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A Globalized World

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Discovering Thoughts, Inventing Future

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Becoming of Being as the Ground to Technology and Its Relationship to Humanity's Subjectification

By Theodore John Rivers

Abstract- The becoming of being is affiliated with the concept of change and how the latter exerts an influence on the world. Although not posited with its results, becoming is made manifest by means of its engagement, which for modernity infers the presence of things (or objects) that reify the world. And because technology is associated with things, including its underlying matrix, it is now technology that dominates the becoming of being. Although humanity diminishes the importance of its being when it intensifies the being of technology, this intensification reverts back to humanity whose being then is enhanced. This relationship indicates that both humanity and technology are bound together in a cycle of dependency, since both use the same metaphysical means for change that is derivable from being's becoming. Originally utilized as an aid to well-being, technology has been transformed into the meaning of being itself.

Keywords: *becoming, change, technology, subjectification.*

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Becoming of Being as the Ground to Technology and Its Relationship to Humanity's Subjectification

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I. Introduction

Metaphysics as established by the Presocratics often begins with a discussion of being that does not change, which may be described as a first cause. Since a first cause is considered to be immutable and eternal, it is thought to be permanent or changeless. And the description of changelessness distinguishes a first cause from the ordinary objects of experience that we encounter on a daily basis. Although regarded by many philosophers to be fundamental for understanding reality, some philosophers (notably, Nietzsche, Bergson, Whitehead, and Heidegger) have rejected the concept of changelessness to various degrees; but even these rejections constitute metaphysical statements on the nature of being in their own right. Since one can also speak of a presumed necessary or autonomous being which is another description of a first cause, everything else would be rendered unnecessary and conditioned on this being for its existence. Apart from controversies that relate to a first cause and apart from the Parmenidean position of an eternal being neither coming into being nor perishing, any conditions that relate to an existent, even the most insignificant, would help to verify its existence.

Within the context of being resides the notion of being's becoming, which is a metaphysical way of describing change, and it is this notion that impacts the world we encounter on a daily basis. Since the idea of becoming is more tangible than the notion of being's changelessness, it relates to a reality we can observe and measure. Becoming is not an abstraction, but a concrete basic to reality, and it is within the description of becoming where being is important to us. It signifies a coming to being. Therefore, the being all of us might comprehend, that is, if we allow ourselves to think metaphysically, is the being of everydayness, which is the being that changes, the being that is subject to our choices in a world that is never at rest.[1] Whether we view reality profoundly or superficially, we are all capable of this rudimentary understanding of being because we are all immersed within it.

The becoming of being may be understood as a type of process to which being is subject. Although process has a wide range of applications comprising biology, engineering, statistics, computer science, law, and music, for our analysis it denotes a series of actions directed to some result, or a method for doing something, both of which impact the essence of human reality at its most basic level. Derived from the Latin *processus* from the infinitive *procedere* (to go forth), process anticipates either an end to which something is directed or the means by which it is achieved. Although there might be much discussion philosophically about change as a consistent process, we are interested in the relationship between change and becoming. We should keep in mind that process may be used as a comparison to becoming, but it is not its equivalent. Becoming is indicative of an action that is dynamic. It signifies more than a series of events, each superseded by another, laid out from beginning to end. Although processes and events are not equivalent, events usually refer to individual occurrences, but becoming relates to a metaphysical engagement for the fulfillment of its being.[2] Becoming may be seen as the motivating mechanism for its fulfillment, that is, it is the means by which the will of each individual is directed to its intended tasks, regardless of their consequences.[3] Nevertheless, becoming cannot be undone because it is irreversible, that is, being that is becoming may be changed, and then changed again, but it cannot be erased from the instance of its presence that it held at one time.

It may be true to conclude that becoming includes some type of process for human life itself, but it is not true to conclude the opposite, which is that process naturally includes becoming. Although we might emphasize a difference of degree rather than of kind when discussing these terms, the similarity between becoming and process should be utilized only as a comparison. The use of process in a discussion of becoming is helpful in so far that change, but not necessarily improvement or advancement, is associated with a procedure or method characteristic of this type of being. Through the act of becoming, change is akin to the struggles and challenges affiliated with choice, anxiety, and doubt.

There is an additional distinction that needs to be emphasized when discussing becoming, especially when referring to means and ends, but process contains a stronger anticipation of ends when compared with means than does becoming. The process of a chemical reaction, or the growth of a plant, or the accumulation of wealth are all directed to some end: they are respectively, the transformation that results from a chemical reaction, the maturity of a plant, or the enjoyment of wealth. On the contrary, becoming emphasizes means over ends. Becoming is posited not so much with results, but with engagement because it concerns actions that elicit manifestations of being as a way by which it presents itself. This is to say that becoming is a way or manner in which being is revealed, since becoming as the means is directed to being as the end.

But becoming should not be confused with either development or evolution, both terms of which are more general than the more specific term: becoming. Although similar to some extent, becoming does not develop or evolve from one stage to another. The difference between becoming and development and/or evolution concerns the difference between a totality and the potential phases of it. Becoming denotes an entity that already has a presence, but not in reference to the completion of choices taken or the amount of time it may need. It is affected less by choice and time, and more as a consequence of them. Becoming does not develop or evolve because it already contains a potency or inherent capacity for improvement definable as its purpose that is different from the external factors that may or may not lead to development and/or evolution, culturally or biologically derived.[4] It emphasizes potentiality on the way to actuality. Regardless of the type of change associated with becoming, it always relates to and is directed toward the innate quality of its being. Its principal concern is action, and through action, it attains an essence.

It should be apparent that the most significant feature of becoming concerns the concept of change that challenges the ancient Greek notion of changelessness. Since the becoming of being must change, it cannot be explained by a constant. Change entails a transformation that does not so much influence the essence or basis of what changes, but the way in which it is played out in the world. It may add or subtract to an essence, but it does not remove the ground of its being. As it has been said many times before, if the nature of being were not innate to itself, then each of us would be a different person from the one we acquired at birth. If this phenomenon were not true, then none of us would be responsible for anything, since we could come up with the argument that since some of the cells of our bodies have been replaced with new ones over time, we are different from whom we were the day before. The becoming of being does not pertain to the passing of time from one day to the next, nor to any variant of time at all, but with a transformation internal within the nature of being.[5] It profits from the awareness of each person being present within one's own presence.

Although we believe in our own continuity, we also know that our materiality is constantly changing through growth, disease, or decay. Apart from a denial of self-transcendence, there must be something innate within our being that forms the basis of it. The transformation that we undergo by means of change does not replace the nature of our being, but influences how our being is manifested in the world. Even when cajoled, induced, or compelled, we are the agents of this transformation. As already noted, the becoming of being is not posited with its results, but with the engagement of them that reveals the way or manner by which it is presented to the world.

II. Discussion

As we said above, the becoming of being is a metaphysical description of the idea of change. And because of change, the becoming of being signifies an underlying imperfection that is evident not only within the world, of which we are its creators, but also within ourselves. As a characteristic of becoming, change relates to everything we do. In fact, history may be described as a record of change created by factors predominantly motivated by human choice that indicates how human behavior is a reflection of its being. It indicates that change is connected to choice just as choice is connected to change. Inclusively, change is a widely ranging concept that entails certainty and doubt, maturity and decay, hope and despair, achievement and failure, love and hate, that is, conflicting circumstances that define human existence which itself is always in the act of becoming. And existence as illustrated by history is encased in its own imperfections that are denuded of structure unless we make it, devoid of purpose unless we provide it, and absent of logic unless we use reason with it. It is characterized by an openness, not only within ourselves, but also within every conceivable undertaking because

human existence and the reality based on it are built on the meaning we give it. Before the being of any one of us can be, there first must be becoming. For us at least, *esse in potentia* must preexist *esse in actio*. When expressed practically, we may say that we strive to become the change we wish to be, since we contain within ourselves the being we wish to become. As a result, change is determined by an understanding of who we were because the success or failure that we experience reinforces the necessity of change that then projects itself into more becoming.[6]

Despite the influence that history has on the present (often misconstrued as an equivalent of the past, rather than its interpretation), we should be aware that the world is not only characterized by becoming by way of emotions, but also by things, which enable us to reify the world.[7] In many ways, things predominate over emotions. We feel closer to them because they confer an affinity to what we really hold dear. And because we perceive that the world is largely made up of things, usually equated with objects and the apparatus that accompanies them, we easily assimilate our being with them. If our being seems to be consumed by things that threaten a practical or logical assessment of reality, then the material world becomes the reality we wish to pursue. More than Platonism and its distortion of reality, the world of things is capable of creating a greater misrepresentation.[8]

And what is now associated with things, in addition to the underlying organizations and methods affiliated with their use, is technology, which is the manner how things are made and used, augmented by a culture dominated by a technological artifice. If it is true to say that technology has the potential to oppress humanity, then it is also true to say that it has become the means for humanity's obsessive subjectification.[9] The issue is not whether humans have been completely objectified, but rather how things have become the only reality, or at least the only reality worth pursuing that facilitates how humanity reveals its being. Since reality means the totality of being, it is composed not only of the inner domain of the mind as well as the body and the behavior associated with it (a person), but also of everything else, including other people's minds and bodies. It is upon all of the above that the presence of technology is revealed, reaching out to individuals, societies, and nature. And this observation is true even apart from a dualistic interpretation that infers that mental states are caused by physical states or events. Although people may be considered to be material objects made up of flesh and blood with or without any marginalization by technology, it is more important to consider how the process of objectification, both as a mode and manifestation of its being, has an influence on humanity's subjectification. And the latter would have little or no meaning if technology was either weakened or absent.[10]

Since we are free within the perimeters of the choices we make, we determine what the world will be, and by the world we mean the social context applicable within a cultural structure fashioned by free choice.[11] The world is a general description for the social and cultural conditions humanity creates, even if the world is shaped by contradictions molded by beliefs that are constantly changing. Although some people reject the world when it presents itself, most people accept the world they confront, despite its shortcomings and prejudices. And the world we are now most comfortable with is dominated by artificialities, which like culture itself are configurations of reality. An honest assessment of the world reveals much artificiality, and perhaps the greatest artificiality is society itself because it is the effect of a method that organizes the structure of interpersonal relationships. Since all methods are technologies, we should acknowledge that any technology is an imposition upon reality.

As we said above, the dominant motivator of the world today is technology, which through its embodiment of objectivity promotes an obsessive subjectivity. Although originally used as an aid to well-being, technology has been transformed into the meaning of being itself. Technology has become the greatest aid to human existence because it is the basis of our understanding of the world.

Now so commonplace, we need to emphasize that the being of humanity is equated with the being of technology, and the way in which this transformation takes place is through being's becoming. It is not solely because we find objects everywhere from tools to machines, that is, technical artifacts of all descriptions in the world, but also because these things collectively, when joined with the methods and procedures associated with them, represent our understanding of being. Becoming is now objectified through things. Since we project our being externally, the becoming of being may be attributed to external causes because we have externalized the integral parts of our being, that is, we tend to project the subject into the object. Or another way to express this relationship is to say that the object becomes the subject projected. Our being becomes sublimated to and through objectified things, and then re-emerges as the embodiment of them.[12] So much so we may conclude that self-awareness has intensified the more we pursue an overwhelmingly technological existence. And apart from any threat posed by technology as enumerated by its various critics, humanity's objectification is the means to its subjectification. More than an agent to action, objectification is the mirror in which we see ourselves. Even in our investigation of nature, we have eliminated the desire to study it in itself unless we can somehow connect its meaning to ourselves.[13] And because we now encounter only ourselves, the whole world has become

anthropomorphized, a tendency that increases the more we utilize technology.

In the true sense of the word, a subject is not a thing, but a dynamic entity of openness (or nothingness) that constantly changes by influencing and being influenced by other entities.[14] It is a being that acts and reacts with everything else. And it is because we assimilate ourselves with things and their technological apparatus that we may become estranged from other people, that is, things may foster the means for self-estrangement, and ultimately, self-alienation.

Comparatively, Heidegger has said that the object disappears into objectlessness,[15] but this description is incorrect since it falls to define its meaning clearly either because it ignores the importance of the subject, or sublimates it. Heidegger's interpretation also makes no mention of the becoming of being. Although his description of standing-reserve (*Bestand* in German) is presumed to be dominant within being, and is his equivalent for anything that is ready to be used, whether a river, a mountain range, or a person, it would be more accurate to say that standing-reserve is simply a description for potentiality, either natural or artificial. *Bestand* in which everything comes into a presence can overwhelm humans even though humanity controls technology. We may conclude that objects do not disappear into objectlessness, but have an appearance because of "subjectness."

Potentiality is always evident within technology when its being becomes, even when its being is transformed through objects as a means for our being. Since the becoming of being is not posited with results, but with the engagement of them, the result would be obvious because everything sooner or later would be swept up by the great wave of change brought about by means of an advancing technology. We can always offer the defense, although questionable, that if something goes wrong with our use of technology, it could not possibly be our fault because we followed it to the letter.

In this discussion, we need to be emphatic when we say that humanity and technology use the same metaphysical means for change that are derivable from the becoming of being, since both of them are tied together in what seems to be an inexorable cycle of dependency. Since the becoming of being emphasizes means over ends, the pursuit of technology may be an attempt at perfection, but it is performed at our expense. As a result, we diminish our own being when promoting the being of technology that then in turn is projected as the way in which we promote our being.[16] This cycle of dependency characterizes the world we know. We reduce our subjectivity in order to promote technology's objectivity that then is played back upon humanity to augment its subjectivity. Because this cycle is repeated endlessly, it seems to be primordial. It may have originated on a rudimentary level with our hominid predecessors, evolved to Homo sapiens, and intensified with the Neolithic, scientific, and industrial revolutions, but how hard should we push this idea? It is commonly said that technology objectifies us, but how often is it said that this objectification is the means to humanity's subjectification? Regardless of any alleged marginalization of subjectivity as discussed by Foucault,[17] the subject must in some way remain predominant; otherwise, technology, society, and the world would not exist. Even when manipulated, we remain in control because without technology, humans would not exist. Nevertheless, the social order nestled within technology's artifice is based on a belief in human reason that is methodical, predictable, and manageable, and this belief is pursued apart from the denials of the norms of rationality by some thinkers.[18] In reference to technology, we should acknowledge the premise that we are dependent upon an entity of our own creation.

The notion of imperfection that we mentioned above that is derivable from being's becoming may not prohibit the introduction of unreality, since we are powerless to prevent the cultivation of illusion. Because imperfection may lead to the falsification of being, it may result in economic manipulation, or political radicalism, or mystical subjectivism, all of which deny a meaningful understanding of the world. Indeed, when looking into the digital mirror that we hold in our hand, we may fool ourselves in regard to the much larger picture of reality because we can easily get lost in a flood of pixels. Even when resident within the context of a technological artifice, imperfection, or in philosophy we may speak of the necessity of errors, may impact conflicting circumstances as described above that define human existence. Although we often settle for what we think is good for ourselves, we rarely settle for what is best. Nevertheless, we all have the ability to improve and can even attempt some semblance of perfection, but this perfection does not apply to technology because it does not and cannot mature.[19] At least in this sense, humanity and technology, which use the same metaphysical means for change, are distinguishable from each other.

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1. Becoming does not mean coming into being as much as it means change, a conclusion that Plato made in his *Timaeus* 27d3-28a2. See *The Collected Dialogues of Plato, including the Letters,* eds. Edith Hamilton & Huntington Cairns, with Introduction and Prefatory Notes, Princeton: Princeton University Press, 1961, p. 1161. Also see Michael Frede, "Being and Becoming in Plato," *Oxford Studies in Ancient Philosophy,* supplementary volume, Oxford: Clarendon Press, 1988, pp. 38-39.
2. If every existent is an event, then event loses its meaning, since it is a term applicable to everything, everywhere, every time. Because an event refers to

an individual occurrence, an empirical investigation would be necessary to assess if it involves change, a position discussed in Kathleen Gill, "On the Metaphysical Distinction Between Processes and Events," *Canadian Journal of Philosophy,* 23 (1993), 365-384, esp. 379, rpt. in *Events,* eds. Roberto Casati and Achille C. Varzi, Aldershot: Dartmouth Publishing Co., 1996, pp. 477-496, esp. p. 491. Nevertheless, events that initiate change may or may not relate to physical objects, which is an interpretation denied by Lawrence Brian Lombard, *Events: A metaphysical study,* London: Routledge & Kegan Paul, 1986, p. 178.

3. A similar conclusion is also evident in Harry G. Frankfurt, *The importance of what we care about: Philosophical essays,* New York: Cambridge University Press, 1998, p. 83.
4. Inherent within the theory of evolution is the possibility of a potential result, while lacking an intended purpose. See David L. Hull, *The Metaphysics of Evolution,* Albany: State University of New York Press, 1989, p. 72.
5. D.J.B. Hawkins, *Being and Becoming: An Essay Towards a Critical Metaphysic,* London: Sheed and Ward, 1954, pp. 98-99.
6. Soren Kierkegaard, *Fear and Trembling, Repetition,* ed. and trans. with Introduction and Notes by Howard V. Hong and Edna H. Hong, Princeton: Princeton University Press, 1983, pp. 379-380, n. 14.
7. Hannah Arendt, *The Human Condition,* Chicago: University of Chicago Press, 1958, pp. 95-96.
8. The world of objects cannot guarantee that reality will always be affirmed because it could also apply to imaginary (or ideological) conceptions that deny reality itself. Jean-Paul Sartre, *The Psychology of Imagination,* trans. Bernard Frechtman, New York: Philosophical Library, 1948; rpt. Secaucus: Citadel Press, 1972, p. 164. To which we should add that the becoming of being includes both being real and being unreal. Therefore, becoming does not exclude fantasy where anything is possible, and where self-identity and the awareness of reality are jeopardized.
9. Arnold Gehlen, *Man in the Age of Technology, trans.* Patricia Lipscomb, New York: Columbia University Press, 1980, pp. 75-84.
10. Subjectification, not subjectivisation, more accurately describes the concepts and processes that relate to subjectivity. However, see the arguments in Dieter Stein, "Subjective meanings and the history of inversion in English," in *Subjectivity and subjectivisation: Linguistic perspectives,* eds. Dieter Stein and Susan Wright, Cambridge: Cambridge University Press, 1995, p. 130, where subjectivisation, not subjectification, is described as a term that relates to the notion of subjectivity within the mind of the speaker.
11. Underlying free choice may reside pre-rational tendencies. Although the cultural matrix and its process are tied to rationality, its content or substance may not. We may all agree that we are free, but freedom is defined by conditions, many of which are beyond our control. See Charles Taylor, *Sources of the Self: The Making of the Modern Identity,* Cambridge (MA): Harvard University Press, 1989, pp. 159-168.
12. Eric Dardel, *L'Histoire Science du concret,* Paris: Presses universitaires de France, 1946, p. 11 ("Le préjugé moderne qui ne tient pour réel que l'objectif se traduit en histoire par une hypertrophie des modes les plus extérieurs du devenir."). Although Dardel may be criticized for his disregard of the importance of historical facts and their necessity in understanding history, nevertheless, his understanding of becoming should be seriously considered. Also see G.J. Renier, *History: Its Purpose and Method,* London: George Allen & Unwin, 1950, p. 42, who seems to offer a fair assessment of Dardel's interpretation, to which we should add that no fact intrinsically possesses a meaning, but lays dormant waiting for one. These ideas are similar to the conclusions of Hermann Meyer, who understood that human existence is manifested externally because everything has become objectified. See Hermann J. Meyer, *Die Technisierung der Welt: Herkunft, Wesen und Gefahren,* Tübingen: Max Niemeyer, 1961, pp. 199-206.
13. Werner Heisenberg, *The Physicist's Conception of Nature,* trans. Arnold J. Pomerans, London: Hutchinson, 1958, p. 24.
14. The word "subject" has been variously interpreted, from the materialist Hobbes and the idealist Rousseau who concluded that the subject is innately free and precedes civil society, and therefore contains political and cultural attributes on the one hand, to Marxists and postmodernists who inverted this conclusion on the other. Despite these conflicting views, we should agree that a subject remains indeterminate because it possesses unfulfilled and unrecognized possibilities. For our purposes, a subject may simply be equated with an individual, a self, or a person, although of these three equivalents, self may be less encumbered. Since a person becomes a self by being knowledgeable about whom he or she is, a self can be described as an object of self-knowledge. Such an understanding takes us back to Socrates and his expression "Know thyself," but the object of self-knowledge in this sense is useful only as a means for expressing the dynamic importance of a self. So we have gone full circle back to the definition of a person becoming a self by being knowledgeable about him or herself, and this knowledge is

accessible in reference to the world. We should conclude that we are significant, or find significance, when we are affiliated with some type of world, that is, it is when we are important to something or someone else that we acquire meaning.

15. Martin Heidegger, *The Question Concerning Technology and Other Essays,* trans. and with an Introduction by William Lovitt, New York: Harper & Row, 1977, p. 19.
16. Iain Thomson, "Understanding Technology Onto-theologically, or: The Danger and the Promise of Heidegger, an American Perspective," In *New Waves in Philosophy of Technology,* ed. Jan Kyrre Berg Olsen, et al., Basingstoke: Palgrave Macmillan, 2009, pp. 154-155.
17. Michel Foucault, *The Hermeneutics of the Subject: Lectures at the College de France, 1981-82,* ed. Frédéric Gros, trans. Graham Burchell, New York: Palgrave Macmillan, 2005, pp. 16-19.
18. Notably, Marx, Nietzsche, Wittgenstein, and Foucault. In general, see Robert Nola, *Rescuing Reason: A Critique of Anti-Rationalist Views of Science and Knowledge,* Boston Studies in the Philosophy of Science, 230, Dordrecht: Kluwer Academic Publishers, 2003.
19. Friedrich Georg Jünger, *The Failure of Technology: Perfection without Purpose,* trans. F.D. Wieck, Hinsdale: Henry Regnery Co., 1949, p. 124. And this interpretation is valid despite Jünger's view that humanity is lost when confounded by technology.

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National Identity and Nationalism in a Globalized World: Implications for Kenya

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Introduction- One of the United Nation's Millennium Development Goals in 2000 is the achievement of a global partnership for development, including a fair global trade system. The globalized development is based on market freedom, the rule of law, individual liberties and observance of human rights (Markus, 2005). The globalized world provides opportunities for marketing national product and purchasing global goods. The greatest challenge precipitated by globalization is competition. For a country like Kenya to adequately benefit from a globalized world, it requires to have citizens with indigenous innovative skills to enable the nation favourably compete with other nations. To achieve meaningful competition and marketing of Kenyan ideas, citizens should have a strong and clear national identity reflected in their national and moral principles.

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National Identity and Nationalism in a Globalized World: Implications for Kenya

Dr. Mulambula Sikuku [α] & Zalo, Kenneth [σ]

I. Introduction

One of the United Nation's Millennium Development Goals in 2000 is the achievement of a global partnership for development, including a fair global trade system. The globalized development is based on market freedom, the rule of law, individual liberties and observance of human rights (Markus, 2005). The globalized world provides opportunities for marketing national product and purchasing global goods. The greatest challenge precipitated by globalization is competition. For a country like Kenya to adequately benefit from a globalized world, it requires to have citizens with indigenous innovative skills to enable the nation favourably compete with other nations. To achieve meaningful competition and marketing of Kenyan ideas, citizens should have a strong and clear national identity reflected in their national and moral principles.

The national identity and meaningful nationalism can be realized through national based practical philosophy and positive psychological orientation. A country that enters into a global league without a unique identity, philosophy and psychological basis will, as Kom (2005) asserted, apply and depend on social, economic, political and strategic policies developed by other countries. Citizens will hardly be prepared to think by themselves or take initiatives of any importance without the opinion of the master. Global development does not imply abandoning indigenous psychological orientations and imitating foreign principles. As Olukoshi and Nyamnjoh (2005) argue, no people can develop themselves by the goodwill of others, however genuine, or by charitable acts of others, however generous. In a globalized world, any country that aims at meaningfully benefitting her people should take into consideration the national strengths and weaknesses in order to be able to take advantage of the opportunities and challenges offered by the global environment.

The focus of this paper is on the implication of philosophical identity and psychological orientation to Kenyan nationalism in a globalized world. The paper also discusses the importance of national identity and nationalism in marketing Kenyan innovativeness and increasing the Kenyan purchasing power in a globalized world. In addition, the paper highlights the importance of philosophical identity and positive psychological orientation in building a competitive Kenyan identity and nationalism. The contention of the paper is that without a distinct indigenous Kenyan philosophy and positive psychological orientation, it is not possible to achieve good and acceptable governance that can result in equitable and sustainable growth and development.

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II. Philosophical basis of National Identity

National identity entails characteristics of people that distinguish them from groups of people belonging to other nations. National identity portrays people as unique. National uniqueness should be based on a philosophy which mainly focuses on the thinking process underlying the behaviour of the citizens. A philosophy implies rational critical thinking involving four areas, namely: metaphysics, epistemology, ethics and logic.

Metaphysics provides a conceptual analysis and reasoning about the general nature of the world and the theories applicable during the process. Through metaphysics, the characteristics of a globalized world should be identified. The constituents and purpose for the existence of the global world should be put in context. The existence of interrelationships among elements of the global world including various states or nations or countries should be explained based on a specific accepted philosophy. The information derived from metaphysics should help in the study of the forces that govern the co-existence in a global world. Metaphysical philosophy is supposed to critically answer questions such as: How did the world come into existence? How did elements of the world such as plants, minerals, animals, and human beings come into existence? Why does the environment exist? Does God or a spiritual being exist? Why and how do things (living and non-living exist?

Epistemology is concerned with generation of information about the belief system of human beings in the world. The focus is on the justification of the beliefs guided by theories of knowledge. Epistemology is important in debates concerning philosophical assumptions about knowledge and its value. There are debates about objectivist and subjectivist epistemology, qualitative and quantitative epistemology, naturalistic

and scientific paradigms, and metaphorical approaches to epistemology.

There are different methods of knowing or establishing truth. Objectivism requires that information should be scientifically objective in order to establish the truth. There should be the use of data collection and analysis techniques that yield results reproducible and verifiable by others using the same techniques. Subjectivism in establishing the truth bases validity on an appeal to experience rather than scientific methods. Knowledge is largely conceived as tacit rather than explicit; it is internalized within an individual in ways that are not explicitly understood or reproducible by others.

Utilitarian epistemology emphasizes the determination of knowledge by assessing the overall impact of knowledge on those affected. In support of this philosophical approach, House (1976) suggests that the greatest good of valuable knowledge is that which benefits the greatest number of people. According to the intuitionist-pluralist philosophical approaches, the value of knowledge depends upon its impact on each individual. The value position is that the greatest good requires attention to each individual's benefit. There are several principles derived from intuition and experience. The individual feelings are the ultimate criterion of knowledge. The focus is on establishing the distribution of resources or gains by considering individuals and sub-groups. In this respect, each individual of every nation is the best judge of events about the self in the global world.

Qualitative inquiry in philosophy focuses on the testing of specific hypotheses that are smaller parts of some larger theoretical perspective. The emphasis is on experimental design and statistical methods of analysis during the production of knowledge. There should be standardization, precision, objectivity and reliability of the instruments used in order to achieve replicability and generalization of the findings. Qualitatively, knowledge should be generated through inquiry carried out in natural settings. Here, the investigator is the chief instrument for both data collection and analysis. The main concern is the description from the perspective of the interest groups or individuals.

Metaphorical approaches are processes whereby the meanings and relationships of one theory or model may be used to suggest meanings and relationships in another area for which no theory or model currently exists. There is an implied comparison in which the meaning of a term or phrase is transferred from the object it ordinarily designates to another object so as to provide insight or perspectives on the latter. Different metaphors are held by different people, practitioners and communities.

A group of people with a national identity should have a distinct conduct of life, which is a set of principles of ethics. The ethics of a people should have clearly accepted theories of value. An ethical philosophy governs how people interact with others and the type of accepted interrelationships in communities. The main concern is how people conduct themselves and relate to others. This includes the protection and respect for the self and others' property, space, rights and dignity.

National identity should be reflected philosophically in a peoples' logic. In this context, logic refers to analysis of correct and incorrect reasoning. Logic is used to explain the reason underlying why people engage in various activities, or why they explain the activities or behaviours that occur in the environment.

III. Implications of National Philosophical Identity

The national philosophy should guide the conceptual analysis and reasoning that form the basis of education, history, language; law, life, mathematics, mind, religion, science, politics, economy, world and underworld. National policies regulating programs and development strategies should be based on an accepted philosophy. The philosophy facilitates people as a nation to focus their mind towards achieving common goals using same methodology.

A national education system is intended achieve national goals of education. The development of an education system involves among other things the identification of community needs, which should at least focus on economic, social and political issues as expressed in the philosophy and practices of the community. From the needs, the objectives of education are derived so as to identify the activities in which the people in the community can participate in as individuals or groups in order to achieve the needs. Lack of national philosophy makes it difficult to specify the acceptable conditions under which the activities aimed at achieving the needs; and result in adoption of irrelevant foreign education systems that do not reflect the needs of the nation in the global world.

The philosophy guiding the formulation of an education system is subsequently supposed to form the foundation in the development of the curriculum. The curriculum should at least contain the educational objectives, subject content, methodology, learning conditions and evaluation process. (Worthen and Sanders, 1987). In Kenya, there are concerns about the quantity and quality of education as manifested by protests from various stakeholders. There are concerns about class-size (enrolment per class), facilities, student-teacher ratio, and overall achievement of learners in the education institutions, among others. To resolve these concerns there is need for a national philosophy that can develop a relevant educational evaluation system; that focuses on the achievement of the Kenyan educational goals. Without an educational evaluation system grounded on Kenyan philosophy, the

agents of Kenya in the globalized world will not represent the needs of Kenyans. The standards used to identify representatives of Kenya in the globalised will not reflect the true image of Kenyans.

In Kenya, there are political, legal and constitutional concerns as demonstrated by arguments of stakeholders such as politicians, religious leaders, professionals in various fields of specialization, champions of human fights and interested individuals in the society. For example, it is proving to be difficult to agree on the action that should be taken in reference to be people who are alleged to have caused damage to property, security and lives of others as a result of the year 2007 general elections. This is a probable indication of lack of Kenyan ethical and logical philosophical principles that are accepted by a majority of Kenyans. Subsequently this shows that there is divided nationalism. Why should the Kenyan stakeholders in the aftermath of the year 2007 general elections find it difficult to agree on what is correct and what is incorrect? This is a pointer to the application of different philosophical approaches by different personalities.

The problem of unemployment has proved difficult to solve using the resources available in Kenya; despite the claims that there are many 'well qualified' Kenyans, but they have been 'denied chances' to participate in nation building by being offered relevant jobs. A well-qualified person can only be unemployed if there are wrong epistemological approaches to knowledge. There is a possibility that there is overemphasis on knowledge 'that' at the expense of knowledge 'how'. In this case, people are aware of a lot of information from many sources at different levels, which they consider as knowledge, and yet the information cannot be used to solve problems in their lives.

Lack of philosophical basis for operation distorts the conceptualization of nationalism; as a result, different personalities will consider different elements and even foreign criteria in the development of nationalism. The importation of foreign philosophies in national development precipitates different and even opposing approaches to the achievement nationalism, and hence the needs of the people. Different national agents will market and purchase different values in the globalized world, resulting in a fragmented nation.

IV. Psychological basis of National Identity

Nationalism requires cognitive, affective and psychomotor commitment from the citizens. This is easily achieved if there is a homogenous psychological basis of national identity. A psychological basis starts with an individual and national collective conceptualization of psychology. What should be the focus of study in psychology? Should the focus be in the mind, behaviour or problem solving? What should be the elements of the components of focus in psychology? Responses to such questions should be provided based on nationally accepted psychological prescriptions.

Psychological prescriptions are predispositions to react in a relatively consistent way towards problems in specific fields at any particular time in history. These attitudes, once established, take on an imperative character. They are acted upon without psychologist having to devote much thought about the activity. For psychological prescriptions to be relevant to the development of nationalism, they should originate from the aspirations and needs of the people. Some of the psychological prescriptions that have been identified are quantitativism, methodological objectivism, mechanism, determinism, empiricism, monotheticism, naturalism and idiographism. The prescriptions change in manifestations overtime, in emphasis and terminology used to describe them (Meyer, 1979).

A nation that aims at contributing significantly to the globalization of the world should identify relevant psychological prescriptions to the needs of its people and advance pertinent schools of psychology. The schools of psychology will form the foundation of different theories that will dictate how individuals or groups of people in the community interact and participate in various activities within a nationalistic psychological frame of reference. Some of the schools of psychology that have been advanced and structuralism, functionalism, behaviourism, humanistic, Gestalt psychology, psychoanalysis and existentialism (Meyer, 1979).

A nation that claims independence in a globalized world should base her policies and strategies on a nationally recognized school of psychology. School of psychology should guide in deciding what constitutes learning, teaching, acceptable personality, behavioural disorder, human development and any other traits that distinguish human beings from other beings. The schools of psychology provide efficient criteria for explaining behaviour, predicting behaviour, controlling conditions and changing behaviour displayed by people.

Specific psychological theories developed under each school of psychology focus mainly in explaining, understanding, predicting and controlling specific behaviour. In each school there can be several theories centred on learning, forgetting, remembering, personality development, cognition, moral judgement, psychotherapy, criminology punishment and any other issues that the community considers acceptable for inquiry. The inquiry is supposed to generate knowledge that is important in solving problems. An autonomous nation should identify itself with its indigenous theories

apart from being aware of theories advanced based on foreign principles.

V. Implication of National Psychological Identity

A cohesive national psychological orientation is an important ingredient in conflict resolution, national unity and overall national development. People with common psychological principles can easily perceive issues and changes in the environment in the same perspective with minimum discrepancies; this homogeneity enables the global world to easily accept indigenous ideas from such nations. In a globalised world, a sovereign state should ask herself: on what psychological principles are the operations of the country based?

In Kenya there have been reports on conflicts due to several causes, some of the conflicts have turned to be violent and catastrophic, like in the case of violence related to the year 2007 general elections. The inability of Kenyans to perceive occurrences and changes in the country based on the same psychological principles can partially account for the violence Kenyans mated against each other. Why should somebody destroy a neighbour's property or kill because a favourite political candidate has lost an election? Such an occurrence is a reflection of absence of common psychological basis for phenomena perception; and hence the existence of delusional nationalism in Kenya.

There have been complaints about criteria of decision making in the Kenyan education system. There have been allegations of cheating in examinations and misuse of examination results. The educational evaluation system in Kenya cannot effectively be improved unless there are clear theories and models based on Kenyan needs. These psychological principles should specify the learning conditions, development of instruments to measure the achievement of the needs, conditions under which the instruments can best measure the achievement of the needs and administration of the instruments under the required conditions. The system should also clearly prescribe the procedure for the rating the measurements obtained from the instruments, and interpretation of the results - to facilitate authentic provision of feedback to the community.

One of the most important vehicles for the development of national identity and nationalism is language. According to Ongeti and Wasike (2008), human beings express their knowledge through language; which is an asset that learners acquire to raise productivity. They further argue that, as a resource, language enables learners to understand scientific, cultural and developmental concepts, to discuss these concepts and utilize them in the exploitation of resources of production. Language expresses thoughts and determines the limit of one's world.

As reported by Ongeti and Wasike (2008), Kenyan learners experience difficulties in learning mathematics and sciences because many abstract concepts do not exist in Kenyan languages. Learning achievement among learners is made more difficult by the multilingual state in which the learners find themselves. They strongly recommend that there is need for language policy-makers in Kenya to develop a language, which will meet the needs of the global world. The development of a language policy and attainment of a language competitive in the globalized world cannot be achieved without a strong philosophical and psychological foundation. It is very difficult to express and transmit Kenyan culture in a foreign language.

VI. Conclusion

A discourse of philosophical and psychological foundation of national identity and nationalism in Kenya in the context of a globalized world constitute reflections on lamentations. It seems evident as Masinde (2008) asserts, many African states are accused of inheriting foreign systems of operations or haphazardly developed and implemented educational systems without an indigenous frame of reference, which has perpetuated a dependence syndrome on foreign masters. The paper is in agreement with Masinde by making the conclusion that without a political philosophy, no education philosophy, however pragmatic can liberate the beneficiaries of education and empower them ideologically, politically and economically in a globalized world. There is need to develop a Kenyan based philosophy to govern national operations in order for to have a meaningful identity in a globalized world.

An obsession of the interactions among Kenyans and approaches to issues reveals lack of common psychological principles in perceiving changes in the environment. It seems difficult to outline an acceptable procedure to be followed in order to achieve the greatest common good suitable to all or a majority of Kenyans. To achieve the common good it is necessary, as Mulambula and Zalo (2008) suggest, to develop a nationalism friendly education system that would eliminate social, economic and political imbalances. The education system should be anchored on schools of psychology formulated based on Kenyan accepted psychological prescriptions. Kenya requires to develop an indigenous psychological orientation in order to market her innovations to the globalized world.

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Anthropometry of Workers for Some Specific Regions in Bangladesh

By Subrata Talapatra, Moumita Saha & Md. Abnul Islam
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Abstract- The anthropometric measurements are mainly used to design human fitted tools, clothing, workstation, personal equipment, comfortable devices that increases human comfort, safety, quality of working and efficiency. The intension of this paper is to forecast the anthropometric characteristics of Bangladeshi population by geographical region (Khulna Division-Khulna, Bagerhat, Chuadanga, Jessore, Kushtia, Magura, Meherpur, Narail and Satkhira), age and gender which are used for various purposes of design. We have considered here both male and female. This is based on the study done with several industries from districts in Khulna Division of Bangladesh. There are almost 300 measurements in anthropometry but used only 36 of them because these measurements are commonly used in industry. The measurements are almost same and does not vary too much except the tribal region. Here we calculated 5P, 50P and 95P which will help to design an adjustable system which will consider flexible to all.

Keywords: *anthropometry, body dimension, industrial worker.*

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Anthropometry of Workers for Some Specific Regions in Bangladesh

Subrata Talapatra [α], Moumita Saha [σ] & Md. Abnul Islam [ρ]

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Keywords: anthropometry, body dimension, industrial worker.

I. Introduction

The word "anthropometry" means measurement of the human body. It is derived from the Greek words anthropos means man and metron means measure. Anthropometric data are used in ergonomics to specify the physical dimensions of workspaces, equipment, furniture and clothing so as to fit the task to the man (Grandjean, 1980) and to ensure that physical mismatches between the dimensions of equipment and products and the corresponding user dimensions are avoided. Anthropometry is important for both developed and developing countries. Many developed countries like U.S.A., European countries, Japan etc. have their own anthropometric measurement of people and workers. Developing country like Bangladesh has their own anthropometric measurements of people and workers. Bangladesh Bureau of statistics survey different regions of Bangladesh and collect their own data of people and workers. The purpose of anthropometry is to secure data on human body measurements which describes the use the data in such a way that can be used for deduction and anthropological comparison. Anthropometric data can be used for various tasks like determination of general characteristics of groups, workspace design and development, clothing and personal equipment design and development, components and devices, evaluation and testing, operator selection and so on. [1] [2] [3]

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II. Methods and Materials

Thirty six body dimensions and age, weight were included in the survey. We have taken sample size 200. We have surveyed Khulna, Bagerhat, Chuadanga, Jessore, Kushtia, Magura, Meherpur, Narail and Satkhira districts' different industries. From Magura, Meherpur and Narail we have taken local workers (day-labour) data. List of industries visited for this survey is shown in Table 1. We have taken 150 male workers and 50 female workers from every industries from different districts for our anthropometric data. For mean, standard deviation, Max and Min calculation we have considered two hundred workers (approximately 150 male and 50 female workers) of each industries. But in some places the female workers number was higher than fifty. We considered the male and female both genders separately and calculated the mean. The male workers participating in the survey were within the age group of 15-34 years, 35-54 years, 55-64 years and above 65 years. The percentages were 52.82% for 15-34years, 32.82% for 35-54years, 8.2% for 55-64 years and 6.13% for above 65 years. The female workers participating in the survey were within the same age groups as same as male. The percentages were 81.29% for 15-34years, 15.29% for 34-54years, 2.43% for 55-64 years and 1% for above 65 years. The data were obtained from the survey work were analyzed for mean, standard deviation and percentile values of population. The 5th, 50th and 95th percentile values were obtained for various anthropometric dimensions. Those dimensions are important for designing workstations, tools, clothing, furniture etc. The methodology, which was used in this, enables to collect valid and reliable information/data and to analyze those data to conclude with a correct decision. For this study we have used different statistics method. The data were analyzed by probability statics method, ratio scaling method, regression method. "Ratio scaling" (used by Pheasant in 1986 and 1996 to establish the British) is one technique to estimate data from known body dimensions (Pheasant, C.M 2003). It relies on the assumption that, though people vary greatly in size, they are likely to be

relatively similar in proportions. Another way of estimating the relations among dimensions is through regression equation if we were able to do so, we would describe the parameters of that total population by the mean (average) and standard deviation (SD). [1] [2]

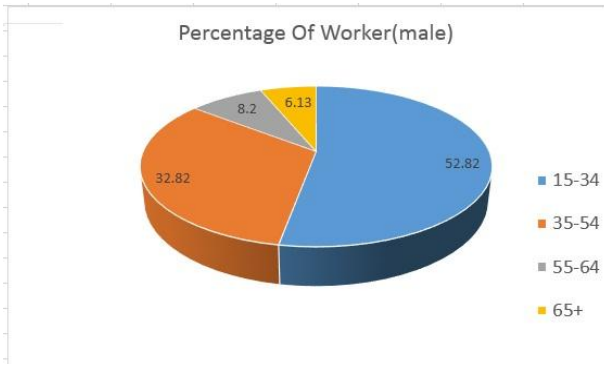

Fig. 1 : Age wise distribution sample of male workers of Khulna, Bagerhat, Chuadanga, Jessore, Kushtia, Magura, Meherpur, Narail and Satkhira

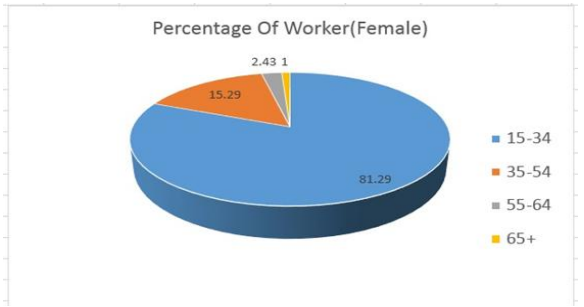

Fig. 2 : Age wise distribution sample of female workers of Khulna, Bagerhat, Chuadanga, Jessore, Kushtia, Magura, Meherpur, Narail and Satkhira

III. Result and Discussion

We have used 200 (approximately 150 male and 50 female workers) workers anthropometry measurements for each area. We have used nine districts and two hundred workers for each industry to calculate the mean and standard deviation. We have used Microsoft Excel for calculating mean and standard deviation. After calculating the mean and standard deviation we have calculated the 5th, 50th and 95th percentiles. The 95th percentile value of stature of workers were 70.89 inch. So any entry and exit to any workstation should not be less than 70.89inch. 95% of total population can easily enter and exit from workstation by using 70.89inch entrance. The 5th percentile value can be used for lower limit of designing workstation, tools, selecting operator etc. The 50th percentile value is the average value. We can use this value for designing workstation, tools, selecting operator etc. work which is perfect for 5th and 95th percentile. Most commonly the 5th percentile of female and 95th percentile of male dimensions are used to design. The 5th percentile of female dimensions are the smallest measurement for the design of population. 5th and 95th range accommodates approximately 90% of the population. Table 2 shows the Mean, Standard deviation and percentile calculation of male workers of Khulna, Bagerhat, Chuadanga, Jessore, Kushtia, Magura, Meherpur, Narail and Satkhira and Table 3 shows Mean, Standard deviation and percentile calculation of female workers of Khulna, Bagerhat, Chuadanga, Jessore, Kushtia, Magura, Meherpur, Narail and Satkhira.

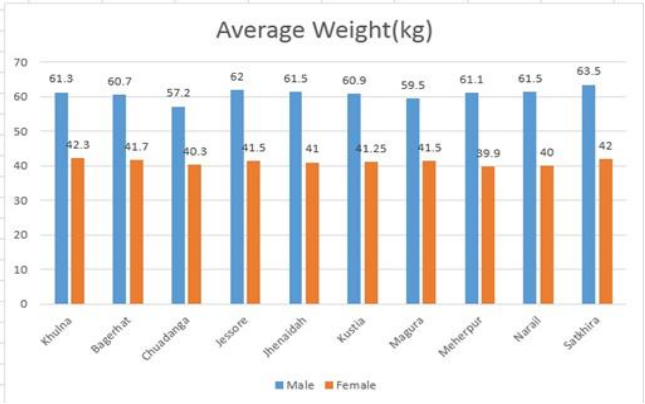

Fig. 3 : District-wise distribution of mean weight of workers both male and female of Bangladesh

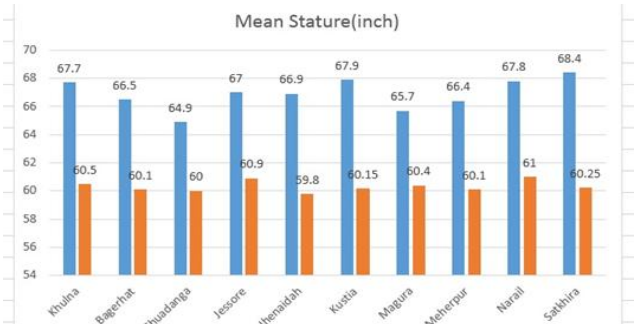

Fig. 4 : District-wise distribution of mean stature of workers both male and female of Bangladesh

From figure 2 we can see that the lowest average weight of male workers is from Chuadanga and the highest average weight is from Satkhira. The lowest average weight is 57.2kg and the highest average weight is 63.5kg. From the same figure we can see that the lowest average weight of female workers is from Meherpur and the highest average weight is from Khulna. The lowest average weight is 39.9kg and the highest average weight is 42.3kg. From figure 3 we can see that the lowest mean stature of male workers is from chuadanga and the highest mean stature is from Satkira. The lowest mean stature value is 64.9inch and the highest mean stature value is 68.4inch.

From the same figure we can see that the lowest mean stature of female workers is from Jhenidah

and the highest mean stature is from Narail. The lowest mean stature value is 59.8inch and the highest mean stature value is 61inch. [1]

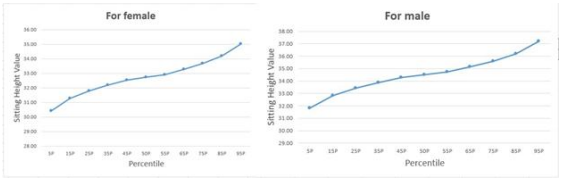

Fig. 5 : Sitting height of male and female workers of Khulna, Bagerhat, Chuadanga, Jessore, Kushtia, Magura, Meherpur, Narail and Satkhira of Bangladesh

Percentile	Sitting height (Female)	Sitting height(Male)
5th	30.4281	31.82836
50th	32.7241	34.50938
95th	35.0201	37.19039

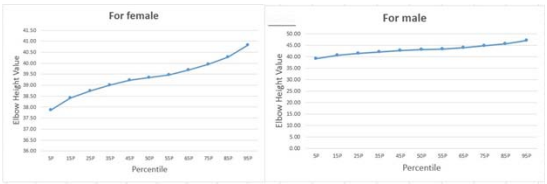

Fig. 6 : Elbow height of male and female workers of Khulna, Bagerhat, Chuadanga, Jessore, Kushtia, Magura, Meherpur, Narail and Satkhira of Bangladesh

Percentile	Elbow height(Female)	Elbow height(Male)
5th	37.8698	39.0548
50th	39.3458	42.98958
95th	40.8218	46.92437159

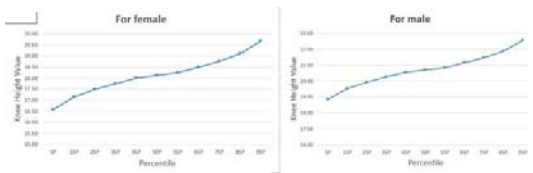

Fig. 7 : Knee height of male and female workers of Khulna, Bagerhat, Chuadanga, Jessore, Kushtia, Magura, Meherpur, Narail and Satkhira of Bangladesh

Percentile	Knee height(Female)	Knee height(Male)
5th	16.4854	18.84073596
50th	18.1254	20.69791667
95th	19.7654	22.55509737

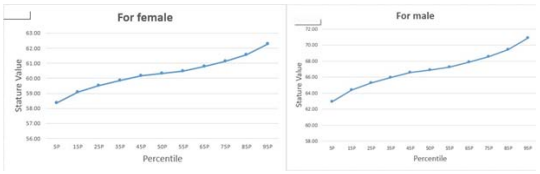

Fig. 8 : Stature of male and female workers of Khulna, Bagerhat, Chuadanga, Jessore, Kushtia, Magura, Meherpur, Narail andSatkhira of Bangladesh

IV. Conclusion

Anthropometry plays an important role in designing sector to improve efficiency, comfort and safety to human being. We have taken 200 people anthropometric measurements among them 150 are male and 50 are female in most cases. These data are taken from many industries of Khulna division of Bangladesh. We have taken 36 anthropometric measurements of workers. Then we have calculated mean, standard standard deviation, 5P, 50P and 95P. All these percentile values are important for designing devices, equipment, clothing, workspaces and so on. We have also shown the normal distribution curve of sitting height, elbow height, knee height and stature for both male and female workers and shown the 5P, 50P and 95P values of male and female workers individually in a chart to show the difference.

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Tables

Table 1 : List of industries visited for this survey

Industry name	No. of male worker(approximately)	No. of female worker(approximately)	District
Khulna shipyard	350	150	Khulna
Ahad Jute Mills Ltd. Akij jute mills	150 200	80 70	Jessore
BRB Cables Industries Ltd. Kushtia Leaf Factory	250 100	50 100	Kushtia
Maksons Spinning Mills LImited	350	150	Bagerhat
Button Tex Ltd. Fashion Apparel BD	100 250	75 75	Satkhira
Bangas bread and biscuit Carew & Company Bangladesh Limited	150 200	50 100	Chuadanga

Table 2 : Mean, Standard deviation and percentile calculation of male workers of Khulna, Bagerhat, Chuadanga, Jessore, Kushtia, Magura, Meherpur, Narail and Satkhira

Selected anthropometric data of workers

Serial	Anthropometric/Streanth Parameter	Mean(m)	SD(s)	Max	Min	5P=m+k*s	50P=m+k*s	95P=m+k*s
1	Age(year)	33.7	8.6	51	17	19.596	33.7	47.804
2	Weight(kg)	57.3	7.6	80	42	44.836	57.3	69.764
3	Stature	66.91979167	2.4	72.5	60.5	62.93963	66.91979	70.89995
4	Eye Height	62.64583333	2.3	67.3	55.6	58.80743	62.64583	66.48424
5	Shoulder Height	56.16458333	2.6	62.7	50.4	51.91193	56.16458	60.41723
6	Elbow Height	42.98958333	2.4	50.1	35.3	39.0548	42.98958	46.92437
7	Hip Height	35.09166667	2.5	39.8	30.8	30.95929	35.09167	39.22404
8	Knuckle Height	28.99375	1.7	33.3	23.7	26.25392	28.99375	31.73358
9	Finger Tip Height	25.07916667	1.4	28.7	22.5	22.76422	25.07917	27.39411
10	Sitting Height	34.509375	1.6	37.3	31.2	31.82836	34.50938	37.19039
11	Sitting Eye Height	29.95520833	1.5	32.8	27	27.55311	29.95521	32.35731
12	Sitting Shoulder Height	23.71041667	1.4	26.7	20.3	21.44977	23.71042	25.97106
13	Sitting Elbow Height	8.877083333	1.4	11.4	6.1	6.662833	8.877083	11.09133
14	Thigh Thickness	5.2375	0.6	6.3	4.1	4.177893	5.2375	6.297107
15	Tailbone knee length	22.23333333	1.7	25.1	19	19.4878	22.23333	24.97887
16	Tailbone politeal length	18.30833333	1.5	21.5	15.4	15.92613	18.30833	20.69053
17	Knee Height	20.69791667	1.1	23.6	17.5	18.84074	20.69792	22.5551
18	Popiteal height	17.43333333	0.9	19.0	15.9	15.98518	17.43333	18.88148
19	Shoulder Breadth (Bideltoid)	19.28333333	1.9	22.7	16	16.11998	19.28333	22.44669
20	Shoulder Breadth (Biacromial)	16.5125	1.7	19.7	12.7	13.65686	16.5125	19.36814
21	Hip Breadth	13.82708333	1.5	16.9	9.2	11.35057	13.82708	16.3036
22	Chest (bust) depth	8.077083333	1.2	11.0	6.1	6.166513	8.077083	9.987654
23	Abdominal Depth	8.360416667	1.5	11.7	5.7	5.947623	8.360417	10.77321
24	Shoulder elbow length	14.44583333	1.6	17.7	11.3	11.82783	14.44583	17.06384
25	Elbow finger tip length	17.89166667	1.0	20.0	15.1	16.24252	17.89167	19.54081
26	Upper limb length	29.31458333	1.7	34.5	25.2	26.50297	29.31458	32.1262
27	Shoulder grip length	26.60833333	1.5	29.3	23.6	24.13905	26.60833	29.07762
28	Head length	7.425	0.5	8.5	6.2	6.523932	7.425	8.326068
29	Head Breadht	6.527083333	0.6	8.0	5.1	5.546655	6.527083	7.507512
30	Hand Length	7.479166667	0.4	8.9	6.2	6.747298	7.479167	8.211035
31	Hand breadth	3.39375	0.2	3.9	2	3.026415	3.39375	3.761085
32	Foot length	9.83125	0.8	11.1	8.3	8.584438	9.83125	11.07806
33	Foot breadth	3.784375	0.4	4.9	2.9	3.187369	3.784375	4.381381
34	Span	67.89583333	3.0	73.8	60.5	62.9837	67.89583	72.80796
35	Elbow span	35.55	2.8	40.8	29.9	30.97352	35.55	40.12648
36	Vertical Grip reach(Standing)	81.32291667	3.4	87.9	70.3	75.7754	81.32292	86.87043
37	Vertical Grip reach(Sitting)	48.45208333	3.3	55.3	41.2	42.99	48.45208	53.91417
38	Forward grip reach	30.72291667	1.7	34.8	26.9	27.96762	30.72292	33.47821

All dimensions in inch

Percentile	k
5P	-1.64
50P	0
95P	1.64

Table 3 : Mean, Standard deviation and percentile calculation of female workers of Khulna, Bagerhat, Chuadanga, Jessore, Kushtia, Magura, Meherpur, Narail and Satkhira

Selected anthropometric data of workers(Female)

Serial	thropometric/Streanth Parame	Mean(m)	SD(s)	Max	Min	5P=m+k*s	50P=m+k*s	95P=m+k*s
1	Age(year)	29.4	5.89	48	15	19.7404	29.4	39.0596
2	Weight(kg)	41.145	5.27	45	37	32.5022	41.145	49.7878
3	Stature	60.32	1.2	64.7	57.3	58.352	60.32	62.288
4	Eye Height	58.489	1.9	64.6	43.3	55.3894	58.489	61.5886
5	Shoulder Height	52.056	2.1	57.1	39.56	48.612	52.056	55.5
6	Elbow Height	39.3458	0.9	44.8	35.8	37.8698	39.3458	40.8218
7	Hip Height	30.021	2.2	37.4	25.25	26.3474	30.021	33.6946
8	Knuckle Height	24.456	1.5	31.3	19.45	22.078	24.456	26.834
9	Finger Tip Height	21.159	1.1	26.1	18.452	19.355	21.159	22.963
10	Sitting Height	32.7241	1.4	35.1	26.1	30.4281	32.7241	35.0201
11	Sitting Eye Height	24.184	1.0	29.5	21.24	22.5276	24.184	25.8404
12	Sitting Shoulder Height	19.25	1.1	23.3	17.985	17.446	19.25	21.054
13	Sitting Elbow Height	7.25	0.9	10.3	5.9	5.774	7.25	8.726
14	Thigh Thickness	5.011	0.4	6.1	3.9	4.355	5.011	5.667
15	Tailbone knee length	18.72	1.2	23.2	16.9	16.752	18.72	20.688
16	Tailbone politeal length	14.108	1.3	18.3	12.8	11.976	14.108	16.24
17	Knee Height	18.1254	1.0	21.2	16.2	16.4854	18.1254	19.7654
18	Popiteal height	14.045	0.8	18.5	12.745	12.733	14.045	15.357
19	Shoulder Breadth (Bideltoid)	16.925	1.5	20.1	14.328	14.547	16.925	19.303
20	Shoulder Breadth (Biacromial)	14.248	1.2	18.2	12.24	12.28	14.248	16.216
21	Hip Breadth	12.29	1.0	14.3	10.25	10.65	12.29	13.93
22	Chest (bust) depth	7.95	0.8	9.0	7.25	6.638	7.95	9.262
23	Abdominal Depth	6.5	0.9	8.6	5.5	5.024	6.5	7.976
24	Shoulder elbow length	12.945	1.1	15.1	9.97	11.141	12.945	14.749
25	Elbow finger tip length	15.248	0.7	18.2	12.852	14.1	15.248	16.396
26	Upper limb length	26.152	1.6	32.2	23.542	23.528	26.152	28.776
27	Shoulder grip length	23.802	1.2	27.7	19.258	21.834	23.802	25.77
28	Head length	7.05	0.4	8.2	5.9	6.394	7.05	7.706
29	Head Breadht	6.23	0.5	7.5	5	5.41	6.23	7.05
30	Hand Length	7.056	0.4	7.9	6.23	6.4	7.056	7.712
31	Hand breadth	3.25	0.3	3.8	2.6	2.758	3.25	3.742
32	Foot length	8.924	0.6	10.7	7.25	7.94	8.924	9.908
33	Foot breadth	3.529	0.4	4.7	2.89	2.931994	3.529	4.126006
34	Span	60.215	3.8	67.3	50.178	53.983	60.215	66.447
35	Elbow span	32.782	2.2	38.0	27.08	29.174	32.782	36.39
36	Vertical Grip reach(Standing)	73.248	3.2	81.3	60.248	68	73.248	78.496
37	Vertical Grip reach(Sitting)	45.0895	3.0	53.8	37.28	40.1695	45.0895	50.0095
38	Forward grip reach	28.945	1.5	32.5	25.34	26.4522	28.945	31.4378

All dimensions in inch

Percentile	k
5P	-1.64
50P	0
95P	1.64

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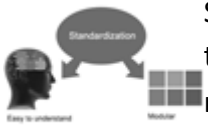

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"

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- Abstract Font size of 9 Bold, "Abstract" word in Italic Bold.
- Main Text: Font size 10 with justified two columns section
- Two Column with Equal Column with of 3.38 and Gaping of .2
- First Character must be three lines Drop capped.
- Paragraph before Spacing of 1 pt and After of 0 pt.
- Line Spacing of 1 pt
- Large Images must be in One Column
- Numbering of First Main Headings (Heading 1) must be in Roman Letters, Capital Letter, and Font Size of 10.
- Numbering of Second Main Headings (Heading 2) must be in Alphabets, Italic, and Font Size of 10.

You can use your own standard format also.
Author Guidelines:

1. General,

2. Ethical Guidelines,

3. Submission of Manuscripts,

4. Manuscript's Category,

5. Structure and Format of Manuscript,

6. After Acceptance.

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(b) A brief Summary, "Abstract" (less than 150 words) containing the major results and conclusions.

(c) Up to ten keywords, that precisely identifies the paper's subject, purpose, and focus.

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(e) Resources and techniques with sufficient complete experimental details (wherever possible by reference) to permit repetition; sources of information must be given and numerical methods must be specified by reference, unless non-standard.

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(g) Discussion should cover the implications and consequences, not just recapitulating the results; conclusions should be summarizing.

(h) Brief Acknowledgements.

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Search engines for most searches, use Boolean searching, which is somewhat different from Internet searches. The Boolean search uses "operators," words (and, or, not, and near) that enable you to expand or narrow your affords. Tips for research paper while preparing research paper are very helpful guideline of research paper.

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References

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- To the point depiction of the research
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- To be succinct, present methods under headings dedicated to specific dealings or groups of measures
- Simplify - details how procedures were completed not how they were exclusively performed on a particular day.
- If well known procedures were used, account the procedure by name, possibly with reference, and that's all.

Approach:

- It is embarrassed or not possible to use vigorous voice when documenting methods with no using first person, which would focus the reviewer's interest on the researcher rather than the job. As a result when script up the methods most authors use third person passive voice.
- Use standard style in this and in every other part of the paper - avoid familiar lists, and use full sentences.

What to keep away from

- Resources and methods are not a set of information.
- Skip all descriptive information and surroundings - save it for the argument.
- Leave out information that is immaterial to a third party.

Results:

The principle of a results segment is to present and demonstrate your conclusion. Create this part a entirely objective details of the outcome, and save all understanding for the discussion.

The page length of this segment is set by the sum and types of data to be reported. Carry on to be to the point, by means of statistics and tables, if suitable, to present consequences most efficiently.You must obviously differentiate material that would usually be incorporated in a study editorial from any unprocessed data or additional appendix matter that would not be available. In fact, such matter should not be submitted at all except requested by the instructor.

Content

- Sum up your conclusion in text and demonstrate them, if suitable, with figures and tables.
- In manuscript, explain each of your consequences, point the reader to remarks that are most appropriate.
- Present a background, such as by describing the question that was addressed by creation an exacting study.
- Explain results of control experiments and comprise remarks that are not accessible in a prescribed figure or table, if appropriate.
- Examine your data, then prepare the analyzed (transformed) data in the form of a figure (graph), table, or in manuscript form.

What to stay away from

- Do not discuss or infer your outcome, report surroundings information, or try to explain anything.
- Not at all, take in raw data or intermediate calculations in a research manuscript.
- Do not present the similar data more than once.
- Manuscript should complement any figures or tables, not duplicate the identical information.
- Never confuse figures with tables - there is a difference.

Approach

- As forever, use past tense when you submit to your results, and put the whole thing in a reasonable order.
- Put figures and tables, appropriately numbered, in order at the end of the report
- If you desire, you may place your figures and tables properly within the text of your results part.

Figures and tables

- If you put figures and tables at the end of the details, make certain that they are visibly distinguished from any attach appendix materials, such as raw facts
- Despite of position, each figure must be numbered one after the other and complete with subtitle
- In spite of position, each table must be titled, numbered one after the other and complete with heading
- All figure and table must be adequately complete that it could situate on its own, divide from text

Discussion:

The Discussion is expected the trickiest segment to write and describe. A lot of papers submitted for journal are discarded based on problems with the Discussion. There is no head of state for how long a argument should be. Position your understanding of the outcome visibly to lead the reviewer through your conclusions, and then finish the paper with a summing up of the implication of the study. The purpose here is to offer an understanding of your results and hold up for all of your conclusions, using facts from your research and generally accepted information, if suitable. The implication of result should be visibly described. Infer your data in the conversation in suitable depth. This means that when you clarify an observable fact you must explain mechanisms that may account for the observation. If your results vary from your prospect, make clear why that may have happened. If your results agree, then explain the theory that the proof supported. It is never suitable to just state that the data approved with prospect, and let it drop at that.

- Make a decision if each premise is supported, discarded, or if you cannot make a conclusion with assurance. Do not just dismiss a study or part of a study as "uncertain."
- Research papers are not acknowledged if the work is imperfect. Draw what conclusions you can based upon the results that you have, and take care of the study as a finished work
- You may propose future guidelines, such as how the experiment might be personalized to accomplish a new idea.
- Give details all of your remarks as much as possible, focus on mechanisms.
- Make a decision if the tentative design sufficiently addressed the theory, and whether or not it was correctly restricted.
- Try to present substitute explanations if sensible alternatives be present.
- One research will not counter an overall question, so maintain the large picture in mind, where do you go next? The best studies unlock new avenues of study. What questions remain?
- Recommendations for detailed papers will offer supplementary suggestions.

Approach:

- When you refer to information, differentiate data generated by your own studies from available information
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- Submit to generally acknowledged facts and main beliefs in present tense.

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Methods and Procedures	Clear and to the point with well arranged paragraph, precision and accuracy of facts and figures, well organized subheads	Difficult to comprehend with embarrassed text, too much explanation but completed	Incorrect and unorganized structure with hazy meaning
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References	Complete and correct format, well organized	Beside the point, Incomplete	Wrong format and structuring

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