half-hearted effort to take the edge off.

7: The persistence of patriarchy | New Internationalist

Persistence is the key when you're starting out with something that is new and requires skill to advance. As you grow, learn, and refine, passion can emerge from the process. If you give up too soon during the learning stage, you may miss something that could bring your life to a whole new level of www.enganchecubano.com out mentors, teachers, coaches.

Patriarchy is as current as Brexit, Donald Trump, and nationalist political parties. It is not old-fashioned; it is as hip as football millionaires and Silicon Valley start-ups. The fact that patriarchy is a term so many shy away from using is one of the things that enables it to survive. Patriarchy is everyday sexism, but it is more than everyday sexism. Patriarchy embraces misogyny, but relies on more than misogyny. Patriarchy produces gender inequality, but its consequences run deeper than gender inequality. Patriarchy is a system “a dynamic web” of particular ideas and relationships. Patriarchy can be updated and modernized. It is stunningly adaptable. Sustainability, however, is only as positive as the thing we choose to perpetuate. Exposing how patriarchal systems are being perpetuated today will enable us to more effectively challenge and dismantle them. The ideas and relationships that comprise any patriarchal system are multiple, but knowable. They are not mysterious. They are not abstracted from daily life. Patriarchy is what we live. Patriarchal ideas include both beliefs how we explain how the world works and values what we deem is worthy, good, attractive, as well as what we find unworthy, bad, distasteful. Both can be appealing “and in fact are appealing” not only to most men, but to a lot of women. That appeal is one of the things that sustains them. When we explore what persuaded so many American women to vote for Donald Trump in the presidential election “or to support conservative parties in Britain, Poland, Chile, Japan or Australia” we should think seriously about the appeals and rewards of patriarchy for diverse women. Patriarchal beliefs include, as well, potent notions of fate and inevitability. In other words, our beliefs are how we go about making sense of our complex surroundings and the wider universe in which we live. Patriarchal values are supported by patriarchal beliefs, but are intended more explicitly to steer behaviour. Among the patriarchal values that have been most contentious are those assigning more worth to reason than to emotion, those that bestow inherent worth on traditions, and those which prioritize family loyalty over all other sorts of commitment. Patriarchal values often include admiration for what are imagined to be manly forms of leadership, and, as a patriarchal complement, admiration chiefly for women who devote themselves first and foremost to mothering. Advert Of course, women who become leaders can absorb and advocate for authoritarian values, though their gendered credentials are distinctive. Both Margaret Thatcher and Indira Gandhi were admired for their allegedly masculinized skills. He appeared to value a sort of masculinized authority that would not be constrained by the deliberately complex system of American constitutionalism. To accept such structural constraints, in his mind, it seemed, bordered on becoming feminized. It is a mistake, however, to think of authoritarian values as adhering just to a certain kind of leader. That is, among its followers, authoritarianism can take the form of submissiveness. To be an authoritarian voter is to be someone “of any gender” who yearns for a manly man or a suitably masculinized woman to take firm hold on the reins of power and sweep away all the frustrating complexities of constitutional checks and balances. Such a voter hopes that this leader will eschew the time-consuming give and take of democratic debate and compromise. Though they might imagine themselves to be defiantly individualistic, these admirers are authoritarian in both the values they espouse and the submissive relationships in which they take comfort. The constant challenge To say that patriarchy has proved remarkably adaptable is not to argue that there have been no significant successes in challenging it. The forcing of men by women to accept their casting ballots on equal terms, in countries as different as Sweden, South Africa and Brazil, has compelled patriarchal men and women to find new ways to ensure the privileging of masculinity in governance. To grapple with an adaptable patriarchy takes time, energy, and ever more diverse alliances. A few select women can be let into the boardroom “or onto the television sportscast or into the law school” but on usually unwritten and denied conditions: Updating patriarchy requires more than perpetuating domination, intimidation and submission. It also requires reproducing certain relationships that on the surface look benign: Marching in creative,

energizing, inclusive protests matters. The experience can remind participants who are trying to resist patriarchy in all its guises that they are not alone. If such public demonstrations against patriarchy stem from authentically grassroots initiatives, they can also simultaneously remind participants of the full array of issues, fears, identities and aspirations that have to be acknowledged in order to effectively stymie the updating of patriarchy. However, it will take more than public demonstrations to stop patriarchy in its tracks. The book is available on the Ethical Shop. This article is from the October issue of New Internationalist. You can access the entire archive of over issues with a digital subscription. Please support us with a small recurring donation so we can keep it free to read online.

8: Quote by Calvin Coolidge: "Nothing in this world can take the place of per"•

PERSISTENCE A man may fight fiercely to hold his own in business; but he does not need to fight to get ahead of someone in the elevator, or up the car steps, or at the post office window.

9: The Persistence of Temptation | Jesus Maria site

Persistence Quotes from BrainyQuote, an extensive collection of quotations by famous authors, celebrities, and newsmakers. "Success is the result of perfection, hard work, learning from failure, loyalty, and persistence."

Dr. Michael Vincent, born 1784, Columbia County, New York, and his descendants GOLDEN DESTINY (Tapestry Romance, No. 88) Didymus the Blind Complete Medical Guide for Cats (Plume) Rand McNally San Francisco Popout Map Business plan sample hotel His day began at 5:30 each morning Lord, lift me up and let me stand Disability Rights Movement CI How Mammoth Cave was formed Opportunities working with people The indian spy mihir bose A tragedy rehearsed, from Sheridans play, / Report on agricultural colleges and experimental stations with suggestions relating to experimental agric On some points in American geology Triumph and mourning in North Italian Magi art Patriotic Treason Electrocardiography and pulmonary function testing First vision of a name in lights You dont have to be CEO (or have a million dollars to give back to your community. Acculturation and perceptions of sources of support to help smokers quit in immigrants to Canada Halsburys laws of Hong Kong. Turtles, Trucks, and Turkey Vultures How do we witness? In search of a homeland Installing Windows Vista Appendix A. The first Contract with America The Fun-Finder Book (Young Women of Faith Library) Great conductors. Student centered innovative models Ibn e safi faridi series Geometry and technology Dude, got another joke? A vexed question Margaret Hammond Eckerson The tale of a tainted tenner With God in the heights Labor force participation and industrial structure Have robots explored Mars? Rw miller flow measurement handbook Path 2: human services: community organizations and social service agencies