Online ISSN : 2249-460X
Print ISSN : 0975-587X
DOI : 10.17406/GJHSS

Global Journal

of Human Social Sciences: A

Arts & Humanities

Psychology, Public administration, Library sciences, Sports, Arts, Media, Music

Man of Multifaceted Significance

Handsomest Drowned Man in the World

Highlights

Novel of Mother Son Relationship

Business in Case of Graduating Class

Discovering Thoughts, Inventing Future

VOLUME 18 ISSUE 7 VERSION 1.0

© 2001-2018 by Global Journal of Human Social Sciences, USA

Volume 18 Issue 46 was originally issued as A7

Global Journal of Human-Social Science: A
Arts & Humanities - Psychology

Volume 18 Issue 46
Originally issued as A7

Global Journal of Human-Social Science: A
Arts & Humanities - Psychology

Volume 18 Issue 7 (Ver. 1.0)

Open Association of Research Society

© Global Journal of Human Social Sciences. 2018.

All rights reserved.

This is a special issue published in version 1.0 of "Global Journal of Human Social Sciences." By Global Journals Inc.

All articles are open access articles distributed under "Global Journal of Human Social Sciences"

Reading License, which permits restricted use. Entire contents are copyright by of "Global Journal of Human Social Sciences" unless otherwise noted on specific articles.

No part of this publication may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopy, recording, or any information storage and retrieval system, without written permission.

The opinions and statements made in this book are those of the authors concerned. Ultraculture has not verified and neither confirms nor denies any of the foregoing and no warranty or fitness is implied.

Engage with the contents herein at your own risk.

The use of this journal, and the terms and conditions for our providing information, is governed by our Disclaimer, Terms and Conditions and Privacy Policy given on our website http://globaljournals.us/terms-and-condition/menu-id-1463/

By referring / using / reading / any type of association / referencing this journal, this signifies and you acknowledge that you have read them and that you accept and will be bound by the terms thereof.

All information, journals, this journal, activities undertaken, materials, services and our website, terms and conditions, privacy policy, and this journal is subject to change anytime without any prior notice.

Incorporation No.: 0423089
License No.: 42125/022010/1186
Registration No.: 430374
Import-Export Code: 1109007027
Employer Identification Number (EIN):
USA Tax ID: 98-0673427

Global Journals Inc.

*(A Delaware USA Incorporation with "Good Standing"; **Reg. Number: 0423089**)*

Sponsors: Open Association of Research Society
Open Scientific Standards

Publisher's Headquarters office

Global Journals® Headquarters
945th Concord Streets,
Framingham Massachusetts Pin: 01701,
United States of America
USA Toll Free: +001-888-839-7392
USA Toll Free Fax: +001-888-839-7392

Offset Typesetting

Global Journals Incorporated
2nd, Lansdowne, Lansdowne Rd., Croydon-Surrey,
Pin: CR9 2ER, United Kingdom

Packaging & Continental Dispatching

Global Journals Pvt Ltd
E-3130 Sudama Nagar, Near Gopur Square,
Indore, M.P., Pin:452009, India

Find a correspondence nodal officer near you

To find nodal officer of your country, please email us at *local@globaljournals.org*

eContacts

Press Inquiries: *press@globaljournals.org*
Investor Inquiries: *investors@globaljournals.org*
Technical Support: *technology@globaljournals.org*
Media & Releases: *media@globaljournals.org*

Pricing (Excluding Air Parcel Charges):

Yearly Subscription (Personal & Institutional)
250 USD (B/W) & 350 USD (Color)

Editorial Board

Global Journal of Human Social-Science

Dr. Prasad V Bidarkota

Ph.D.,
Department of Economics
Florida International University
USA

Dr. Giaime Berti

Ph.D.
School of Economics and Management
University of Florence, Italy

Dr. Gisela Steins

Ph.D. Psychology, University of Bielefeld, Germany
Professor, General and Social Psychology, University of Duisburg-Essen, Germany

Dr. Rita Mano

Ph.D. Rand Corporation and University of California, Los Angeles, USA
Dep. of Human Services,
University of Haifa

Dr. Heying Jenny Zhan

B.A., M.A., Ph.D. Sociology, University of Kansas, USA
Department of Sociology
Georgia State University, US

Dr. Adrian Armstrong

BSc Geography, LSE, 1970
Ph.D. Geography (Geomorphology)
Kings College London 1980
Ordained Priest, Church of England 1988
Taunton, Somerset,
United Kingdom

Dr. Periklis Gogas

Associate Professor
Department of Economics,
Democritus University of Thrace
Ph.D., Department of Economics,
University of Calgary, Canada

Dr. Stephen E. Haggerty

Ph.D. Geology & Geophysics,
University of London
Associate Professor
University of Massachusetts, USA

Dr. Edward C. Hoang,

Ph.D.,
Department of Economics,
University of Colorado USA

Dr. Valerie Zawilski

Associate Professor,
Ph.D. - University of Toronto
MA - Ontario Institute for Studies in Education

Dr. Bruce Cronin

B.A., M.A., Ph.D. in Political Science, Columbia University
Professor, City College of New York, US

Dr. Danielle Riverin-Simard

B.A., M.A., Ph.D., Cognitive training, University Laval, Canada
Professor Emeritus of Education and Educational Psychology,
Laval University, Canada

Dr. Arturo Diaz Suarez

Ed.D., Ph.D. in Physical Education
Professor at University of Murcia, Spain

Dr. Raymond K. H. Chan

Ph.D., Sociology, University of Essex, UK
Associate Professor City University of Hong Kong, China

Dr. Kaneko Mamoru

Ph.D., Tokyo Institute of Technology
Structural Engineering
Faculty of Political Science and Economics, Waseda University, Tokyo, Japan

Dr. Luisa dall'Acqua

Ph.D. in Sociology (Decisional Risk sector),
Master MU2, College Teacher in Philosophy (Italy),
Edu-Research Group, Zürich/Lugano

Dr. Hugo Nami

Ph.D.in Anthropological Sciences,
Universidad of Buenos Aires, Argentina,
University of Buenos Aires, Argentina

Dr. Helmut Digel

Ph.D. University of Tübingen, Germany
Honorary President of German Athletic Federation (DLV), Germany

Dr. Vesna Stanković Pejnović

Ph. D. Philospohy
Zagreb, Croatia
Rusveltova, Skopje Macedonia

Dr. Tao Yang

Ohio State University
M.S. Kansas State University
B.E. Zhejiang University

Dr. Alis Puteh

Ph.D. (Edu.Policy) UUM
Sintok, Kedah, Malaysia
M.Ed (Curr. & Inst.)
University of Houston, US

Dr. Asunción López-Varela

BA, MA (Hons), Ph.D. (Hons)
Facultad de Filología.
Universidad Complutense Madrid
29040 Madrid Spain

Dr. Thierry Feuillet

Géolittomer – LETG UMR 6554 CNRS
(Université de Nantes)
Institut de Géographie et d'Aménagement
Régional de l'Université de Nantes.
Chemin de la Censive du Tertre – BP
Rodez

Dr. Mohd Hairy

Mohd Hairy, PhD (Urban Climate), Masters
(Environmental Management)
(National University of Malaysia)
& Degree In Geography (Hons),
University Malaya, Malaysia.

Contents of the Issue

i. Copyright Notice
ii. Editorial Board Members
iii. Chief Author and Dean
iv. Contents of the Issue

1. THD: A Book Summary of A.W. Tozer's "The Pursuit of God" . *1-7*
2. Didactic Actions for a Learning of Contentses in University Students. *9-13*
3. John Updike's of the Farm: Novel of Mother-Son Relationship. *15-20*
4. Towards Peaceful Co-Existence in Nigeria: Religious Education as a Tool. *21-26*
5. Shashi Deshpande's "That Long Silence": Novel of Restoring Conjugal Life. *27-30*
6. The Relationship between Internal Locus of Control and Intention to Start Private Business in Case of Graduating Class Student at Wolaita Sodo University. *31-40*
7. Marquez's "The Handsomest Drowned Man in the World": A Man of Multifaceted Significance. *41-44*

v. Fellows
vi. Auxiliary Memberships
vii. Preferred Author Guidelines
viii. Index

Global Journal of human-social science: a
Arts & Humanities - Psychology
Volume 18 Issue 7 Version 1.0 Year 2018
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460x & Print ISSN: 0975-587X

THD : A Book Summary of A.W. Tozer's "The Pursuit of God"

By Bing Tang

Introduction– A.W Tozer is widely regarded as one of the deepest theological thinkers of the 20thcentury. He wrote the rough draft of this classic "The Pursuit of God" in one night while traveling by train from Chicago to Texas in the late 1940s. It is interesting to note that Tozer's more than fifty books sell better posthumously than they did when he was still on earth.

Based on the glowing reviews, "Pursuit of God" is one of the better books that describes the theology and practical methods on how to seek after God. The problem with millions of Christians today is that they may have the intellectual knowledge of God yet they lack the subjective experience of God in their lives. My pastor encouraged me to read this book if I have a true desire to pursue God and to know Him intimately."

It is refreshing to read a book that encourages the reader to have a more personal relationship with God instead of just wanting something from God. This is the first Tozer's book that I read and I find it very interesting, insightful and relevant to today's seeking Christians.

GJHSS-A Classification: FOR Code: 190499

THDABOOKSUMMARYOFAWTOZERSTHEPURSUITOFGOD

Strictly as per the compliance and regulations of:

© 2018. Bing Tang. This is a research/review paper, distributed under the terms of the Creative Commons Attribution-Noncommercial 3.0 Unported License http://creativecommons.org/licenses/by-nc/3.0/), permitting all non-commercial use, distribution, and reproduction in any medium, provided the original work is properly cited.

THD : A Book Summary of A.W. Tozer's "The Pursuit of God"

Bing Tang

I. Introduction

A.W Tozer is widely regarded as one of the deepest theological thinkers of the 20th century. He wrote the rough draft of this classic "The Pursuit of God" in one night while traveling by train from Chicago to Texas in the late 1940s. It is interesting to note that Tozer's more than fifty books sell better posthumously than they did when he was still on earth.

Based on the glowing reviews, "Pursuit of God" is one of the better books that describes the theology and practical methods on how to seek after God. The problem with millions of Christians today is that they may have the intellectual knowledge of God yet they lack the subjective experience of God in their lives. My pastor encouraged me to read this book if I have a true desire to pursue God and to know Him intimately.

It is refreshing to read a book that encourages the reader to have a more personal relationship with God instead of just wanting something from God. This is the first Tozer's book that I read and I find it very interesting, insightful and relevant to today's seeking Christians.

Tozer writes eloquently and poetically. His well-crafted language is passionate and moving, yet clear and powerful enough to inspire and stir a reader to want to pursue God.

Now that I have read the book, I fully understand why this book is one of the classics of the Christian faith and an essential reading for seeking Christians. This book is highly interesting and helpful in my understanding of how to have a personal relationship with a living God. Because I was encouraged and helped in my walk with the Lord, I would recommend this book to all devout Christians who desire to pursue God.

II. Following Hard After God

There are many different kinds of grace that our extremely gracious God pours into our lives. "Prevenient Grace" is one of them. This has to do with the many ways in which God is wooing us prior to our conversion. It is a time when God is courting us that we might repent of our sins, repair our broken relationships with Him, and receive the eternal life in Jesus our Lord. We pursue God because He first pursues us and has put within us a longing to pursue Him. Jesus said: "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." (John 6:44 KJV)

We live in a world that is far from being perfect. It is a world where unrighteousness prevails. Therefore, we should sharpen our focus on the Lord in our daily walk of life. Tozer gives three solid examples of holy men whose priorities were to seek God.

Psalm 63was written by David when he fled eastward from Jerusalem through the Judean Desert. His son, Prince Absalom, instigated a revolt against him. Even in these adverse circumstances, David trusted the steadfast God will protect him from his enemies. David has a personal relationship with God. David begins this psalm with this passage: "O God, thou art my God; early will I seek thee."[1]This passage seems to suggest that the first thing he does in the morning was to leave his palace and fellowship with God in the tent sanctuary. In order to have a personal relationship with the Lord, we should follow David's example and set apart a portion of our day for Bible reading and prayer. David resigned his fate to a sovereign God and he was content with whatever God had in store for him. David was a man after God's own heart. We should have faith that God's heart towards us is always good; we should also have faith in God's faithfulness. We may change, but God does not change. We need to have faith in God's ability and He is able to do superabundantly above all that we ask. David's pursuit of God was active and hard. He pursued him with earnestness and endurance in the midst of adverse circumstances in his life. David was determined to draw near to God in order to know and enjoy him to the fullest.

Next, Apostle Paul is a man who put all his confidence in his own human ability, his religion, his race, his rank and his self-righteousness. He believed that he was saved because of his achievement. As he journeyed to Damascus with authority to get rid of Christians, Christ appeared to him, and said, "Saul, Saul, why do you persecute me?" (Acts 9:4, NIV). After the Lord was revealed to him, he began to see Christ and to know Him. The more he saw Christ, the more he received the knowledge of Him. Paul was captured by the Excellency of knowing Christ and for the sake of this

Aurhor: Doctor of Theology (Th .D). e-mail: prof.bing@gmail.com

[1] All Bible references in this paper come from the King James Version of the Bible, except when clearly stated.

© 2018 Global Journals

knowledge, he was willing to drop all things and count them asloss. Paulsays, *"…for whose sake I have lost all things. I consider them garbage, that I maygain Christ."* (Philippians 3:8, NIV). Paul even will exchange everything for the treasure. He will give up everything for Christ. The apostle Paul was extremely zealous in his desire for the Son of God. Every person faces a choice when Jesus Christ says He will save your eternal soul if you give up everything else and put your own trust in Him. Some people will say yes, but, some people will say no. Their eternal destiny is determined only by their decision.

Finally, Moses can approach God without an intermediary between them. He rose early in the morning, walked to the edge of the camp, and went into the tabernacle to meet with God. Moses knew God intimately. One will only know God by communion with Him face to face. One can't know God if one doesn't spend time with Him. Moses was a friend of God who was unafraid to speak his mind and to seek God's grace on behalf of his own people. Moses became Israel's chief intercessor on their way from Egypt to the Promised Land.

This author is deeply encouraged by the aforementioned three holy men. David has found great comfort and consolation in the assurance of God's presence, especially in adversity. Paul considers all of his religious accomplishments as loss in view of the surpassing value of knowing Lord Jesus Christ. Moses knows God intimately as a friend; he spends time with God and talks to God. Each of these three men has an acute desire to have close personal relationship with the living God. They seek and follow Him; they enjoy His presence in their daily lives. A close and intimate relationship with God can never be achieved through brief encounters. Such a relationship can only be achieved through long, continuous and loving interaction with Him.

We now live in a complex material world. Our world is occupied with activities, organizations and programs that will not satisfy the longing of the heart. We would only find God if we come to Him as a child with guileless candor.

III. The Blessedness of Possessing Nothing

God sees what is in our individual heart. Do we live for our wealth, or do we live to use it for the glory of God? This is a test to see if we have considered material things more important than God and His desires. Our Lord said to His disciples: "*For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it.*"(Matthew 16:25, ASV).Christ has issued a call to his disciples to believe in him, to serve him, to follow and obey Him. Commitment to Christ means we have to take up our respective cross daily, give up our desires, dreams and possessions, even our very life for the sake of Christ.

The story of Abraham and Isaac is one of the best illustrations of the surrendered life. Abraham was old when Isaac was born, and the child became the delight of his heart. As Isaac grew from babyhood to young manhood, Abraham's heart was knit closer and closer to his only son. One day, God commanded Abraham to go to the land of Moriah and offer Isaac as a burnt offering. How did Abraham respond to God's command? with immediate obedience. Early the next morning, Abraham started his journey with his beloved son, a donkey, firewood for the offering and two servants to go along. His unquestioning obedience to God's "strange" command gave God the glory He deserves. Abraham had demonstrated that he trusted God completely and placed Him above all else, even his own son. Though God of course already knew that Abraham had faith in Him, it was necessary for Abraham to prove it through action. "*You see that his faith and his actions were working together, and his faith was made complete by what he did.*"(James 2:22, NIV). Because of his actions, not only God but Abraham, his family and the future generations knew that Abraham trusted God. And for many generations, the Jewish nation described their God as the God of Abraham, Isaac and Jacob.

IV. Removing the Veil

There was an inner room within the Holy Place of the Temple called the Holy of Holies. It would be the symbolic dwelling place of the God of Israel with His people. A veil, a very thick, woven curtain, separated the Holy of Holies from the rest of the temple. Only the high priest had the permission from God to enter into the Most Holy Place on the Day of Atonement with blood of sacrifices to sprinkle on the veil and the Mercy Seat.

The veil in the temple is a reminder that because of sins, man is unfit to be in the presence of God. Sin cannot be atoned by mere animal sacrifices. It is only through the death of Jesus Christ, the barriers between God and Man were removed and a way was opened for man to return into constant communion with God and to live again in His presence.

The tearing of the veil at the moment of Jesus' death is a symbolism. It symbolizes the righteous God sacrificed His innocent Son who died on the cross to atone for the sins of man.

Now, it is possible for every believer of the Lord Jesus Christ to enter into an intimate love relationship with Him.

The rending of the veil terminates the ceremonial law; sacrifices and ordinances are no longer needed. There is no more need of an earthly high priest, a mercy seat, a sprinkling of blood, an offering up of incense, and a day of atonement. "*Therefore, brothers and sisters, since we have confidence to enter the Most*

© 2018 Global Journals

Holy Place by the blood of Jesus, by a new and living way opened for us through the curtain, that is, his body."(Hebrews 10:19-20, NIV).The Blood of Jesus makes us free to enter boldly into the sanctuary by the new, living way which He has opened for us through the curtain, the way of His flesh. Salvation is available to all who believes in it and there is nothing that is preventing us from entering into the presence of God, but the veil within our hearts.

This author was deeply impressed and touched by Daniel Gurtner's paper that was published in Journal of Evangelical Theological Society in 2006.His21-pages paper delves into the rending of the veil in details and it is in the public domain for at least 10 years. All believers should read this paper to seek clarity about this topic. [2]

V. Apprehending God

God's intention is to be apprehended by all of us. The whole Bible of sixty-Six books simply tells us one thing, that we were made of clay but God who is so living will come into us as our life, and this living One who is God Himself as life to us will become a flow within us.

Exactly, how will we apprehend God? In the other word, how shall we 'capture' our God? The two terms Tozer uses for knowing God are 'Reality' and 'Reckon' (p.24).[3] [3]First, we must realize that our God is real in the absolute sense. Then we must realize that we believe in what our human faculties cannot.

Tozer is teaching us how to pursue God. We live in a real physical world and our problem is that we respond to physical stimuli only. If our senses cannot detect it, then we don't believe it's there. However, we also live in a spiritual world. We should not let the physical world dominates our every thought. Instead, we should shift the focus to our spirit. After we received the Lord, He Himself as our life thus became the flow within our spirit. Now we have another flow within us besides the one in our physical body. This latter flow is the spiritual flow of life in our spirit, which is Christ Himself. On the negative side, this flow will carry away our bad temper, our hatred, our impatience, and our pride. On the positive side, this flow will gradually bring more and more of Christ into us to nourish us, and this flow will transform and change us, not only in position, but also in nature and disposition.

Once we taste and see God, we will certainly enjoy His presence and will be encouraged to pursue Him continually. "*God is spirit"*, Jesus said in John 4 (ISV), and "*those who worship Him must worship Him in spirit and truth."* We have the capacity to experience God in a real way and all we need to do is to exercise our spiritual muscles. If we yearn to know God in a real way, we should practice being aware of God's presence every minute of every day.

What God is offering us outweighs anything in the world; let us not settle for the temporary earthly pleasures but instead join God in a sweet and intimate communion. Finally, Tozer suggests that if we do the things he outlines in this chapter, we will experience the intimacy that the Bible is telling us. Psalm 34:8 (ISV) tells us we can *"Taste and see, that the Lord is Good*". John 10:27(ASV) tells us "*My sheep hear my voice."*

We are all in the process of apprehending God. None of us has arrived. Let's enjoy God together as we take steps toward Him. We must remember to constantly ask for forgiveness and repentance. No matter how spiritual we are, we are still a sinful human being.

VI. The Universal Presence

The two terms that Tozer uses to describe God's Presence are God's universal presence and God's manifest presence (p. 30). There is not a place where God does not exist and not a place where He exists less or more, for nothing exist apart from Him or outside of Him. We call this universal presence. We can see God's universal presence in Psalm 139:7-12 (NIV), *"Where can I go from your Spirit? Where can I flee from your presence?*" Manifest presence is nothing else but realized universal presence and it is caused by us becoming aware of the fact that God is near. God's manifest presence is a reality, that is, God manifests Himself in particular ways at specific times to certain individuals or groups. For example, God is present with His people in work ship "For *where two or three gather in my name, there am I with them.*" (Matthew 18:20, NIV).

If God is present at every point in space then why are we wholly unaware of it? Adam and Eve sinned; they panicked and tried to hide themselves from the presence of the Lord (Genesis 3:8). When Jonah tried to run away from God when he refused to do what God wanted (Jonah 1:3). These examples show us that they were trying to hide themselves from God's presence because of sins. We need to examine our lives. Are we like Adam and Eve, ashamed of our sins and therefore trying to hide ourselves away from the presence of God instead of coming to His loving arms in repentance? Or are we like David whose heart's desire is to be in God's presence? Why do some find God and others do not? The problem is not with God but with us. In order to hear God speaks, we need to be in daily communion with Him. We should actively and diligently seek Him.

Tozer mentions some biblical characters such as Moses, Isaiah, John, Paul that have one vital quality in common: spiritual receptivity (p. 31). This term simply describes those that have spiritual awareness and those

[2]. Gurtner, Daniel M. "The Veil of the Temple in History and Legend". JETS 49/1 (March 2006) 97-114.

[3] Page Number from the book "The pursuit of God" where the quote is taken.

© 2018 Global Journals

that cultivate it until it became the most important thing in their lives.

We now live in a fast-paced world where automation is replacing human engagement.

Everyone is so busy and does not find time to talk to each other. We even apply this wrong method to our relationship with God. We need to slow down and take time to develop relationship with God. God is omnipresent and he is waiting to reveal Himself to us. We need a determined heart and great deal of courage to free ourselves from this fast-paced world and turn to God in earnest. We need to develop our power of spiritual receptivity by trust and obedience.

Our God is not a foreign God; he is a familiar God. He is waiting to reveal Himself to us. All we need to do is to respond to His overtures.

VII. The Speaking Voice

Has the Lord ceased speaking? Or is He still speaking but we have closed our heart and ears to His voice? What must I do to hear the speaking voice of God? Tozer, in this chapter, redirects our pursuit to His voice, His speaking Voice.

John 1:1 (NIV) tells us very lucidly that, "In the beginning was the Word, and the Word was with God, and the Word was God." This reveals to us that it is the nature of God to speak to His creation. He wants to fill this world with His speaking voice. His voice is everywhere and He will be speaking throughout all of time and eternity. John 6:63 (NIV) tells us that, "The words I have spoken to you--they are full of the Spirit and life." The voice of God is alive and free just as the sovereign God is free. It is the life in the speaking Voice that makes the written word in the Bible all powerful. The speaking Voice is powerful and when He spoke to nothing, it became something. "*By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth . . . . For he spoke, and it was done; he commanded, and its tood fast.*" (Psalm 33:6, 9)The Word of God is the true Light. Light exposes that which is hidden in darkness; it shows things as they really are. *"That was the true Light, which lighteth every man that cometh into the world."*(John 1:9)

In ancient Hebrews, the universal Voice of God is often called Wisdom (p. 37). This universal voice has sounded and it is seeking responses throughout the earth. Are we listening and responding? The Wisdom's voice can easily be drowned out by the ordeals and hardships of daily life. It is urgent that we listen, not with our ears, but with our spirit. For those who worship him must worship in spirit and truth. It is important that we learn to become still in order to hear His Voice. How will God speak to us? Tozer describes the general progression exquisitely and artistically as follows. He says, "*First a sound as of a Presence walking in the garden. Then a Voice, more intelligible, but still far from clear. Then the happy moment when the Spirit begins to illuminate the Scriptures, and that which had been only a sound, or at best a voice, now becomes an intelligible word, warm and intimate as the word of a dear friend. Then will come life and light, and best of all, ability to see and rest in and embrace Jesus Christ as Savior and Lord of All."(p. 39)*

We should not worry about "doing it right". Instead we should get still and wait on God.
God is only looking for our listening heart.

God said: "Be still, and know that I am God." (Psalm 46:10)Today, God is speaking everywhere in His universe. But are we really "listening"? There is no voice anywhere or anytime that can reach as deep or lift as high as the voice of God that we hear in the Bible. Three components are needed in order to hear him speak to us: we must quiet our spirits, then open our Bibles, then listen for his Voice.

VIII. The Gaze of the Soul

The title "Gaze of the Soul" simply means that we have to continually look unto God with the unveiled eyes. Tozer selects Hebrews 12:2for this chapter, *"Looking unto Jesus, the author and finisher of our faith*". What is faith? Hebrews 11:1 tells us that "faith *is the substance of things hoped for the evidence of things not seen*". Just as Tozer says, "Faith will get me anything, take me anywhere in the kingdom of God, but without faith there can be no approach to God, no forgiveness, no deliverance, no salvation, no communion, no spiritual life at all." (p. 41)"Faith is believing a promise, taking God at His word."(p. 42).

If we follow some of God's Words in the book of Numbers (21:4-9), wecan see faith in action. The people of Israel became impatient in their journey in the wilderness and they spoke against God and Moses. God sent fiery serpents among the people of Israel and the serpents bit them, so that many people of Israel died. The people seeing the seriousness of their sins urged Moses to intercede on their behalf. Moses prayed that God would remove the serpents from them. Moses followed God's instruction to cast a bronze serpent onto a pole and raise it up to be seen. Anyone who had been bitten only needed to look at the bronze serpent to be saved. This "look" involved a look of faith in God to save them. "Looking" on the Old Testament serpent is identical with "believing" on the New Testament Christ.

Tozer writes that, "Faith is not a once-done act, but a continuous gaze of the heart of the Triune God. "God knows of our intention to gaze upon Him daily, but He also knows about all the distractions in our daily life that will cause us to look away. It is a challenge but the more we practice this, the more it will become a good habit that will enhance our personal relationship with God.

© 2018 Global Journals

As per Tozer, faith is the least self-regarding of the virtues. Like the eye which sees everything in front of it and never sees itself, faith is occupied with the Object upon which it rests and pays no attention to itself at all. (p. 44) If we keep our focus on God and not on ourselves, we will see what God wants us to see. If we focus on fixing and bettering ourselves, we only become more self-involved.

Tozer writes that gazing of the heart at God is one of the easiest things for us to do. It would be like God to make the most vital things easy. Many have found the secret and constantly practice this habit of inwardly gazing upon God. They know that something inside their heart sees God. Their attention may be diverted for a moment but it flies back at once to God again.

Tozer references Nicholas of Cusa to illustrate this sweet experience of gazing upon God. 'Life eternal,' says Nicholas 'is nought other than that blessed regard wherewith Thou never ceases to behold me, yes, even the secret places of my soul. With Thee, to behold is to give life; 'tis unceasingly to impart sweetest love of Thee;' (p. 45-46).

Tozer does not want to leave any impression that the ordinary means of grace have no value. They have value. Private prayer and long periods of Bible meditation should be practiced by every Christian. Church attendance and service should be engaged by every Christian. At the bottom of these will be the inward habit of beholding God.

IX. Restoring the Creator-Creature Relation

Tozer starts this chapter with a reminder. He says, *"The cause of all our human misery is a radical moral dislocation, an upset in our relation to God and to each other."*(p. 49) we were created to live forever in a perfect relationship with our Creator God and enjoy all of His blessings for eternity. Then we sinned and destroyed the proper Creator-creature relation between God and man. This radical change can be seen in Genesis 3. When God asked Adam where he's hiding right after they ate the fruit. What did Adam say? *"I heard you in the garden and I was afraid…"*

Tozer speaks of the importance of a "fixed center" against which everything else is measured. Just like the sailor who locates his position on the sea by "shooting" the sun, we need to get our moral bearings by looking at God. We should accept the terms of the created order: God is the Maker, we are the creatures; God is the Almighty and we are totally dependent upon him. When Moses asked God what name he wanted to be called by, God replied, "I AM THAT I AM," signaling that he is the unchanging one and the only center of everything that has been created. If we use ourselves as the fixed center, then we only become aware of the infinite distance between us and God. But when we elevate God as the fixed center, we become aware of the close relationship that can exist between God and us. We should not disrupt this relationship by trying to modify God to bring Him nearer to our image rather that worshiping God for who He is and adjusting our lives accordingly.

What we need is a sound restoration of the Creator-creature relation. However, this change should be experiential and one that affects our whole nature. We should learn to fix our gaze on the unmovable God of the universe by taking daily readings from His Word. Tozer implores that we should give God His proper place, set our hearts to exalt God above all. In doing so, we realize that we exist by His good pleasure and not by our own efforts. We discover that all we are and have is derived from His gracious hand.

There is a lesson to be learned from the parable of "The Prodigal Son". The parable centers around one older man and two younger men. The older man is the father and the two younger men are his sons. One day, the younger son leaves home, abandoning his relationship with his father, and squanders all the financial resources he had demanded from his dad. In time, this led the younger son into virtual slavery and total corruption. It is only at this point that the young man comes to his senses and to his knees. So, he decides to return to his father's house.

His father, who had been anxiously waiting for his return, spies him from afar and runs to him, embracing him with kisses. He immediately begins to recite his carefully rehearsed lines, but finds that his father isn't listening. He is too busy preparing for the feast, a feast proclaiming that he who "was lost" has "been found." This parable teaches us that our close intimacy with God is completely dependent upon our willingness to remain with him in obedient fellowship. In order to enjoy the privileges of being in God's family, we must make Him the fixed point around which we order everything else in our lives.

Tozer reminds us that our external choices are the product of our internal priorities. Our own behavior exhibits what our heart exalts. The choices that we make day after day will expose what our true position is. The moment we decide to exalt God, we step away from the conformity to the world's mode. Tozer writes that no one will lose anything of human dignity by this voluntary sell-out of his all to his God. Instead he will be honored and elevated to his rightful place in the image of his Creator.

Tozer also speaks about the lives of people who chose to honor or dishonor God. Eli's two sons and the other disobedient priests finally all died in battle. Hophni's wife died in childbirth. Israel fled from her enemies. The Philistines captured the ark of God. And Eli fell backward and broke his own neck. All of these tragedies were from Eli's failure to honor God.

© 2018 Global Journals

God pours his grace and blessings upon His servants who exalted him. Abraham, Jacob, David, Daniel, and Elijah are certainly not perfect men but they are men that exalted God above all else. It is only our Lord Christ who is perfect in His lowly man. He never sought His own honor, only the honor of the One who sent Him. In John 8:54 (ISV) Jesus says, "*If I glorify myself, my glory means nothing. My Father, whom you claim as your God, is the one who glorifies me."* Tozer reminds us that it is the desire of God toward us to make the once-for-all decision to exalt Him over all; that God will unveil his glory before His servant's eyes, and He will place all His treasures at the disposal of such a one, for He knows that His honor is safe in such consecrated hands.

This author has to mention that he has also been benefited by reading Rev. Timothy Keller's "The Prodigal God". [4]Jesus' salvation is a feast and we must trust and rest in Him. He becomes veritable to our hearts through His work via the Holy Spirit.

At this juncture this author cannot help but link Creator-Creature relation with thoughts from one of Noelle Webster's books, "Mary Shelley's Frankenstein, the Creature's Attempt at Humanization". "It is human nature to reject those that look different from yourself. The creature's body does not allow him to be considered human, and he therefore is not afforded human rights. Language is a cultural aspect, and therefore the creature's acquisition of it does not afford him humanity. His nature remains the same." His nature is not "human" at all. When Victor[5] does not give his creature a mate, Victor denies him ever having acceptance. The creature needed a similar being to be accepted, as he would never be allowed to enter human society. Being the only one of his kind, the creature was "thus destined to exist outside of humanity."[6]

The book on Frankenstein inspires discussions on a range of important questions: What is a human being? Is it dangerous for human being to play God? The answer is absolutely "yes". Human's special relationship with the Creator and human's position over the rest of creation was set in place at the very beginning. Humanity has dominion over the rest of creation but with that power comes human responsibility as well.

X. Meekness and Rest

Jesus Christ gave us the Eight Beatitudes in the Sermon on the Mount; the messages provide a way of life that promises salvation and provide peace in the midst of our trials and tribulations on this earth. The opposite of the virtues expressed in the beatitudes are the virtues that are celebrated in our worldly culture. Most often these anti-beatitudes virtues are effectively camouflaged by our culture, education and religion and so forth. Sin has touched everything and everyone in creation, and has placed a huge burden within us.

In this world of sin and degradation we hear Jesus' Words. He spoke and no one else could have done it as well as Him for He spoke out of the fullness of His Godhead. His Words were mightier than that of any other man. It is wisdom for us to listen. Jesus, in Matthew 11:28-30, says, "Come to me, all who are weary and burdened, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and you shall find rest for *your souls. For my yoke is easy, and my burden is light."* Tozer points out the dramatic contrast between our burden and the rest that Jesus offers. Tozer writes that burden is not a local one, but one that is borne by the whole human race. It is far deeper than political oppression or poverty or hard work. It is felt by the rich as well as the poor, for it is something from which wealth and idleness can never deliver us. Rest, on the other hand, is simply a release from that burden. It is not something we do; it is what comes to us when we cease to do. (p. 56)

Our burden has three main elements: pride, pretense, artificiality. The burden of pride unfortunately forces us to remain forever sensitive to someone speaking disparagingly about us. It is not necessary for Christians to bear this kind of burden. Jesus has called us to His rest, and meekness is His own method. A meek Christian doesn't really care what men think. They long ago decided that to be esteemed by the world is not worth the effort. A meek Christian is not afflicted with a sense of his own inferiority; he rests perfectly content to allow God to place His own values.

The second burden is the burden of *pretense*. The burden of pretense is the human desire to put the best foot forward and to hide the inner ugliness of the *self*. To all the victims of this heavy burden Jesus says, *"… you change and become like little children, you will never enter the kingdom of heaven."*(Matthew 18:3)Truly meek Christians are like very young children who just enjoy being who they are without worrying about how others would perceive them or whether they would measure up. We need to be renewed daily in our spirit, that we may become simple and humble like little children.

The third burden is the burden of artificiality. The burden of artificiality forces us to be deceitful, hoping that the audience never awakens to the fact that underneath the costume and makeup is only an empty self. The burden of artificiality will drop away when we kneel at Jesus' feet and surrender ourselves to His own meekness. We will not become too preoccupied with

[4]. Keller, Timothy. "The Prodigal God". Riverhead Books, 2008. 121.
[5] 5. 'Victor' happened to be the person who 'designed' then 'made' then 'possessed' such a creature initially in the cited book, which was written by Shelley, Mary Wollstonecraft. Frankenste in, or, the Modern Prometheus. London: Penguin, 2003. Print.
[6] Webster, Noelle. "Mary Shelley's Frankenstein, the Creature's Attempt at Humanization". Penguin, London, 2003, Web.

© 2018 Global Journals

the ways of the world. We should be able to come to Him fully and trusting that he loves us and cares for us.

There is only one way to release us from the weight of these triple burdens and to experience rest for our soul, and that is via the meekness of Christ. We must believe that God is able to bear all our burdens and that we are willing to whatever demand that God may put upon us. We must realize the rest comes only by trust and obedience. By maintaining constant fellowship with God, we will be able to bear all things.

XI. The Sacrament of Living

Tozer writes: "One of the greatest hindrances to a Christian's internal peace is the common habit of dividing our lives into two areas: the sacred and the secular." (p.60) Tozer warns that by dividing our lives into two areas, we are forced to go back and forth between the two worlds and find no peace in either. The sacred acts such as are prayer, Bible reading, hymn singing and church attendances are performed with a feeling of satisfaction that they are pleasing to God. On the other hand, the secular acts such as ordinary activities of life eating, sleeping, working, looking after the needs of the body are performed with reluctance. The Lord Jesus Christ himself is the perfect example. He did not live a divided life. Everything he did on this earth was all done for the glory of God. As He tells us in John 8:29(ISV),"*…for I always do what pleases him."* Paul in 1 Corinthians 10:31(ISV) exhorts us, "*So whether you eat or drink or whatever you do, do it all for the glory of God."*A believer should do whatever that will glorify God the most.

Tozer urges a Christian believer to live according to the will of God and to lift every act up into a living kingdom and turn the whole life into a sacrament. If we consecrate our total selves to God, then we can make every subsequent acts express that consecration.

Tozer cautions us that it will take a great deal of prayer to escape completely from the sacred-secular psychology. We must offer all our acts to God and hold firmly to that position every hour of the day and night. We must make God the Lord of our entire lives. Not just the God to which we attribute our salvation. Not just to that hour or two a week we spend in church. A Christian ought to work hard and not be lazy. Though engaged outwardly, there is a calm fellowship with God inwardly. We have to continue to strive to not only know God but to experience him as well.

Tozer notes: "The 'layman' needs never think of his humbler task as being inferior to that of his minister. Let every man abide in the calling wherein he is called and his work will be as sacred as the work of the ministry. It is not what a man does that determines whether his work is sacred or secular; it is why he does it. The motive is everything." (p. 65) God looks at the heart and sees what our motives are. Even the most unimportant things can be acts of worship, acceptable to the Father.

XII. Conclusion

Tozer's The Pursuit of God is a classic instruction manual for those of us who have chosen to seek God. He sincerely gives direction to those that are striving after God.

This wonderful book guides Christians into a deeper personal relationship with God at any point of their spiritual development. Tozer's overall emphasis is to lead the Christian into a daily living dedicated solely to God, so each and every act, thought, and intent should focus solely on the Lord's glory. Our Christian lives should not be divided into the sacred and the secular. Instead we should do everything to the glory of God.

Throughout the ten chapters, Tozer eloquently writes about a wide spectrum of truth contained in one single theme and that theme is: We must continually pursue God. What are those truth? Chapter 1— we should come before God like a child, without guile, and He will surely respond if we seek Him. Chapter 2— to follow God, we must deny ourselves. Chapter 3 — we must repent in order to remove this veil in our hearts. Chapter 4 —we must deliberately choose to look on God and thereby growing in the things of the Spirit. Chapter 5—God is omnipresent and He is always seeking to manifest Himself to us. We must cultivate a habit of spiritual response. Chapter 6 — we need to take time to listen and hear God speaking to our hearts. Chapter 7 — we need to direct our attention to God, any time, any place. Chapter 8 — we must continue the proper order of our relationship with God by fully surrendering ourselves and submitting to His Will. Chapter 9 — Rest comes from consecration. When difficulty comes our way, we should take the Lord's yoke and learn of Him and we will have rest. Chapter 10 — we should make every act of our lives contributes to the glory of God.

This author find most of the chapters and the book as a whole very encouraging and challenging. The powerful prayers at the end of each chapter help to summarize the chapter and provide the action to be taken on the journey to pursue God.

© 2018 Global Journals

This page is intentionally left blank

© 2018 Global Journals

Global Journal of human-social science: a
Arts & Humanities - Psychology
Volume 18 Issue 7 Version 1.0 Year 2018
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

Didactic Actions for a Learning of Contentses in University Students

By Jesús Cuéllar Álvarez, Maydell Pérez Inerárity & Annia Vizcaíno Escobar

Central University

Abstract- *Background:* The learning developer guarantees in the student the active appropriation and creator of the knowledge and prepares it to solve the problems that are presented in its professional practice.

Objective: To design didactic actions guided to achieve a learning developer in university students.

Methods: Was carried out a traverse descriptive study in the understood period of October 2017 to October 2018 it was applied a not structured interview and a questionnaire to students of Medicine and it was used mathematical methods for the absolute and relative values.

Results: It was verified that in the process teaching learning from the first year in the career of Medicine features of the teaching memoristic are used.

Conclusions: The students recognized not to know how to identify the essential of the content; they have difficulties to still apply it before new situations with the books of texts.

Keywords: *developing learning; medical studies; communication; didactic*

GJHSS-A Classification: *FOR Code: 130309*



Strictly as per the compliance and regulations of:

© 2018. Jesús Cuéllar Álvarez, Maydell Pérez Inerárity & Annia Vizcaíno Escobar. This is a research/review paper, distributed under the terms of the Creative Commons Attribution-Noncommercial 3.0 Unported License http://creative-ecommons.org/licenses/by-nc/3.0/), permitting all non-commercial use, distribution, and reproduction in any medium, provided the original work is properly cited.

Didactic Actions for a Learning of Contentses in University Students

Jesús Cuéllar Álvarez [α], Maydell Pérez Inerárity [σ] & Annia Vizcaíno Escobar [ρ]

Abstract- Background: The learning developer guarantees in the student the active appropriation and creator of the knowledge and prepares it to solve the problems that are presented in its professional practice.

Objective: To design didactic actions guided to achieve a learning developer in university students.

Methods: Was carried out a traverse descriptive study in the understood period of October 2017 to October 2018 it was applied a not structured interview and a questionnaire to students of Medicine and it was used mathematical methods for the absolute and relative values.

Results: It was verified that in the process teaching learning from the first year in the career of Medicine features of the teaching memoristic are used.

Conclusions: The students recognized not to know how to identify the essential of the content; they have difficulties to still apply it before new situations with the books of texts.

Keywords: developing learning; medical studies; communication; didactic.

I. Introduction

You presuppose the present-day teaching to the student like active seeker of its acquaintance, capable from developing his cognoscitive independence, to mobilize the logical processes of the thought and applying his knowledge in front of new situations.

The conception of the process teaching learning that comes into question, that involves besides, an integral vision that you recognize, not only his structural components, but also how they manifest these. In learning, the one that you know places itself in relation to what's cognoscible, and you get engaged with it. [1]

Learning has been defined of several manners and these change according to focus or the theory from where the definition come. Scholars [2] of the matter coincide in than learning the developer represents an indispensable tool for the professors' daily work, and therefore, a theoretic foundation metodológico and pilot to plan, to organize, to direct, to develop and to evaluate his professional practice. But to achieve it constitute a present-day challenge of the medical education focused in a telling teaching process.

In this way they evidence various obstacles that hinder the constructive essence in the telling process, and they find the semantic barrier during the expression with double sense within them, and when the attention is limited, listen to, or if not speak him of a physiological barrier, without forgetting that the psychological becomes manifest in front of a physical imposing appearance, when interrupting the other ones when they talk or they have simply gone on and on intervening, expressed at a position of hierarchy. [3]

The science the fact that you go into the teaching educational process receives the name of didactics, that is, than in the meantime Pedagogy goes into every kind of formative process in his different manifestations, the didactics attends only to the most systemic, organized and efficient process, that it is executed on theoretic foundations and for professional specialized staff: Professors. [4]

Medicina's own race, she is not exempt of this problems: The authors through his teaching experiences could have verified that students repeat the contentses of the unaccomplished textbook the requisite analysis, do not do the teacher questions of essential contentses, limitations in logical processes of thought have, fundamentally in the elaboration of concepts, tendency has the execution of teaching tasks of reproductive form without having understood their requirements at full length, they do not accomplish self-control of his works and they worry about learning the complete unspecified book the esencialidades of the contents.

As from such situation, the authors presented themselves like general objective of present it investigation: Proposing didactic actions for a learning of contentses in university students.

II. Materials and Methods

José Ramón León Acosta in Santa Clara developed a descriptive transverse study in the period understood between October 2017 and October 2018 in the teaching poly-clinician for the sake of proposing didactic actions for alearning of contentses in university students. The universe was conformed for students' totality that they take a course in the first year of the race of medicine in the semiannual mode being the sign of 40 students selected by aleatory simple sampling.

Author α: MSc in Pycho Pedagogic. Central University "Marta Abreu" of the Villas. Cuba. e-mail: jesusca@infomed.sld.cu
Author σ: Dr.C in Psycho Pedagogic. Central University "Marta Abreu" of the Villas. Cuba.
Author ρ: Dra.C in Psychology. Central University "Marta Abreu" of the Villas. Cuba.

© 2018 Global Journals

a) Criteria of inclusion

– Students that belong to the first year of Medicine.
– That they wish to take voluntarily part in investigation.

b) Criteria of exclusion

– Students that had requested extra-teaching licenses.
– That they not wish to take part in investigation.

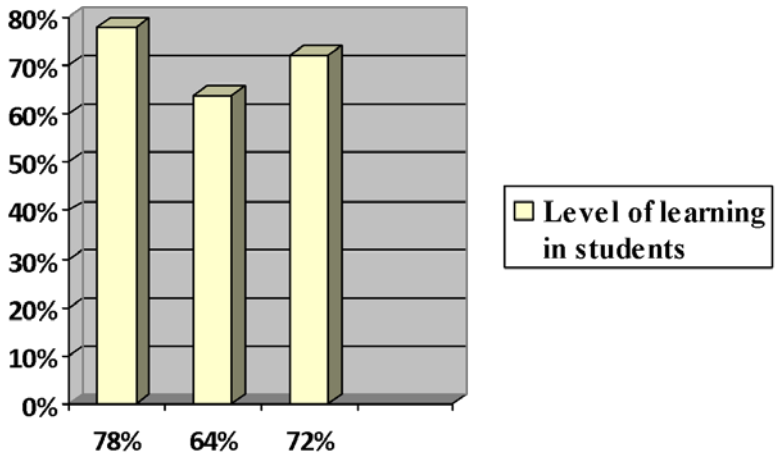
The following variables as from the obtained data were utilized: Learning of contentses and teaching communication.

c) Picking up of the information

They utilized to students for the purpose of obtaining enlarged information like techniques the not structured interview and the questionnaire for the realization of investigation.

Statistical processing: The information stored in a data file in SPSS version itself 21, 0 and it presents graphics itself. The information was summarized by means of the calculation of the arithmetical mean, standard deviation, absolute frequencies and percents.

III. Results



Source: Own elaboration.

Figure 1: Learning of Contentses in Students of Medicine.

When applying the students the questionnaire, it became verified that 78 % of these do not know how to identify the heart of the matter of the contents or invariantes of knowledge and they tend to learn it by heart, aspect this that does not love one another with the present-day tendencies that you abstain of the learning acquired by memory in the students.

78 % of the students referred that they do not learn from active way, that only they listen to the professor's explanations and have difficulty applying the knowledge in front of new learning situations.

When bearing in mind that the set of knowledge, abilities, habits and moral values incorporated gradually to culture and the fact that they conform an enormous volume of information constitute contentses, the more important task of teaching is to provide the pupils the experience systematized and organized of humanity, means and methods to take possession of the contentses in order to attain competitions socially determined and to perform efficiently in practice professional.

A 72 % intercedes than when they confront the contents they try to memorize it or to reproduce it mechanically. A teaching with these characteristics cannot guarantee an adequate learning and you drive repeaters that little can operate with what they have learned to students. This bears to that they not acquire the competitions required like professionals, because the poor person development of the abilities to confront and to give solution to the problems, you impede successes in my whole life social and labor.

On the other hand, the 64 % presents that it is difficult for them to establish relations between the contentses and selling off the resúmenes, they copy the contentses of the textbook textually.

IV. Discussion

According to the bibliographic realized revision, several investigators discuss this subject matter related with learning developer. For example: García Batista [5] presents ten beginnings to have in account for the creation of tuitional situations and learning developers they meet between: The possibility to learn through challenging activities that the intrinsic motivations arouse; Participation and solution in real problems, contextualizados, that they allow exploring, discovering and trying to change the reality; The transformation of the student of recipient in investigator and producer of

© 2018 Global Journals

information; The promotion of auto-knowledge, of the self-appraisal and of the reflection about the process of learning and the valuing of auto-directivity and auto-education like goal.

The fact that the competitions do not know some to achieve in the subject of study, the main characters of their learning not take a seat, not always verified itself in the students' opinions they know how to solve problems it be necessary in the application of it learned and the unspecified textbook's all epigraphs tend to want to learn the necessary esencialidades and enough of the contents for his level of formation. Deficiencies in the reasoning of the problems exist, his capabilities of analysis, synthesis, abstraction and generalization, which is why his active participation is not produced of spontaneous way, are banked which forces the teacher to look for new learning styles in dependence of the groups or individual characteristics of the pupils constantly.

In learning developer the student is and the main character of the process take a seat and he does not show up like passive recipient of information, trigger an intense mental activity from a creative perspective; Learning constitutes for him a constant process of quest of significances, of constant contradictions; The pupil is responsible for his own learning auto dirigiéndolo as from the commitment with oneself and he sets himself goals and periods to achieve them; It is able to assimilate his errors, capabilities, weaknesses and fortresses, you perceive the effort like a prime factor in his results and you confer a great value to the act to learn like something primary for the personal growth and the affective realization.

Learning the developer is an ample and generalizing concept whose end is the development they learn of. [6]

In another investigation according to refer Rodríguez López et to the[7] process teaching learning at the universities of medical sciences presents fissures in each one of the three moments of the teaching activity, students the actions do not execute a number enough of times in order that these may happen in abilities in the majority of the occasions, and that way guaranteeing his adequate acquisition.

The author agrees with others [8,9] that the fact that today the basic quality of learning of the area constitutes a worry for the clinical teachers of the area presents ; therefore, you are important from the tender age of Medicine's race to teach how to the students to reason, like preamble of the application of the clinical method that they must utilize in superior years and in practice professional, since the clinic and his method incur in a still bigger value today than in the past and it is the professors' duty to educate his disciples, with the example and the word, in the debugged utilization and with excellence of the clinical method.

That way, in order to teach how to the pupils to reason it is necessary for them to give the contentses of the study programs with the action's adequate guiding base, the author agrees with Escobar et to the [10], the that they affirm that the lecture is the ideal space to do it.

The difficulties verified in the applied methods are similar to give them another scenes, what teachers' worry has been and the place has opened into the realization of investigations on this subject matter. [11]

The authors of investigation, based in his scientific preparation metodológica and his vocational experience, they consider that it is obvious than be prevailing in the aspect on the learning of contentses didactic self-regulating actions that you contribute to a learning of contentses in students of medicine propose the paper of the professor in the activity of orientation of the independent work based in teaching tasks with the use of the didactic guides and in his place.

Didactic self-regulating actions to develop for the teacher:

- Planning the process teaching learning from a perspective developer, in the one that execute a guiding role in order that the pupil strengthen his cognoscitive autonomy.
- Planning the guiding lecture that you give the esencialidades of the contents in and offering roads in order that pupils achieve his learning through the independent work.
- Designing the contents in dependence of the pedagogic diagnosis accomplished previously, determining what the student knows, what you do not know and what you must know.
- Being designed for didactic guides with teaching tasks developers as from situations problémicas that the reflection and the students' analysis demand.
- Designing strategies of attention to the individual differences.
- Specifying the competitions to achieve in the subject of study taking the preceding contentses into account and his systematization.
- Determining the tuitional means to utilize and his methodology.
- Elaborating situations problémicas in whose solution, the student have than mobilizing the logical processes of the thought.
- Evaluating the intervening knowledge you ask around of checking.

Didactic self-regulating actions to develop to develop for the students:

- Applying to new situations the professor's explanations.
- Selecting texts, schemata and photos in the orientated bibliographies.
- Developing abilities in the search of the information that they allow doing them a reflexive analysis about

© 2018 Global Journals

the reliability of his contentses for the correct realization of the tasks.

- Establishing linkages between the previous knowledge and the present-day.
- Answering for reflexive form professor's questions.
- Distinguishing in the textbook the concepts that the professor and to examine them offers of critical form.
- Selecting the figures of book of text that they must observe and accomplishing the schematic performance of the structures.
- Argumenting the development that the country has attained of late years the utility of the methods and techniques of study of the linked Morbid Anatomy.
- Establishing a method of self-control answering to the questions of checking that the professor accomplishes
- Emitting his criteria doing analysis, synthesis and abstraction about what learned.
- Accomplishing a critical assessment of the teaching activity, expressing which ones music his future needs in dependence to the knowledge obtained at the classroom.
- Autoevaluarse and evaluating his companions, highlighting the ones that contribute new knowledge according to the scientific advances and the technique.

V. Conclussions

It became verified than in the process teaching still the teaching's acquired by memory features, the pupils utilize learning from the first year of Medicine's race themselves they acknowledged not to not knowing how to identify the heart of the matter of the contents or invariantes of knowledge, difficulties to apply it in front of new situations have, it is difficult for them to establish relations between the contentses and they copy the contentses of the text book, which is why didactic actions to achieve a learning proposed developer in agreement with the contemporary educational superior tendencies from Medicine's race themselves textually.

Conflicts of interest: The authors declare that they have no conflicts of interest.

References Références Referencias

1. Wompner F, Fernández Montt R: Aprender a aprender. Un método valioso para la educación superior. Rev Observatorio de la Economía Latin-American [Internet]. 2007 [citado 12 Dic 2015]; (72): [aprox. 4 p.]. Disponible en: www. eumed. net/cursecon/ecolat/cl/
2. Morchio IL, Fresque AM. Aprender en la universidad. Rev Brasileira de Educação [Internet]. 2014 [citado 15 Dic 2015];19(58):[aprox. 22 p.]. Disponible en: http://www.scielo.br/pdf/rbedu/ v19n 58/09.pdf
3. Linares Herrera MP, Díaz Santovenia JR. Buenas prácticas: comunicar e informar. La Habana: Editorial Academia; 2012. p. 15-28.
4. Didáctica, Diccionario de la lengua española (avance de la vigésima tercera edición), Real Academia Española, 2014.
5. Chi Maimó A, Pita García A, Sánchez González M. Fundamentos conceptuales y metodológicos para una enseñanza-aprendizaje desarrolladora de la disciplina Morfofisiología Humana. Educ Med Super [Internet]. 2011 [citado 12 Dic 2015];25(1):[aprox.13 p.]. Disponible en: http://scielo.sld.cu/ pdf/ems/ v25n1/ems02111.pdf
6. Tovar Gálvez JC, Cárdenas Puyo N. La importancia de la formación estratégica en la formación por competencias: evaluación de las estrategias de acción para la solución de problemas. REDIE [Internet]. 2012 [citado 14 Dic 2015];14(1):[aprox. 13 p.]. Disponible en: http://www. scielo.org.mx/ scielo.php?script=sci_arttext&pid=S160740412012 000100008&lng=es&tlng=es
7. Rodríguez López AJ, Valdés de la Rosa C, Salillas Brínguez J. La adquisición de habilidades de razonamiento clínico en estudiantes de la carrera de Medicina. Rev Hum Med [Internet]. 2013 [citado 26 Dic 2015];13(1):[aprox. 10 p.]. Disponible en: http://scielo.sld.cu/scielo.php?script=sci_arttext&pi d=S1727-81202013000100006.
8. Fortoul-van der Goes TI, Morales-López S, Muñoz-Comonfort A, Jacobo-Méndez A, Varela-Ruiz M, Rodríguez-Lara V. Retención de los conocimientos básicos en cinco generaciones de alumnos que terminaron los dos primeros años del plan único de la carrera de médico cirujano en la Facultad de Medicina, UNAM (2007-2011). Investigación Educ Médica [Internet]. 2012 [citado 12 Dic 2015];1(4):[aprox. 6 p.]. Disponible en: http:// www. scielo.org.mx/scielo.php?script=sci_arttext&pid=S2 007-50572012000400003&lng=es
9. Cruz Hernández J, Hernández García P, Abraham Marcel E, Dueñas Gobel N, Salvato Dueñas A. Importancia del Método Clínico. Rev Cubana Salud Pública [Internet]. 2012 [citado 10 Dic 2015];38(3):[aprox. 15 p.]. Disponible en: http:// scielo.sld.cu/scielo.php?script=sci_arttext&pid=S0 864-34662012000300009&lng=es
10. Escobar Carmona E, Madiedo Albolatrachs M, Puga García A, Fardales Macía V, Pérez Mateo A. Organización didáctico-metodológica de la conferencia como sistema integrado en la unidad curricular de Morfofisiología Humana I. Educ Med Super [Internet]. 2013 [citado 22 Dic 2015]; 27(3): [aprox. 13 p.]. Disponible en: http://scielo. sld.cu/ scielo.php?script=sci_arttext&pid=S086421412013 000300003&lng=es&nrm=iso&tlng=es

© 2018 Global Journals

11. Daudinot Munive AR, Robert Hechevarría R, Ávila Seco Y. Estrategia para estimular el aprendizaje desarrollador en los estudiantes de primer año de la carrera licenciatura en cultura física. Ef Dep-ortes. com [Internet]. 2014 [citado 1 Ene 2016]; 19 (199): [aprox. 8 p.]. Disponible en: http://www.efdeportes. com/efd199/aprendizaje-desarrollador-en-cul tura-fisica.htm

© 2018 Global Journals

This page is intentionally left blank

© 2018 Global Journals

Global Journal of human-social science: A
Arts & Humanities - Psychology
Volume 18 Issue 7 Version 1.0 Year 2018
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

John Updike's Of the Farm: Novel of Mother-Son Relationship

By Dr. S.M.R. Azam & Istuak Ahmad

J.P. University

Abstract- Since John Updike (1932-2009) is an interpreter of the spiritual hollowness of contemporary America and gives a structure to the great American chaos through his novels especially Of the Farm, one hopes that his books are the source of inspiration for generations to come. Like all the great writers of the world, Updike meditates on common place but elemental themes, and magnifies, transmutes and patterns them into a paradigm of life, and turn into enduring works of art. Updike, like Melville and Norman Mailer, began writing fiction in his mid-twenties. Melville was led to withdraw into silence because of the hostile criticism meted out to his books. The same thing happened to Updike as a novelist and his works. It is not that Updike's novels have not been disparagingly dismissed and out rightly rejected. But at the same time they have also received high critical commendation that has given him impulse and encouragement to produce book after book, almost over sixty in number in fifty years. In his novel, Of the Farm (1965), Updike brings to the foreground a mother-son relationship through which the theme of freedom, not only personal freedom but also the recognition of privilege of others, is subtly explored.

Keywords: spiritual hollowness, paradigm, chaos, criticism, mid-twenty.

GJHSS-A Classification: FOR Code: 199999



Strictly as per the compliance and regulations of:

© 2018. Dr. S.M.R. Azam & Istuak Ahmad. This is a research/review paper, distributed under the terms of the Creative Commons Attribution-Noncommercial 3.0 Unported License http://creative-ecommons.org/licenses/by-nc/3.0/), permitting all non-commercial use, distribution, and reproduction in any medium, provided the original work is properly cited.

John Updike's Of the Farm: Novel of Mother-Son Relationship

Dr. S.M.R. Azam [α] & Istuak Ahmad [σ]

Abstract- Since John Updike (1932-2009) is an interpreter of the spiritual hollowness of contemporary America and gives a structure to the great American chaos through his novels especially Of the Farm, one hopes that his books are the source of inspiration for generations to come. Like all the great writers of the world, Updike meditates on common place but elemental themes, and magnifies, transmutes and patterns them into a paradigm of life, and turn into enduring works of art. Updike, like Melville and Norman Mailer, began writing fiction in his mid-twenties. Melville was led to withdraw into silence because of the hostile criticism meted out to his books. The same thing happened to Updike as a novelist and his works. It is not that Updike's novels have not been disparagingly dismissed and out rightly rejected. But at the same time they have also received high critical commendation that has given him impulse and encouragement to produce book after book, almost over sixty in number in fifty years. In his novel, Of the Farm (1965), Updike brings to the foreground a mother-son relationship through which the theme of freedom, not only personal freedom but also the recognition of privilege of others, is subtly explored.

Keywords: spiritual hollowness, paradigm, chaos, criticism, mid-twenty.

I. Introduction

The novel *Of the Farm* recounts a weekend visit by Joey Robinson, the hero of the novel, along with his new wife, Peggy and her eleven years old son, Richard, to the fallow farm of his recently widowed mother, Mrs. Robinson, who alone looks after it. The purpose of Joey's visit is to get his new wife acquainted with his mother and to cut the weeds that have grown over the farm lest a heavy fine has to be paid by him. The first day passes off peacefully. They eat dinner and go to bed. The next day Joey mows the field as his mother is too old and ill to do it herself. The following day Joey and his mother go to Church where the young minister delivers a sermon about Adam and Eve. On the way home, Joey's mother suffers a heart-seizure. She refuses hospitalization because she is not ready to leave her Farm. On his mother's insistence, though he wants to stay, Joey leaves with his new family.

The weekend is difficult for Joey. Tempers flare. Robinson and Peggy jostle with each other to gain control over Joey who feels torn apart the same way as he found his boyish loyalties fluttering "bewildered between my mother and my wife [Joan, ex-wife], between whom unaccountably there was disharmony" (19). The rift between Robinson and Joan led to the end of his first marriage. The intense rivalry between Robinson and Peggy seems to threaten his second marriage. In such a difficult situation Joey is forced to take stock of his self, of his past and present, and of his need to be free in the present.

Like Peter, Joey is an artist with a colorful sensuous imagination but not a successful one. Joey's mother had wanted him to be a poet like Wordsworth and had sent him to Harvard because of its impressive record in producing great poets. But he has failed to fulfill his mother's ambition. He even married Joan in the hope of becoming a poet because in her he perceived the space to be a poet:

> I think I married Joan because, when I first saw her wheeling her bicycle through the autumnal dusk of the Yard, She suggested, remote and lithe and inward, the girl of *The Solitary Reaper* and, close-up, seemed a cool Lucy whose death might give me cause to sing. (98)

But Joey's hope remained unrealized because his first marriage ended in divorce. The hope further dwindled with his marriage to Peggy who is just the opposite of Joan: earthly and outward. In leaving Joan, he feels that he has put his life out of joints although Joann never made him happy. However, Joey's failure as a poet may be compared to that of his deceased father: "My father had cared about knives and tools and might have been a good craftsman had he not been expected, like me, to work with intangibles" (97). Joey is now a failed poet and works as an advertising executive in New York. In Robinson's view, Joey's is a prostitute's job.

Thus, whereas Peter revealed the possibility of art as affirmation and possible salvation, Joey does not extend this assertion. In contrast to *The Centaur,* the prime focus of *Of the Farm* is not on art, though Joey, like Peter, travels among images which recur to him as refracted. In other words, *Of the Farm* is concerned with man's relationship to his family. However, since Joey is the narrator of the novel as Peter is that of *The Centaur*, the motif of art is not altogether insignificant. G.W. Hunt notes the vital significance of the art-motif in the novel:

> Admittedly, Art is not quite so apparent a motif as in Updike's other fiction. However, it is important to be

Author α: Professor Department of English J.P. University, Chapra, Bihar, India.
Author σ: Research Scholar Department of English J.P. University, Chapra, Bihar, India. e-mail: ishtiyaqefl@gmail.com

© 2018 Global Journals

> aware that this story is told by Joey, the failed poet, and only from his perspective. It is only Joey who shapes the story: his mythic view-point overreaches and encloses the other competing myths offered throughout the novel. Joey reveals that he faces with the three-fold challenge as to the full meaning of the word "husband." Now divorced from his boyhood farm and his first wife, he must face all the many things that the farm represents and also be the "helpmate" to his second wife if he is to define his manhood. The completed story will represent another husbandry—"the husbandry of language," that duty the minister will mention, so the very act of composing his story will be an event of self-discovery, that more subtle act of husbandry. (Hunt 86)

In fact, the narration allows Joey to know himself who he is and what his real self is, and at the same time it enables him to move towards an insight into the depths of truth, as he asserts: "All misconceptions are themselves data which have the minimal truth of existing in at least one mind. Truth, my work had taught me, is not something static, a mountain-top that statements approximate like successive assaults of frostbitten climbers. Rather, the truth is constantly being formed by the solidification of illusions. In New York, I work among men whose fallacies are next year worn everywhere, like the new style of shoes" (120). The movement towards this ability is a movement towards maturity, towards a better and fuller understanding of human existence. The arrival at truth indeed serves the purpose of art. As the novel progresses, the mist clears, and Joey can see clearly.

When Joey enters his mother's home, he feels himself in an alien environment. He notices that the house is too full of him and he has been memorialized by his past feelings. The feeling of lifelessness tells upon him:

> Each time I returned I more strongly resented how much of myself was already here. Pictures of me . . . were propped up and hung throughout the living room . . . I was so abundantly memorialized it seemed I must be dead. (17)

Time and again Joey experiences this kind of feeling whenever he looks at objects belonging to him safely preserved by his mother. Robinson's house is a shrine, but the votive implements of the shrine are devoid of vigor and substance. The smell Joey gets there is not of youth but dust. He wants the freedom to get away from the feeling of fossilization when he is already full of vivacity in his early middle age.

Joey's mother dominates him, and wants to possess him, yet keeps him at some distance. That Robinson is a dominating lady by nature becomes evident from her physical appearance. She dresses in a man's sweater and, by implication, assumes the role traditionally assigned to the male. Years before, she moved her father, her husband and her son, all unwilling, to the farm where she still lives. Joey resents Robinson's ego-centric independence of man, but he does not get liberation from his mother's influence. He further resents being the center of a fabulous counter system that his mother swept forward in contrast to his father who indulged in self-denial. When his mother is skeptical of his wisdom in choosing Peggy as his second wife because, in Robinson's opinion, Peggy has turned Joey into a "grey-haired namby-pamby," he asks his mother to let him see for himself and not to ruin his second marriage as she did the first. Joey's desire for self-independence appears more vehemently when he blurts out: "I'm thirty-five, and I don't see that old lady has to have such a hold on me. It's ridiculous. It's degrading" (43)

Thus Joey, a sensitive man, runs the danger of being emasculated at the hands of his mother as it happened with his father. "She had undervalued and destroyed his father, had been inadequately a woman to him, had brought him to the farm which was, in fact, her giant lover, and had thus warped the sense of masculine within her, her son" (120). Though Joey realizes the gravity of the situation, he does not have enough guts to break the familial bonds. He says that he wanted to flee, but some thread—the courtesy of estrangement, a child's habit of waiting for permission—held him fast. He feels captive within his mother's sense of truth, in which father, his grandfather and his ex-wife are among the ghosts allowed to walk.

For Robinson, it is not the love of the son which is most important but the love of the farm which means everything to her. She wants a guarantee from his son that he will keep the farm, even after she dies if he sells it; she feels that it would be a betrayal. For Robinson, the farm is a people's sanctuary where people can come and let their corners rub off, and try to be round again. But Joey dislikes his mother for devoting her innermost thoughts not to him but her farm. For this reason, he scorns her death. Further, Robinson is all for Nature. In opposition to his mother, Joey has no love for Nature as he calls it stupid, and for his mother's saga of the farm. The farm has always depressed him, giving him hay-fever. Early on, he procured a driver's license and made his escape to New York, his city of the future.

However, Joey wants to get rid of the past because it torments him. When he notices the pictures of his first wife and their children on the house walls, his heart fills with guilt. He wants to smash the pictures, but his mother does not allow him to do so. Robinson worsens the situation for Joey by often leading the conversation toward the rejected wife and her children. She even speaks sympathetically of Joan and reminisces about her grandchildren. The memories of Joan and his children haunt him so much that they repeatedly come to him in his dreams. And he dreads

© 2018 Global Journals

dreaming of them. He holds his mother partly responsible for the break-up of the marriage. Robinson disliked Joan. Joey accuses his mother of having made him dislike Joan.

If Robinson was unsympathetic to Joey's first wife, she is none too affectionate to his wife, Peggy. She bluntly criticized Peggy and calls her stupid and vulgar. Robinson is scornful of Peggy's expensive taste because Peggy will financially drain Joey and consequently he will not be able to send his mother a small cheque. Robinson fears that after her death Peggy will force Joey to sell the farm to support her costly habits. His mother evokes the feeling of resentment in Joey against Peggy. He finds truth in his mother's observation that he made a mistake in divorcing Joan and marrying Peggy. He admits to his mother that Peggy is stupid and vulgar. Such is the smothering influence of Robinson over her son. But Joey does not leave Peggy. He clings to her because she is willing to let him be the man. He is well aware that his mother will not let him be the man. Therefore, he does not want to muff the chance of fulfillment of his role as a man, which can only be realized through the world of Peggy, that is, the world of sex. As Peter learned the life-giving potential from Penny in *The Centaur*, so does Joey from Peggy, and as Peter experienced his artistry through Penny, Joey experiences his freedom through Peggy:

> My wife is wide, wide-hipped and long-waisted, and, surveyed from above, gives an impression of terrain, of a wealthy whose ownership imposes upon my own body a sweet strain of extension; entered, she yields a variety of landscapes, seeming now a snowy rolling perspective of bursting cotton bolls seen through the Negro arabesques of a fancywork wrought-iron balcony… over all, like sky withdrawn and cool, hangs – hover, stands, is –is the sense of her consciousness, of her composure, of a not-committal witnessing that preserves me from claustrophobia through and descent however deep. In never felt this in Joan, this sky. I felt in danger of smothering in her. She seemed, like me, an adventurer helpless in dark realms upon which light, congested, could burst only with a convulsion. The tortuous trip could be undertaken only after much preparation, and then there was a mystic crawling by no means certain of issues. Whereas with Peggy I skim, I glide, I am free, and this freedom, once tasted, lightly illicitly, became as indispensable as oxygen to me, the fuel of a pull more serious than that of gravity. (44)

Significantly, Joey perceives Peggy, not his mother's farm, as his "field" (55). He finds a savior in Peggy. Moreover, Joey discerns in Peggy the instinct of criticism which is more suited to his temperament though he is sensitive at the same time. His first wife, though beautiful and graceful, was meek, shy and apprehensive. But Peggy is tough and never defensive. She fights her way through. She bitterly criticizes Joey for not standing up to anything and for always defending his mother. Robinson's accusation daunts her that she has turned Joey into a grotesque man. She hits back Robinson by reappraising Robinson's marriage. Robinson used to get furious at Joan's suggestion of washing the dishes the other way, but she is docile before Peggy and carries dishes to her like an invalid when Peggy takes the position at the sink. Robinson is attracted to Peggy's son, Richard, and wants him to drive the tractor. But Peggy does not care for Robinson's wish. Richard is not permitted because Peggy does not want to expose him to Robinson's neurotic world. In other words, Peggy does not want Richard to become another Joey—effeminate and spineless. When the altercation between Peggy and Robinson reaches its height, and Peggy declares her intention of quitting the farm immediately, Joey appreciates her stand and comments: "If Joan had ever offered to pack I might still be married to her" (106). It is Peggy's strength and assertiveness that Joey likes most, for, the realization of his manhood is possible only through her.

The difference between Robinson and Peggy is obvious. Robinson wants to posses Joey whereas Peggy wants to be possessed by Joey. Peggy's desire to be possessed also brings out the difference between the two men: between her former husband Dean Macabe and her present husband Joey. Macabe never made her feel like a woman. He was timid and only read books. He took Peggy as a burden. But Joey makes her feel different by behaving so unlike Macabe. Joey acts as though he owns her. This thing he does not do deliberately but naturally and effortlessly. To Peggy, this very ability of Joey is wonderful and overwhelming. When Joey tells her that he happens to be next to her in her bed, she rejects his notion of love and states the following which beautifully sums up Joey: "No, she said, that makes me a whore and it's really you, only you that lets me be a loving woman, it's wonderful" (84).

Peggy is a prized possession to Joey who is keen to display his wealth to the world, and particularly to his mother who is quite oblivious to his accomplishment. For this reason, he does not want to leave Peggy. When he is away in the market, he has a premonition that some cruel hand might take her away from him, and he will have nothing but "this present, this grim echo of my mother… this acreage of brightly shoddy goods, this sordid plenty" (77). He burns to return to Peggy immediately to protect his wealth. Thus Peggy promises to fulfill his need to be free in the present from "this sordid plenty." Joey also discerns another role of Peggy in becoming his wife, and that role is that "she had undertaken, with me, the burden of mothering my mother, of accommodating herself to the warps of that enclosing spirit" (121).

© 2018 Global Journals

Joey walks between the worlds of two mythologies – one of his mother and the other of his wife. He describes his mother's mythology as follows:

> My mother within the mythology she had made of her life was like a mathematician who, having decreed certain severely limited assumption, perform feats of warping and circumvention and paradoxical linkage that an outside observer, unrestricted to the plane of their logic, would find irksomely arbitrary. And, with the death of my father and my divorce of Joan, there was no inside observer left but myself, and the adoring dogs. (31)

When Peggy accuses Robinson of neglecting her husband, and Robinson refutes by calling it liberation, Joey perceives Peggy's mythology as follows:

> I saw that my mother's describing as a gift her failure to pose my father… had touched the sore point within [Peggy] around which revolved her own mythology, of women giving themselves to men, of men in returning women a reason to live. (31)

It is difficult for a sensitive man like Joey to fit in both the world simultaneously without disrupting either. Charles Samuels is of the view that "Joey can only stand of his own if he frees himself from the figure he cuts in both their myth is" (Samuels 24).

However, Joey does not become free by his effort. It is his mother who gives him freedom. At the end of the novel, she realizes that she never had Joey. When she returns from the Church, she has a heart attack. Sick, with death looming largely over her, she insists that her son should go back to New York. Though he is reluctant on account of her illness, he, however, leaves, accepting his mother's offer. Thus she releases her son from her bondage.

In reply to Peggy's question whether one can give freedom to others, Robinson ascribes it to the act of God and then asserts that one can surely give by not denying it which comes to the same thing – the act of God. She does exactly what she pronounces. She resigns herself to her condition and accepts the inevitable fact of her oncoming death. In allowing her son to leave her and her farm and live in happy unison with his wife, she recognizes the need of the freedom of others to which the epigraph of the novel, taken from Sartre, alludes:

> Consequently, when, in all honesty, I've recognized that man is a being in whom existence precedes essence, that he is a free being who, in various circumstances, can want only his freedom, I have at the same time recognized that I can want the freedom of others.

Robinson also frees Peggy from her disapproval and misconception about her. She finally accepts Peggy as she tells Joey that Peggy suits his style. Both Robinson and Peggy agree that Joey is a good boy. And, before going away Joey relieves his mother's worry about his accusation regarding her devaluation of his father. Joey also makes it clear to his mother that she and the farm are not a burden to him and makes the promise not to sell the farm even after her death. He assuages his mother's aggrieved feelings by accepting the farm as "ours," thus taking responsibility for it.

However, Joey's withdrawal from his mother's world is reminiscent of Caldwell's from his wife's in *The Centaur*: a withdrawal from the feminine, delicate and neurotic world. This withdrawal for Joey might not be a flight towards a spiritual condition, as it was with Caldwell, but surely towards a more masculine and potent world where Peggy is ready to allow him to enter his manhood.

The young minister points out in his sermon that in reaching out to Eve, Adam committed an act of faith. So does Joey in reaching out to Peggy. Thus in this novel also, as in Updike's other fictions, sex, apart from being the measure of human behavior and social interaction, is an integral part of religion. From this point of view, the minister's sermon becomes quite significant. For, it unifies Updike's major preoccupations—Sex, Religion, and Art—in the same manner in which the tree metaphor in *The Centaur* united those three elements together. G.H Hunt also favors this view:

> The minister's sermon embraces the novel's major themes and is central in understanding its unity of tone and texture. Its text from Genesis and the subsequent commentary also fuse those three secret Things: Religion by way of the right order of Nature and Creation, Sex in its description of the creation of Eve and the resultant import for the mystery of male-female relations; and Art in that the creation reveals God's handiwork whereas man's handiwork is found in his toiling together with others and in the husbandry of languages. (Hunt 86)

However, the minister's sermon touches upon the two most important aspects of religion: righteo-usness and kindness, and both are infinite. Righteousness comes from a belief in God, and no belief is needed for kindness as it is implicit throughout God's creation, and it is a manifestation of man's role in the scheme of things. This novel is deeply concerned with the concept of kindness as all the characters show togetherness to the earth of which "the farm" is an appropriate symbol. In giving freedom to others, they do display kindness. In Updike's words, "a quarter of scattered survivors [left from the world of *The Centaur*] group within their voices toward cohesion and seek to give each other the stern blessing of freedom mentioned in the epigraph from Sartre" (*Picked-up Pieces* 85). In fact, *Of the Farm* is not so much concerned with men's deepest need for the immortality of the soul, as the previous three novels are, because the fulfillment of

© 2018 Global Journals

such a need demands the shedding of the mundane which is not possible on account of the character's rootedness in the earth. Hence, Updike points out, in *Of the Farm* "the mythical has fled the ethical" (ibid 85).

In the novel, however, it is only Robinson who makes a forthright confession of God. But belief has nothing to do with the concept of righteousness. As she believes in what she sees and touches, she tries to visualize God in the same manner in which Eccles, the Clergyman, tried to do in *Rabbit, Run*: regarding concrete images. That is to say, for Robinson, only the tangible is real. In reply to Richard's query whether she believes in God, She asserts that she sees and touches God on this very farm. She did not know whether she would have believed in God if she had lived in New York, away from her farm which represents her past and her source of spiritual strength. But, in reality, "her religiosity," as Joey perceives, "is unaccompanied by belief" (126). She waves away God and worships her farm. Thus her deep devotion is not directed towards God but her giant lover—farm. She uses Biblical language but without sincerity. Joey has no taste for such a kind of religion which depends on the visual. Updike's protagonists believe in the invisible, asserting the primacy of the instinctive faith over reason.

Since Joey is at the center of the novel, one presumes that he will disclose his faith openly, like his predecessors—Hook, Rabbit and Caldwell. But Joey is not so outspoken on the subject of faith and religion as he is pained to find the Bible neglected in a dust-laden leathery case in the junk on his mother's book-shelf. He is also pained to discover the non-Christianity of the children and feels guilty of not having taught Richard a good night prayer as he taught his children. He goes to the Church to regather himself and to renew his faith. Though he has not attended the Sunday service for quite a long time, the responses to the minister's sermon come to his lips inevitably. He is highly impressed by the minister's brilliant sermon, and "excellent" is the compliment he gives him. Joey's mother is skeptical of the minister's sincerity and interprets the sermon as an excuse for some woman's pain. As this forms part of his mother's mythology for which he has no real liking, he changes the subject.

Nevertheless, in metaphorically capturing Peggy as the "field," Joey performs the husbandry of language, "the fencing in of field." In *Rabbit, Run,* Rabbit, paradoxically, faced the responsibility by running from it. Likewise, Joey, in typing himself to Peggy, that is, to sex or earth, faces responsibility and achieves his freedom. In turning to Peggy, Joey comes close to what the minister refers to in his sermon:

> Man is the rougher and more ambitious artifact; woman the finer and more efficient. She was fashioned, observe, soon after God had 'formed every beast of the field, and every fowl of the air' and his hand, still turning to those same rhythms, imparted to Woman a creaturely shapeliness. A rib is rounded. Man, with Woman's creation, became confused as to where to turn. With one half of his being be turns towards her, his rib, as if into himself, into the visceral and nostalgic warmth wherein his tensions find resolution in dissolution. With his other half he gazes outwards, towards God, along the straight line of infinity. He seeks to solve the riddle of his death. Eve does not. In a sense she does not know death. Her very name, Hava means 'living'. Her motherhood answers concretely what men would answer abstractly? But as Christians we know there is no abstract answer, there is no answer whatsoever apart from the concrete reality of Christ. (135-36)

In acknowledging Peggy, Joey acknowledges the life-instinct, that is, Eros. In doing so, he attains maturity which, according to Freud consists in substituting a reality principle for the comfort and discomfort of all illusion, and a pleasure principle, taking sexual fulfillment as its paradigm, as the goal of life. But Joey's participation in religion, psychologically speaking, is one means of avoiding maturity. According to Freud, religion is the projection of the father with his prohibitions and commands cosmic dimensions. Through religion, man can insure for himself the security of childhood in adult life and to prolong its infancy throughout his life. In the novel, the house is alive with the presence of Joey's dead father. Joey listens for his father's footsteps to scuff on the porch. He puts on his father's old dungarees to mow and uses his father's razor, revealing his nostalgia for the father. Joey's willingness in going to the Church comes close to the psychological view of religion, as he states the following: "Like, I suppose, my father, the deacon, I needed to test my own existence against the fact of their faces . . . and to regather myself in a vacant hour" (132).

As it appears from above, the novel has a yes-no quality which is totally in consonance with Updike's theory of dialectics—a process in which the problems are just stated as they are but left unresolved. However, it also becomes clear that Joey is an uneasy contemporary unable to harmonize his circumstance as there is no frontier for him, in an interview; Updike faces the following question:

> In *of the Farm* you speak of reality as nothing more than jelling of illusion, one of the illusions that troubles your hero in that book concerns the past, the way of life, of which the emblem is the farm in the title. He is an uneasy contemporary, who hasn't made peace with the kind of life he finds himself living in, isn't he? (Gado 104)

Updike's answer to this question throws ample light on the malaise that Joey faces within the present:

© 2018 Global Journals

> It's another case, I suppose, of a man discovering that all the alternatives are unattractive.
>
> It may be heresy to say that his frontier is gone, but really it is. Frontiers of all kinds have closed. And this makes for a difficult situation for America because we have seen, and are a frontier—oriented country. Part of the agony of the United States is that it was founded to be better than anywhere else on earth. It was a kind of heaven. This concept is still very much on the nation's mind. At the same time, Americans are placed in an invidious position by the European countries feeling superior and smug. This country makes very severe demands upon itself in attempting to measure up to the mission which it conceives itself as having. (ibid 104)

In the light of Updike's above-quoted remarks, Joey appears to be a new addition to Updike stock of characters a complex and complicated being with a variety of responses, reactions, nuances which make him utterly difficult to be properly understood. However, Joey is also a reincarnation of Rabbit and Peter: hypersensitive, unstable, given to sex and nostalgia, suffering from the feelings of guilt.

However, various critics have described *Of the Farm* as a sequel to *The Centaur*. Updike's statement also reinforces this view: "Threads connect it to *The Centaur* the farm is the same, and the father, even to his name, George seems much the same in both books . . . in a sense this novella is *The Centaur* after the centaur has died; . . . " (*Picked-up Pieces* 83) Nevertheless, *Of the Farm* also approximates to Updike's statement that his every novel is a departure from the other. For the first time, it presents a wholly religious interpretation of sex through the story of Eve's creation and provides a sound justification for the use of sex not only in this novel but also in Updike's other fiction. From sex, *Of the Farm* is Updike's thesis statement.

However, Updike has also said that he is not certain of his notice of a novel's form. In this connection, Robert Detweiler's description of the shape of the novel as "X" seems most appropriate. "X" defines the undefinable quality of the novel as it is an integer and unknown quantity in mathematics. Simultaneously, it is also a fitting symbol of sex – the two legs crossing over each other, and from the point of intersection it becomes oval-shaped, suggestive of "living" as one is aware of Peggy's period which is symbolic of the cyclic movement of life. Detweiler calls the book the best integrated of Updike's first four novels. Updike's observations about *Of the Farm* reveal that this novel is a brilliant specimen of his craftsmanship:

> Like a short story, it has a continuous action, a narrow setting, a small cast. I thought of it as a chamber music, containing only four voices—the various ghosts in it do not speak, and the minister's sermon, you will notices; is delivered in close paraphrase, without the benefit of question marks. The voices like instruments echo each other's phrases and themes, take turns dominating, embark on brief narrative solos, and recombine in argument or harmony. The underlying thematic transaction, as I conceived it, was the mutual forgiveness of mother and son, the acceptance of each other's guilt in taking what they had wanted, to the discomfort, respectively, of the dead father and the divorced wife. (ibid 83)

However, in his fiction, Updike has not so far used sex as a temptation leading Man to his consequent Fall of which Adam is an archetypal symbol. It is only in *Of the Farm* that one has just a momentary glimpse of that Fall, as Robinson enrolls in her mythology. Joey's fall is resulting from his temptation of Peggy. Updike's comment on the novel's title seems to strengthen the above point. His comment indicates that he intended to mean that the book was about the farm and that the people in it belonged to the farm, were of the earth, earthy, mortal, fallen.

References Références Referencias

1. Updike, John. *of the Farm*. Harmon's worth: Penguin Books, 1968.
2. Henceforth all references to this chapter will be indicated parenthetically in the text.
3. Hund, G.W. *John Updike and the Three Great Secret Things: Sex, Religion and Art.* Grand Rapids: Eerdmans, 1980, 52.
4. Samuels, Charles. *John Updike*. Minneapolis: University of Minnesota, Print, 1969, 24.
5. Hunt, G.W. Op. Cit., 86.
6. Updike, John. *Picked-Up Pieces*. New York: Knopf, 1975, 85.
7. Ibid, 85.
8. Gado, Frank. "A Conversation with John Updike". Ed., In *First Person:*
9. *Conversations on Writers and Writings*. Schenectady: Union College, Print, 1973, 104.
10. Ibid, 104.
11. *Picked-Up Pieces*, 83.

© 2018 Global Journals

Global Journal of human-social science: a
Arts & Humanities - Psychology
Volume 18 Issue 7 Version 1.0 Year 2018
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

Towards Peaceful Co-Existence in Nigeria: Religious Education as a Tool

By Alao, Oluwafemi Joseph

Olabisi Onabanjo University

Abstract- Religion is as old as man itself; it entrenches the totality of man to keep the tenets and teaches men to live at peace with one another and disassociate with corruption and greed. This research work argues that religion can be used for peace and also be used for selfish interest. The paper revealed that, the prominence of religious education will instill values and high morals on the citizenry to bring about expected sustainable development. The principal religions recognised in Nigeria are Islam, Christianity, and African Traditional Religion. Each of these has deep roles to play in enhancing peace, and sustainable development. It concludes that, the role of religious education to peace, security and sustainable development in Nigeria cannot be over emphasized. The Federal Government of Nigeria, down to the local government owes it a duty to re-introduce the teaching and learning of religious education in Nigerian schools and make it compulsory for all students. However, religious sentiments should be stamped out and proper tenets of religions should be taught and practiced.

Keywords: *peace, nigeria, religious, education.*

GJHSS-A Classification: *FOR Code: 220499*



Strictly as per the compliance and regulations of:

© 2018 Alao, Oluwafemi Joseph. This is a research/review paper, distributed under the terms of the Creative Commons Attribution-Noncommercial 3.0 Unported License http://creative-ecommons.org/licenses/by-nc/3.0/), permitting all non-commercial use, distribution, and reproduction in any medium, provided the original work is properly cited.

Towards Peaceful Co-Existence in Nigeria: Religious Education as a Tool

Alao, Oluwafemi Joseph

Abstract- Religion is as old as man itself; it entrenches the totality of man to keep the tenets and teaches men to live at peace with one another and disassociate with corruption and greed. This research work argues that religion can be used for peace and also be used for selfish interest. The paper revealed that, the prominence of religious education will instill values and high morals on the citizenry to bring about expected sustainable development. The principal religions recognised in Nigeria are Islam, Christianity, and African Traditional Religion. Each of these has deep roles to play in enhancing peace, and sustainable development. It concludes that, the role of religious education to peace, security and sustainable development in Nigeria cannot be over emphasized. The Federal Government of Nigeria, down to the local government owes it a duty to re-introduce the teaching and learning of religious education in Nigerian schools and make it compulsory for all students. However, religious sentiments should be stamped out and proper tenets of religions should be taught and practiced. The paper therefore recommends that, religion as a subject should be made compulsory for students at all levels of the educational system right from the primary up to the tertiary level. Cleric, Imam, and traditionalist should uphold the tenet and teach moral values in their respective places of worship, the non-Governmental organizations should organised symposium, workshop and create awareness in upholding religious morals in the society among others.

Keywords: *peace, nigeria, religious, education.*

I. Introduction

Nigeria is one of the most populous nation in the whole world, is situated on the west coast of sub-Saharan Africa, with the largest population of any African nation with total population of about 188,462,640 million people. Composed of multiple ethnic groups, cultures and languages which result to intermixing of religious groups. The Hausa-Fulani and Kanuri ethnic groups dominate the predominantly Muslim northern states. Significantly numbers of Christians also reside in the north, and Christians and Muslim reside in about equal numbers in the Middle Belt, the Federal Capital Territory, and the southwestern states, were Yoruba ethnic group predominates. While most Yoruba's are either Christians or Muslim, some primarily adhere to traditional beliefs. The land is naturally blessed with good weather, comfortable land couple with mineral resources. This made Nigeria to be one of the major oil producing nations of the world-whose quality of oil is rate among the best.

(Esan, 2013), righty claim that the belief of system of a people influences the way they think, feel and perceive things in relation to people of other religions and culture. Violence in different form such as ethnic, religion, cultural and socio-political issues had repeatedly weighed-down the harmonious relationship and as negatively affect the country with unpalatable situation manifest in poverty, joblessness, low productivity, low income and poor infrastructural facilities. In 1979, the Federal Government in an attempt to resolve, promote unity among the various religious ethnic groups in Nigeria, established the National Youth Services Corps (N.Y.S.C.) and some Federal Institutions to ensure cohesion among its religious ethnic groups. Despite these various attempts by the government, not much has been achieved. In view of this, this paper examines the role of religious education as a tools in solving religious crisis.

II. Conceptual Clarification

For the purpose of clarification and better understanding, it is expedient to define and explain basic issues underlying this work. In the first place, the operative words namely- religions education and peaceful co-existence needs clarification. Also, it is apposite to state that the locus of our discussion would be based on the world-view of the Nigerian peoples as an exemplification of religions as a tool for harmonious relationship. Having made these prefatory remarks, it is essential to clarify these terms in order to understand their meanings.

a) Religions

It is generally accepted that Religion has no universal definition. However, the writer wouldconsider some definitions of religion. It is important to note that the word religion is derived, etymologically, from the Latin noun, *religio*. The common verbs are *religere* to turn to constant or to observe conscientiouslyⅡ, *religere* to bind oneself back) and *religere*It could be safely claimed that most common definitions of religion appear to be etymological derivatives of the above verbs. On the strength of this, Obilor (2002:63) defined religion as the whole complexes of attitudes, conviction and institutions through which we express our deep fundamental relationship with Reality and not excluding

Author: *Department of Religious Studies, Olabisi Onabanjo University, Ago-Iwoye, Nigeria. e-mail: alaofemi1@gmail.com*

© 2018 Global Journals

the created order‖. On his part, Gilbert (1980:5) stated that religion describes any system of values, norms and related symbols and rituals, arising from attempt by individuals and social groups to affect certain ends, whether in this world or any future world by means wholly or partly supernatural. The transcendental perspective of religion is aptly captured in the definition of Odumuyiwa (2006:2). He defined religion as *"man's effective desire to be in right relationship with a sacred transcendental order, controlling human destiny and events, either a prescribed system of rituals and of belief".* Omoregbe (1993:3) defined religion as essentially a relation he stated that religion is the recognition of all our duties as divine ship, a link established by the human person and the divine person believed to exist. It can be deduced from the definitions above that religion coveys the following information, first, features of a Supernatural Being, secondly the belief in that Being and lastly a feeling of awe and mystery in response to the command of that supernatural being. The writer, therefore, defined religion as our *"absolute acknowledgement of dependence on the supernatural Being who sets and controls the entire affairs of life and the universe, hence attracting our reverence and obedience"*. This dimension may have been responsible for the emotional power that religion sometimes have on the adherents.

b) Religious Violence

"Religious violence is a term that describes a phenomenon where religion is either the subject or object of violent behavior. Religious violence is, specifically, violence that is motivated by or in reaction to religious precepts, texts, or doctrines". It involves all forms of violence against religious institutions, persons, objects, or when the violence is motivated to some degree by some religious aspect of the target or precepts of the attacker. This phenomenon does not only refer to violent acts committed by religious groups, but it also includes acts committed by secular group against groups. Thus, it is pluralistic in its incidence.

c) Religion Education

Religion is the experience and expression of faith. Learning about religionand learning from religion are important for all pupils, as religious education helps pupils develop an understanding of themselves and others. (Iheoma, 2006).It's also promotes the spiritual, moral, social and cultural development of individuals and of groups and communities. In particular, religion education offers pupils with learning difficulties opportunities to develop their self-confidence and awareness understand the world they live in as individuals and as members of groups bring their own experiences and understanding of life into the classroom develop positive attitudes towards others, respecting their beliefs and experience reflect on and consider their own values and those of others deal with issues that form the basis for personal choices and behavior.

d) Peace

Peace is the concept of harmony and the absence of hostility. In a behavioral sense, peace is a lack of conflict and freedom from fear of violence between individuals and heterogeneous social groups.

III. Theoretical Framework

The center for world religions, diplomacy and conflict resolution offers a new approach to reducing global violence and terrorism by incorporating the best moral practices of religious communities into policy and democratization. Providing policymakers and activist with strategies to elicit moderate moral religious expression in conflict regions can strengthen civil society and democracy. Yeasin Arafat (2018: 34) The goal is to create political, religious and social openings that allow international political compromises and vital peace processes to flourish action. These comprises of three things as follows: (a) to promote and empowerment of a network religious peace makers around the world last minute back-channel interventions in religious conflict. (b) organizing dialogues between and among members of religious tradition. (c) conferences and retreats where policymakers can learn from an interact with religious leaders. The research work will be working towards this direction in other to proffer notable solution to this burning issue militating against the peace we ought to enjoy in our society.

IV. Overview of Religious Crisis in Nigeria

Table 1

S/N	Date	Place/Town/State	Nature of Crisis
1	July 1, 1999	Sagamu, Ogun State.	Crisis between Yoruba traditional worshipers and Hausa groups as a result of the killing of a Hausa woman by the Oro Masqueraders for violating traditional rites.
2	December 20, 1999	Ilorin, Kwara State	Muslim fundamentalists attacked and destroyed over 14 Churches, properties worth several millions of naira destroyed.
3	February 28, 2000	Aba, Abia State.	Religious crisis that led to the killing of over 450 persons.

© 2018 Global Journals

4	February 21-22, 2000	Kaduna, Kaduna State	Crisis over the introduction of Sharia, an estimated 3000 people died.
5	October 12, 2001	Kano, Kano State	Religious crises, in protest to U.S. invasion of Afghanistan over Osama bin Laden. Over 150 persons were killed
6	September, 7-17, 2007	Jos, Plateau State	Religious crisis between Muslims and Christians. Mosques, churches and several properties were damaged.
7	November 16, 2002	Kaduna, Kaduna State	Attacked of Christians by the Muslims over article written by Isioma Daniel on Miss World, over 250 people were killed and several churches destroyed
8	February 14, 2004	Numan, Adamawa State	Religious crisis between Christians and Muslims over location of the Central Mosque close to Bachama Paramount ruler's palace. Over 17 persons killed.
9	February 18, 2006	Maiduguri, Borno State	Religious crisis between Christians and Muslims over Danish Cartoon on Prophet Mohammed in Jyllands-posten newspaper. Over 50 persons killed and 30 churches destroyed over 200 shops, 50 houses and 100 vehicles vandalized
10	March 22, 2007	Gombe, Gombe State,	Religious crisis over the killing of Christians teacher for allegedly desecrating the Qur'an while attempting to stop a student from cheating in an examination hall
11	November 28, 2008	Jos, Plateau State,	Religious crisis between Muslims and Christians over the controversial results of local election. Over 700 people killed.
12	July 26-30, 2009	Bauch, Borno, Kano and Yobe State	Religious crisis unleashed by Boko Haram sect on Christians. Over 700 people killed 3,500 persons internally displaced, 1,264 children orphaned, and over 392 woman widowed, and several properties destroyed.
13	March 7, 2010	Jos, Plateau State	Attacks by Fulani Moslems on Christians-dominated villages of Dogo-Nahawa, Shen and Fan. 13 person killed
14	Jos South, Plateau State	Jos South, Plateau State	Attack on a Christians villages Fulani herdsman. 3 houses and 6 vehicles were torched.
15	January 5-6, 2012	Gombe, Gombe State	Gunmen stormed a Deeper Life Church, shooting indiscriminately at worshippers. The Boko Haram Islamist sect claimed responsibility for the shooting.
16	January 5-6, 2012	Mubi, Adamawa State	Suspected Boko Haram militants stormed a gathering of Igbo Christians and shot sporadically, killing over 12 and injuring others.
17	May 2016	Padongari, Niger State	Religious crisis that left 4 persons dead.
18	June 8, 2016	Kakuri, Kaduna State	A Christian man was stabbed for not joining Ramadan Fast.
19	March 14, 2018	Abuja	Protest by Muslim Groups Rocks National Assembly on the Public Hearing over Amasa Firdus, Law School Hijab controversy.

Source: Adapted from Sampson, 2018; Sahara reporter, 2018.

a) Causes of Religious Crisis

Several causes of religion violence could be identifying from socio-economic, and political influences, it cut across every sectors of our society. Notable factors from these amoral behaviors could be visible in that bad governances have poison the mind of adherent of religion to one another because government oppress, neglect, dominate, marginalized, discriminate and exploit are some of the factors. For further understanding the work as critically and systematically mention some of these causes below.

b) Ignorance of Religious Education

Some of the soul aims of religious education is that it enables adherent to consider and respond to a range important questions related to their own spiritual, moral, psychological and societal values and development related to fundamental questions concerning the meaning and purpose of life. Religious education is an essential component of a broad and balanced education. It should also be noted here that those adherent behind the killings of innocent citizen are ignorance of what their religion entails in term of moral,

© 2018 Global Journals

and spiritual stories about sanctity of lives that each religion teachings, permit me to say this without any reservation that no religion preaches violence of human lives nor killing of innocent soul.

c) Extremism and Intolerance

Extremism from the two sides is another important reason behind religious crisis in Nigeria. In most cases this extremism is based on poor knowledge of the teaching of the religion being defended by the group in both sides. Religious intolerance means hostility towards other religions, as well as the inability of religious adherent to harmonized between the theories and the practical aspect of religion. Intolerance devotion to one's opinions and prejudices, especially the expression of intolerance and animosity toward persons of differing beliefs.

d) Depletion of cultural values

This is seen in the fact that man no longer attaches the expected value to the sanctity of life. The African virtue of being your brother's keeper has been eroded.

e) Insecurity

Insecurity possess threat to the mind of citizen, it is very rear that people cannot sleep with their two eyes closed, the government at the other hand are heartless in every regard in that they have much time to squander our money, and spent much money in securing their personal live at the detriment of the citizen.

f) Poverty

Poverty is a worst and unpalatable situation which can make man to think of getting rich without thinking of the consequences. Also some of our political leaders are using the opportunity to use some of our youth to unleashes terror, and threat to live.

g) Negative roles played by some religious leaders

Obioha (2008) submitted that, the occurrence of these conflicts cannot be divorced from the activities of religious leaders, both of Christian religion and Islam According to him, some of them present their religion as the best, while others are no religion, or worse still, false religions.

V. Effects of Religious crisis in Nigeria

Critically speaking one do not needsa prophet before one would understand the fact that religious crisis as negative effects on the socio-moral and economic growth of the society, Religious and ethnicity crisis will definitely affect the foreign direct investment (FDI) flow into Nigeria. FDI has positive relationship with economic growth as the more FDI flows into the country the more jobs are created, the per capital income and the higher the standard of living. This was buttressed by Onwumah (2014) when he posited that in economic terms, religious and ethnicity crisis damages resources and facilities which took time to be acquired. No foreign investor will like to invest funds in country that is divided by communal, religious and ethnic crises (Ayinla, 2003). The basic aim of foreign investment is to make profit which is not possible in an environment of crises. The resources invested already will definitely go down the drains. Meanwhile, the source of Muslims and Christians crises in Nigeria has been religious ethnicity, social and political. The dramas of intolerance by the two religions led to successive misunderstanding between them, sometimes degenerating into violent open war or skirmishes. This drama was marked by the 1980 religious crises that started in Zaria involving members of two religions, resulting to the Wanton destruction of live and properties.

Also, religious violence breed suspicion among the various adherent involved. It can be rightly said according to (Theophilus Alabi & Fola Lateju, 2014).That just as Christians are suspicious of Muslims, so also Muslims mistrust Christians. For clarification, M.O Adeniyi, for example, blames Christianity for the violent religious climate in Nigeria. He explained that Islam and African religion co-existed peacefully. Until Christianity came in ten centuries later, with its evangelistic determination to wipe out Islam and African religions. John Enyinnaya's reactions to Adeniyi's views, said he (Adeniyi) criticized colonial leaders as being both political leaders and religious evangelists. He further said Adeniyi wrote off the western education introduced by missionaries, as being primarily aimed at converting people. Adeniyi was of the opinion that the mode of preaching, used by Christian evangelists, as well as the offensive use of the mass media are responsible for discord among the adherent of religious in Nigeria. Furthermore, religious violence does result to loss of lives, properties worth million, and farmland, some people whose medium of livelihood has been destroyed might involve themselves on illicit businesses such as armed robbery, hooliganism, prostitution and unethical behavior.

VI. Religion Education a Tools Toward Peaceful Co-Existence

The value and virtues of religion is peace; every religion advocates understand that peaceful co-existence in non-negotiable. In Christianity Jesus Christ is known and referred to as the prince of peace. He taught, commanded and demonstrated the significance of peace and "his is name will be called wonderful, counselor, mighty God, everlasting father, prince of peace." Throughout Jesus' earthly ministry, he demonstrated his to love and maintained peace with all men. Despite stiff opposition from the Pharisees and religious leaders, he never said any rude or insulting word to them.

© 2018 Global Journals

Islam also calls for the quest for peace, tolerance and kindness which is a state of physical, mental, spiritual and social harmony. Other virtues of Islam are that Muslims were urged to imbibe the spirit of kindness and forgiveness. (Q3:124) and further enjoined to live in harmony and peace with fellow human beings, repel evil with that which is better and show perseverance with patience (Q 3: 200). Prophet Muhammad (S.A.W) can be seen vividly when there was famine in Mecca and he helped them despite the fact that they had driven him out of his home. Similarly, after the conquest of Mecca, the people of Mecca expected Prophet Muhammad (SAW) either executes to them in retaliation, take them as slaves or at least confiscate their properties and belongings. They were extremely worried and wondered what declaration he was going to make at his historic occasion. However, he began his address by saying to the pagans of Mecca, "Today there will be no blame on you for anything and no one will harm you in anyway" Such example of rear nobility and humanness is rear in human history. These are the type of behavior expected from Muslims, as exemplified by the Prophet of Islam. In fact, there are several examples of this nature in the life of the Holy prophet. If this is what the Bible and the Quran teaches then the adherent needs to be educated, every human should understand the dignity and sanctity of lives.

VII. Conclusion

The role Religious Education as a Tool Towards Peaceful Co-Existence in Nigeria cannot be over emphasized, however much needs to be done in that the society is eager in looking for a peaceful society we all are clamoring for, religion is like a knife, it can be useful in the kitchen and also harmful so we need proper and structured religious education in other to enjoyed the peace and harmonious relationship which will champion our society for the better tomorrow.

VIII. Recommendation

1. Religion as a subject should be made compulsory for students at alllevels of the educational system right from the primary up to the tertiary level. Cleric, Imam, and traditionalist should uphold the tenet and teach moral values in their respective places of worship.
2. The non-Governmental organizations should organised symposium, workshop and create awareness in upholding religious morals in the society.
3. The teachers of religious education at all levels of Nigerian educational system should be consistent in promoting morality and ethical values while imparting religious knowledge on students.
4. The students should be encouraged to demonstrate such moral values in their day to day dealings or affairs with other fellow men.
5. Religious leaders, in and outside government circles, should serve as good ambassadors of Religions by demonstrating ethical values of kindness, tolerance, forgiveness, and consideration for others in all circumstances.
6. It is pertinent now for a conscious attempt to re-read re-examine and re-interprets the Holy Scriptures, and religions doctrines to make them more meaningful toward establishing an egalitarian society, where all people will be at peace with each other.
7. The Religious Teachers should preach and teach the word of God in its true meaning to the students.
8. Religious students themselves should not use their own cultural and historical background to condemn and seek to destroy other religions arising from a different cultural and historical setting.
9. And on a final note All obstacles that may hinder practical implementation of the moral values taught through religious Education should be removed.

References Références Referencias

1. Adeniyi, M. (1993). The Relationship between Christians, Muslims and Afrelists in History with Particular References to Nigeria: A Muslim View. *Studies in Religious Understanding in Nigeria*, 198-199.
2. Arafat, Y. (2010, 07 11). *yeasinrafat.wordpress,com*. Retrieved 09 20, 2018.
3. Ayinla, S. (2003). Managing Religious Intolerance and Violence in Nigeria, Problems and Solutions. *Department of Sociology and Anthropology, Obafemi Awolowo University, Ile-Ife.*, 34-56.
4. Enyinayya, J. (2008). Terrorism, Jihad and Just War: A Study of Christian and Islamic Approaches to Religious and Political conflict in Nigeria. *West Africa Association of Theological Institutions (WAATI)*, 4-7.
5. Esan, E. (2013). Religion as a Catalyst for Peacful Co-Existence. *Journals of Humanities of Art* , 47-58.
6. Gilbert, A. D. (1980). *The making of post-Christian Britain.* London: Longman.
7. Iheoma, E. (2006). The Role of Religion Education in Moral Education. *Journal of Moral Eduction*, 139-149.
8. Obilor, J. (June 2002). Religion as the Bedrock of Any Democracy: A Key to Nigerian Survival. *Journal of Nigerian Languages and Culture. Vol. 3,* , 63.
9. Obioha, U. P. (2005). Unethical Practices in religion: the Nigerian experience- A call for re-orientation and repositioning. *Orisun: Journal of Religion and Human values. Dept. of Religious Studies, Olabisi Onabanjo Uni, Ago-Iwoye*, 105-118.
10. Odumuyiwa, E. A. (2006). Religion and child development. *Orisun: Journal of Religion and Human values*, P. 1-15. Vol. 4 &5, 2005-2006.

© 2018 Global Journals

11. Omoregbe, J. (1993). *A Philosophical look at Religion.* Lagos: Joja educational Research.
12. Onwumah, A. ((2014). Communal and Ethno-Religious crises and their implications for National Development in Nigeria. *Developing country studies.*, 4-17.
13. Salawu, B. (2010). Ethno-religious conflict in Nigeria. Causal analysis and proposals for new management strategies. *European Journal of social science*, 345.
14. Theophilus Alabi & Fola Lateju. (2014). Tacking the Problem of Religious Violence and Riots Between Christians and Muslim in Northern Nigeria. *Practical Theology*, 125-137.

© 2018 Global Journals

Global Journal of human-social science: A
Arts & Humanities - Psychology
Volume 18 Issue 7 Version 1.0 Year 2018
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

Shashi Deshpande's "That Long Silence": Novel of Restoring Conjugal Life

By Dr. M.H. Siddiqui
Chapra J.P. University

Abstract- Shashi Deshpande (1938-), as an award winning feminist writer, focuses on the tortures and sufferings of middle-class Indian women who are educated, sensitive and are aware of their legal, social and conjugal rights. She highlights the domestic conflict between wife and husband operating at the emotional, intellectual and sexual levels. The novelist, being fully aware of the patriarchal system of Indian culture, does not plea for any kind of conflict or aggressiveness between man and woman; husband and wife. There is an old but true maxim that silence, tolerance, sufferance is golden and though the novel is in the feminist framework, the novelist does not cross the limits of Indian socio-cultural authenticity. That Long Silence is essentially a domestic novel. Shashi Deshpande has superbly picturized the ins and outs of a conjugal life. The novel endeavors in launching peace between the pained, sensitive wife and the egoistic and selfish husband. Lack of proper communiqué between them is the real culprit. And it is seen that when Jaya decides to communicate with her husband, the gloomy silence is broken. Deshpande's approach of feminism is not aggressive and emotional as the western writers have. Indian feminist activist do not accept a still attitude towards the males as their western counterparts do. They are alike culture-oriented and gender-oriented.

Keywords: feminism, conjugal, patriarchal system, culture-oriented, gender-oriented.

GJHSS-A Classification: FOR Code: 199999



Strictly as per the compliance and regulations of:

© 2018 Dr. M.H. Siddiqui. This is a research/review paper, distributed under the terms of the Creative Commons Attribution-Noncommercial 3.0 Unported License http://creative-ecommons.org/licenses/by-nc/3.0/), permitting all non-commercial use, distribution, and reproduction in any medium, provided the original work is properly cited.

Shashi Deshpande's "That Long Silence": Novel of Restoring Conjugal Life

Dr. M.H. Siddiqui

Abstract- Shashi Deshpande (1938-), as an award winning feminist writer, focuses on the tortures and sufferings of middle-class Indian women who are educated, sensitive and are aware of their legal, social and conjugal rights. She highlights the domestic conflict between wife and husband operating at the emotional, intellectual and sexual levels. The novelist, being fully aware of the patriarchal system of Indian culture, does not plea for any kind of conflict or aggressiveness between man and woman; husband and wife. There is an old but true maxim that silence, tolerance, sufferance is golden and though the novel is in the feminist framework, the novelist does not cross the limits of Indian socio-cultural authenticity. *That Long Silence* is essentially a domestic novel. Shashi Deshpande has superbly picturized the ins and outs of a conjugal life. The novel endeavors in launching peace between the pained, sensitive wife and the egoistic and selfish husband. Lack of proper communiqué between them is the real culprit. And it is seen that when Jaya decides to communicate with her husband, the gloomy silence is broken. Deshpande's approach of feminism is not aggressive and emotional as the western writers have. Indian feminist activist do not accept a still attitude towards the males as their western counterparts do. They are alike culture-oriented and gender-oriented.

Keywords: feminism, conjugal, patriarchal system, culture-oriented, gender-oriented.

I. Introduction

That Long Silence expands to become mass autobiography of women as biological homo-geneous group. The novel is remarkable in that it presents Jaya is the female protagonist and numerous secondary and fringe characters, both male and female, who do not hinder the flow of the narrative (as so many critics have derided the novel for) but who often serve as oppositions and contradictions which help the writer to make her point in term of highlighting differences and divisions of gender crucial to the story.

The novel is the first person narrative; the story is unfolded by Jaya—symbolizing victory, but in actual life, she has to lead a traditional, passive, and obedient wife's role. Since her childhood days, she has been told stories about Sita, Savitri and Draupadi, portraying the sharing of their husband's travails and their silent sufferings. Jaya refuses these role models because they have lost all significance in modern period. Sita, Savitri and Draupadi, the legendary women followed their husbands willingly, but Jaya followed her husband, Mohan, because of compulsion: "There is a frank brutal realization of this evil necessity in her conjugal life." (*That Long Silence* 27).

Before her marriage Jaya has been taught the importance of the husband in the life of a woman. Vanita Mani tells her that "a husband is a shethering tree". Ramu Kaka reminds her that the happiness of her husband and home depends entirely on her. When Jaya is leaving home after her marriage her elder brother advises her "to be good to Mohan." She has to shape herself to the wishes of Mohan. So she has given up the job that she wanted to take, the baby she wanted to adopt and the anti-price campaign she wanted to take part in since Mohan has accused her of not caring for the children, of isolating herself from him. So, her silence begins. Silence, "no questions, no retorts, only silence." Unable to communicate her anxieties to the unapproachable, incommunicable indifferent Mohan, she engulfs herself by a sense of seclusions and silence. Ever since her marriage she has done nothing but wait. This sense of waiting causes tremor in Jaya's mind. "Waiting for Mohan to come home, waiting for the children to be born, waiting for milk, waiting for the servant, waiting for the lunch carrier man" (30). This mechanical process of waiting causes tremor leading to the existential nothingness. Deshpande uses a beautiful image to describe Jaya's married life:

> A pair of bullocks yoked together. It is more comfortable for them to move in the same direction. To go in different directions would be painful and what animal would voluntarily choose pain? We were two persons. A man and a woman. (11-12)

The image reveals a world of meaning. Bullocks yoked together, shared the burden between themselves. But no one knows whether they love each other or not. The ideological difference creates a wide chasm between them and they fail to understand each other. The result is their marital life grows shaky and shady. It rests on a thin thread of compromise like that of the bullocks between them rather than based on love. Out of social fear they continue to be husband and wife and not for their mutual need for each other. Mohan has married Jaya not out of love but simply because she resembled his drama girl when she talked fluently in English. He proudly asserts: "You know, Jaya, the first day I met you at your Kamukau's house, you were

Author: Associate Professor Department of English P.C. Science College, Chapra J.P. University, Chapra, Bihar, India.
e-mail: siddiquimh1961@gmail.com

© 2018 Global Journals

talking to your brother Dinkar and somehow you sounded so much like that girl. I think it was at that moment that I decided I would marry you" (90).

The attitudinal difference between Jaya and Mohan brings in a matching silence. She only answers to all his questions. She adopts to be silent. It is only towards the fag end of the novel, she decides to break her long silence. The novelist very wisely keeps the areas of consequences. If she actually breaks the silence, the end thus is left to the thoughts of its reader. Jaya's silence and her anxieties are rooted in every woman's soul in different form. Generally woman's silence is often understood as her symbol of satisfaction. But the novelist, through the stream of consciousness technique, makes it very clear that even in the educated upper middle classes, the inherent value of intelligent and talented woman is affected by her social and married status, for the society treats her as an object or as an ownership—never as an individual. Being a woman, Jaya is forced to accept the social and domestic responsibilities. Mohan's losing job and misfortunes, his allegation turns out to be Jaya's shocking experience. If an enquiry is called against Mohan, it will certainly lead to social humiliation. She is quite sure that Mohan would scoff at this idea, for they have never agreed together even on small issues like a meal or a movie without some argument. Finally, allowing her soul its own measure to manage the crisis, she dismisses all options as impracticable. And Mohan named Jaya at the time of marriage as Suhasini, meaning—". . Suhasini who was distinct from Jaya, a soft, smiling, placid, motherly woman. A woman who lovingly nurtured her family. A woman who coped" (15-16). Ever since she is named as Suhasini she feels that her identity is in dilemma and feels confused.

Among human beings the attraction to dominate is universally irresistible and traditional marriage provides this opportunity to men. In traditional Indian marriages, it is not enough for the husband to be approved and admired; he wants instant and unquestioned respect to his commands. All the angers occurred during childhood, later life or daily among other men—all of it gets purged from him at home as man lets loose his authority upon his wife. He enacts violence, power, rigid resolutions; he commands in tones of sternness. This force is a daily reality for his wife. This very image of this traditional husband can be seen in the portrayal of Mohan's father. He is so firm in his rights that he demands, and his wife [Mohan's mother], silently acknowledges the complete authority of patriarchy. This is vividly narrated by Mohan to Jaya that—the woman [Mohan's mother] always stoops in front of the fire sitting blank and motionless and the groups of sleeping children [Mohan, his brothers and sisters] on the floor. They all had their food, except her. Though she always waited for him, their father, however late he was, she had asserted herself in this that she would not make the children wait for him. She gave them their dinner and even to the older ones and then she cooked rice for him again finally, when he entered into, he went straight to the bathroom to wash. By the time he returned, she had his plate ready. Hanging his shirt on a hook on the wall, he sat down, drank a glass of water, poured some water into his palm to sprinkle ritually around his plate and then he asked that why is there no fresh chutney today? He asked, not looking at her. She muttered something, the next second; he picked up his heavy brass plate and threw it, not at her, but intentionally on the wall, which it hit with a dull clang. He wore his shirt and went out of the house. This is silently watched by the children. The mother silently picks up the plate, cleans the floor and the wall of all the spattered food and wipes it. And she once again cooks rice and prepares fresh chutney and waits, when her children who had awoken up by the clanging sound of the plate, finally drift off to sleep again. ". . . She was still sitting there in front of the fire, silent, motionless" (36). Mohan's reaction after his narration is quite revealing. "God . . . she was tough. Women in those days were tough" (36).

Jaya is quite a diverse personality when compared with Mohan's mother and sister who, within their duties, responsibilities and freedom, excelled without a murmur. But Jaya tries to set up herself in those distinct roles, the innate assertive traces inculcated in her by her father surfaces several times in her married life, whereas Mohan's mother's married life was spent in utter suffering due to her husband's insensitivity, which bolted everything. But when she died with a huge round Kumkum on her forehead, she was considered to be a very fortunate woman "blessed woman who died with her husband yet living" (38). His sister Vimala suffered in silence, her loss followed the footsteps of her mother. It was very well appreciated and was given a loud talk about their silence. Jaya, too, tries her level best to absorb the tradition of silence of her mother-in-law and sister-in-law by enacting the role of a devoted wife and dutiful mother, but the role playing is not as natural as it should have been, the cracks are soon observable. Once she cannot control her annoyance and she retorts back at Mohan, paying back his irritation in the same manner.

Jaya by nature has natural tenderness. She surrenders, for she cannot see Mohan shattered. Yet her entire repressed anger surfaces when Mohan's professional life faces crisis and the blame is showered on Jaya and children. She now realizes that the seventeen long years of her married life had failed to make them emotional and intellectual. Only their physical bodies had occasionally met, not their souls: "But the reality was only this. We were two persons. A man. A woman" (8). In creating a new woman, Deshpande opposes the patriarchal set-up which unnerves and upsets the innate creativity and

© 2018 Global Journals

individuality of women. Her protagonists got married with rosy dreams and a hope for getting respect, safety and status in the society, but they are completely disappointed and disillusioned. Jaya is such a character who experiences the gravitational jerk of patriarchy and tradition. Her interest into the family matter is so deep from a fiercely independent girl she gradually deteriorates into a "stereotype of a woman, nervous, incompetent always in hand of help, wanting to build an edifice of security around her husband and children, believing it to be a burrow into, which she can crawl like a reptile and feel safe." (148)

Jaya, like Gandhari of the Mahabharata, symbolically binds her eyes and grows blind to his weakness: "Sita following her husband into exile, Savitri dodging Death to reclaim her husband, Draupadi stoically sharing her husband's travails ." (11). However, in the small apartment of Dadar, Mohan and Jaya due to frustration and depressions drop into silence without sharing their ideas, who is dreadfully disturbed, starts interviewing herself and she realizes her situation as: "The real picture, the real 'you' never emerges. Looking for it is a bewildering as tying to know how you really look. Ten different mirrors show you ten different faces" (1).

The novel has three separate segments of feminism. In the first phase it is seen as the imitation of the role model protagonists who have crossed the limits. The second phase of feminism is found in Jaya's life—whenever she looks back in her life, there is a scene of nostalgia or longing, it is merely a feeling of suppressed anger and antipathy. In course of looking for shelter through her shocking situation in her neurosis state evades her personality as an adult. Her sorrow initiates the process of self discovery in her, leading in the final analysis to accept the fresh perception of life. Thus, her suffering has a beneficial effect on her personality. It further supports her to emerge with certain willingness to compromise with life and its problems. Therefore, to attain a state of complete family life, Jaya is forced to suppress every aspect of her desires that simply refused to fit into her role-model of a wife and a mother. In Jaya's life, another two most important aspects are—her writing career and her association with Kamat. Her relation with Kamat needs a clear understanding at the outset. Kamat's role in the novel is a shadowy one. Basically, he is an advertiser and lives alone in the above apartment of the Kulkarnis at Dadar—Bombay. He is somehow different from other men: a smooth, floating personality, sympathetic, objective in approach, listens very attentively to all the womanly talks, carries himself with ease and grace in the company of women. Kamat attracts Jaya but this attraction can be called only as a platonic affair. Kamat's approach of treating woman as an equal endears Jaya to the maximum extent only because she has observed men having different faces with a false smile. But Kamat is a natural, original, and sympathetic that brings Jaya into herself: "But this man . . . it had been a revelation to me that two people, a man and a woman, could talk this way. With this man, I had not been a woman. I had been just myself—Jaya" (153).

Mohan and Jaya have also sensual relationship; however, she has never known how to address her husband. But in Kamat's presence, she becomes uninhibited and sheds all the crippling silence she had been imposed on herself to be a part of erasing every public symbol of her identity. It is with Kamat, she gets the best of her father's concern for her reassurances and comfort. Kamat dares adequately to chide her like her father whenever she is wrong. He cares and encourages he like an elder brother. And at the same time, he gives beautiful compliments like a passionate lover. Kamat's confined nature forces Jaya to confide the things to him that she would never dare to mention to Mohan. Gradually she finds that Kamat has become her weakness. But again she overcomes and discards the instinctive urge towards Kamat. She aims at the man-woman relation especially within the limits of marriage. Very nicely she alienates herself from everything and everybody that posed threat to the peace of her family. Jaya fails to classify her identity and now doesn't enjoy her own individuality. She leads her life with an unfortunate past. She senses at this point that her married life has turned out to be intolerable and dull: "Worse than anything else had been the boredom of the unchanging pattern, the unchanging monotony" (4).

The third phase of feminism in the novel is Jaya's life. Her articulation and declaration is hinted at the end of the novel to be the future possibility for Jaya. The entire episodes of the novel are for the articulation, which will break Jaya's long silence. Even strong hints are quoted in the novel that Jaya is going to break her inactiveness: "I will have to speak, to listen to; I will have to erase the silence between us" (192).

Her initiative in breaking *The Long Silence* is a welcome step towards restoring normality and delight between husband and wife, between members of the family. Through her character, Shashi Deshpande transfers the message to the entire humanity that understanding is the root of domestic joy and there lies the joy, the bliss of the family.

That Long Silence is a masterpiece work as Shashi Deshpande has used the streams of consciousness technique in a most artistic and gratifying manner. Jaya's narration artificially unfolds her story in bits and pieces moving back and forth with significant contentment and borders on the incoherent which genuinely requires the stream of consciousness technique. V. Rama Rao in an erudite article writes:

> The metaphor of the silence under which the novel is organized helps to impose a quietude and discipline; the inner dynamics of a self-cut off from

© 2018 Global Journals

human communication. That Long Silence is not an intrusion into the world of silence but a silent communication with the oppressed self-straining for articulation, for a voice. (Rao 39)

In every sense, the novel *That Long Silence* is of enormous significance to us in the present day socio-cultural interaction. It is an assessment of selfhood as a mere form of expression.

References Références Referencias

1. Beauvoir, Simone De. *The Second Sex*. Picador Classics edition: London Pan Books Ltd, Cavy Books, 1988, 335.
2. Deshpande, Shashi. Interview with Holm strong, quoted in the book Shashi Deshpande: A Critical Elucidation, edited by Amar Nath Prasad, Sarup & Sons: New Delhi, 2008, 14.
3. Deshpande, Shashi. *That Long Silence*. Penguin Books, India, 1929, 27.
4. Iyengar, Srinivasa K. R. Indian Writing In English. New Delhi: Sterling Publisher: Sterling Publisher, 1993.
5. Kulkshreshtha, Indira. *Indian Women Images and Reflections*. New Delhi: Blaze Publishers and Distributors, 1992, 3.
6. R.A. Singh. *Critical Studies on Indian Fiction in English*, ed. by R. A. Singh, New Delhi: Atlantic Publications and Distributors, 1999, 127.
7. Rao, V. Rama. A Well Articulated Silence: Review of That Long Silence. *The Literary Criterion*, Vol. 27, No. 4, 1992, 39.
8. Y.S. Sunita Reddy. "*Silent No More: A Feminist Perspective on the Novels of Shashi Deshpande*". Prestige Book: New Delhi, 2001, 127.

© 2018 Global Journals

Global Journal of human-social science: a
Arts & Humanities - Psychology
Volume 18 Issue 7 Version 1.0 Year 2018
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

The Relationship between Internal Locus of Control and Intention to Start Private Business in Case of Graduating Class Student at Wolaita Sodo University

By Bereket Merkine
Wolaita sodo University

Abstract- This study was designed to investigate the relationship between internal locus of control and an intention to start private business. Emphasis was made on establishing the relationship between internal locus of control and intention to start private business in graduating class university students at Wolaita Sodo University. The study employed the use of correlation design to establish the nature of the relationships. The validity and reliability of research instruments was established and data was collected from 278 respondents selected from two colleges and one school by using simple random sampling method. To analyze the data, the analysis of variance (ANOVA), T-Test, and Pearson product moment correlation statistical tools were used with the aim of establishing the difference and relationship between internal locus of control and intention to start private business in graduating class university students at Wolaita Sodo University. Findings revealed that there was significant difference in intention to start private business on students of different college/school they belongs to, no significant difference in intention of students from different age level, and no significant difference in place of residence. The findings also revealed that there was significant negative relationship between internal locus of control and intention to start private business in graduating class university students.

Keywords: *internal locus of control.*

GJHSS-A Classification: *FOR Code: 170199*



Strictly as per the compliance and regulations of:

© 2018 Bereket Merkine. This is a research/review paper, distributed under the terms of the Creative Commons Attribution-Noncommercial 3.0 Unported License http://creative-ecommons.org/licenses/by-nc/3.0/), permitting all non-commercial use, distribution, and reproduction in any medium, provided the original work is properly cited.

The Relationship between Internal Locus of Control and Intention to Start Private Business in Case of Graduating Class Student at Wolaita Sodo University

Bereket Merkine

Abstract- This study was designed to investigate the relationship between internal locus of control and an intention to start private business. Emphasis was made on establishing the relationship between internal locus of control and intention to start private business in graduating class university students at Wolaita Sodo University. The study employed the use of correlation design to establish the nature of the relationships. The validity and reliability of research instruments was established and data was collected from 278 respondents selected from two colleges and one school by using simple random sampling method. To analyze the data, the analysis of variance (ANOVA), T-Test, and Pearson product moment correlation statistical tools were used with the aim of establishing the difference and relationship between internal locus of control and intention to start private business in graduating class university students at Wolaita Sodo University. Findings revealed that there was significant difference in intention to start private business on students of different college/school they belongs to, no significant difference in intention of students from different age level, and no significant difference in place of residence. The findings also revealed that there was significant negative relationship between internal locus of control and intention to start private business in graduating class university students. Based on the findings, the researcher made the following conclusions; life skill training, advice and overall self confidence building and risk taking skill before leaving campus to create job count on motivating individuals to create job with high commitment. Finally, the researcher recommended that; Wolaita Sodo University maintains its instruction by considering the influence of Locus of control on individuals' life.

Keywords: internal locus of control.

I. Introduction

Locus of control is embedded within the Rotter's (1954) social learning theory of personality which postulates that behavior is a function of expectancy and reinforcement value in a specific situation. In other words, a particular behavior is more likely to occur if it is associated with high reinforcement value and expectancy. Reinforcement value is the degree of preference for a particular reinforcement if various alternative reinforcements are available. Expectancy is the probability that the particular reinforcement will occur as a result of an individual's behavior (Rotter, Chance, & Phares, 1972). The potential for a particular behavior to occur therefore is a function of the expected occurrence of reinforcement following the behavior (Rotter, 1954, cited in Paul Harvey and Mark J. Mortinko, 2011).

The term locus of control simply refers to the extent to which one believes that events in one's life are contingent on one's own behavior. According to the internal-external locus of control construct, persons with internal expectancies for control of reinforcement believe that their own behavior determines the reinforcement they receive. These persons are called internals. A person with internal locus of control attributes change to himself and to his actions. They believe and act as if they control their own futures and see themselves as effective agents in determining the occurrence of reinforcing events in life. In contrast, a person who believes in external control of reinforcements attributes their outcomes to chance, luck, fate, powerful others, and so on. These people are called externals. A person with external locus of control attributes changes to external sources, and believes that powerful forces such as fate, luck, chance, powerful others, social constraints ,or instructions are important factors determining the occurrence of reinforcing events in his life. A person with external locus of control believes that reinforcement does not depend on his actions or behavior, but is "the result of luck, chance, fate, as under the control of powerful others or is unpredictable because of great complexity of forces." (Rotter, 1966, cited in S.O. Popoola and Bruno I. Igbeneghu, 2008). The implication of this is that individuals with internal locus of control may likely change their behavior following reinforcements than those individuals with external locus of control.

Standard job search theory assumes that unemployed individuals have perfect information about the effect of their search effort on the job offer arrival rate. In this paper, I will present an alternative model which assumes instead that each individual has a subjective belief about the impact of his or her search effort on the rate at which job offers arrive. This subjective belief depends in part on individuals' 'locus of control', which is defined as a generalized expectation about the internal versus external control of reinforcement (Rotter, 1966). A person whose external locus of control dominates tends to believe that much of what happens is beyond his or her control. Life's outcomes

Author: Department of psychology, Wolaita sodo university, Ethiopia.
e-mails: bereketmerkine@gmail.com, bereketmerkine@wsu.edu.et

© 2018 Global Journals

are instead attributed to other forces, like fate or luck, rather than to one's own actions. In contrast, a person with an internal locus of control sees future outcomes as being contingent on his or her own decisions and behavior. It is quite intuitive that people who believe that success in life largely depends on their own actions and efforts rather than on luck or other "external" forces in turn expect different returns to their own behavior—particularly with respect to investment decisions like educational choices—than individuals with a more external locus of control. Given this, it seems sensible to expect that locus of control will have an important effect on many economic outcomes and in particular, that internality will be positively correlated with economic success. In fact, several empirical studies do conclude that locus of control is correlated with labor market success, in particular wages. An early example is Andrisani (1977, 1981 cited in Ritta Halpert and Russ Hill, 2011) who examines National Longitudinal Survey data and finds that individuals with an internal locus of control in 1968 had significantly higher hourly wages two years later. Similarly, Osborne Groves (2005) analyzes data from the National Longitudinal Survey of Young Women and concludes that women with an internal locus of control earn more than women with an external locus of control. Investment decisions also appear to be linked to individuals' locus of control. In particular, Coleman and Deleire (2003) conclude that locus of control affects education decisions primarily by influencing teenagers' expectations regarding the return to human capital investments. Cebi (2007), however, is not able to replicate these results using a different data set once cognitive ability is controlled for. Still, the potential link between individuals' locus of control and their human capital investments raises questions about the extent in a reply to this article Andrisani (1981) argues that Duncan and Morgan actually failed to disprove his results and cites several other studies that confirm his findings. Hansemark (2003) finds evidence for a positive impact of internal locus of control on the probability of starting a new business for men, but not for women to which locus of control affects wages directly via productivity versus indirectly through skills acquisition. Piatek and Pinger (2009), for example, conclude that locus of control affects wages only indirectly through the schooling decision. Heckman et al. (2006) use indicators of self-esteem and locus of control to construct a one-dimensional, latent factor representing non cognitive skills. They find that non cognitive skills have both a direct wage effect (via productivity) and an indirect wage effect (via schooling and work experience). To our knowledge, there exist only three previous studies that assess the effect of locus of control on transitions from unemployment to employment. Gallo et al. (2004) and Uhlendorff (2004) analyze the German Socio Economic Panel (SOEP) and conclude that a higher sense of internal control is associated with a higher probability of reemployment and with shorter spells of unemployment, respectively. Neither study, however, is able to distinguish between the effect that locus of control as a form of unobserved ability has in directly affecting the probability of receiving a job offer and the role that locus of control might play in shaping expectations about the return to investments in job search. In independent work, McGee (2010) takes a similar approach to ours to investigate job search among respondents in the 1979 National Longitudinal Survey of Youth (NLSY) and finds that young unemployed men with an internal locus of control search more and have higher reservation wages. Although he lacks a direct measure of individuals' beliefs about the payoffs to job search, McGee estimates models of the propensity to receive a job offer conditional on having made contact with an employer and finds results that are consistent with his assumption that locus of control influences search behavior through beliefs about the efficacy of job search rather than productivity per se. Like Coleman and Deleire (2003), we contrast these predictions to those from an alternative model in which locus of control is viewed as a form of ability that has a direct impact on the productivity of the worker. In this alternative model, individuals with a more internal locus of control have a higher job arrival rate, independent of their search effort, because they are more able. They are expected to have higher reservation wages, but to search less. Thus, this study focused on the internal locus of control of Wolaita sodo university main campus business and economics, social science and Humanities College and Education and behavioral science school graduate students to start private business.

II. Statement of the Problem

The question of whether or not we control our own fate has been the topic of debate for centuries. Religion and literature have both had a long history of trying to discern what forces shape our future. As early as the Ancient Greek times, philosophers and writers focused on the idea of fate and free will. While some find the idea of having a greater power drive our lives comforting, others find it frightening – fearing the idea that they are not in control of their own lives. Further, there are those who rely on the idea of not being in control of their lives to justify their actions or explain their misfortunes. Because of the mixed emotions surrounding fate, destiny, and free choice, numerous works from the ancient times until now focus on locus of control (Jessica F. Wolfe 2011). In addition, a similar study was completed on both male and female college athletes to determine how success relates to locus of control (Denny & Steiner, 2009 cited in J.F. Wolfe, 2011). It was believed if a college student was successful and doing well that they, like those with higher socio-

© 2018 Global Journals

economic status, would have an internal locus of control. Again, using Rotter's scale, demographic questionnaires, and a questionnaire measuring perceived happiness and athleticism, it was determined there was a correlation between athletic success and happiness and internal locus of control. Hence this study will determine the internal locus of control of business and economics, social science and Humanities College and school of education graduating class students to start their private business after graduation. The study attempted to find answer for the following basic research questions.

- Is Internal Locus of Control related to students' level of confidence to start their own private business?
- Does Locus of Control vary as a function of gender, age, college they assigned and place of birth? (I.e. whether a student is from major city or small town).

a) Objectives of the study

The study would have the following objectives:

b) General objective

The overall objective of this study was to determine if internal locus of control has a relationship with an intention to start private business.

c) Specific objectives

The study is specifically intended to:-

- Xplore whether the respondents have an intention to start private business
- Nvestigate whether factors like sex, age, place of residence of the respondents have significant association with their intention to start private business
- Etermine if respondents with internal locus of control have an intention to start private business.

III. Methodology of the Study

This Chapter outlines the manner that the researcher used in conducting this study. The key components are the research design, population, sample size and sampling technique, research instruments and data analysis.

a) Research design

The research design which has been employed in this study was co- relational design. This is due to the fact that the study intends to investigate the relationship between internal locus of control and the intention to start private business on the basis of locus of control and other major variables in the study. According to Fraenkel and Wallen (1996), correlation research describes an existing relationship between variables. The study used the quantitative approach because it is based on variables measured with numbers and analyzed with statistical procedures.

b) Study area

The study has been conducted in Wolaita Sodo University, college of business and economics, Social sciences and humanities, and school of education and behavioral science in main campus.

c) Population

The target population of the study is graduating class students of college of business and economics, Social sciences and humanities, and school of education and behavioral science from main campus.

d) Sample and Sampling techniques

According to Anthony and Picciano (2011, p121) various sampling techniques can be used depending on the type of research to be conducted.

From the available fifteen departments' 278 students were selected by using simple random sampling. Then after in order to choose the individual participants, stratified random sampling would be conducted based on gender so that, both males and females could get fair possibility of being selected as sample.

e) Data gathering instruments

There are different instruments using to gather information and also different researchers use different instruments depending on the research type and population that they conduct. From those instruments the researcher used questionnaire because the population of the study are literate and large. The questionnaire is of three parts. The first part constitutes of personal information such as gender, age and place of residence of the respondents. The second part deals with if the participants have an intention to start private business. And the last part consists of set of items indicating internal locus of control measuring the intention of the respondents to start private business. The items measuring internality of locus of control would be adopted from the Rotter's measure of internal locus of control scale and little bit modified and contextualized.

f) Data analysis technique

The data gathered through, questionnaire was processed through concurrent flows of activity of the quantitative data analysis system. Data from questionnaires was compiled, sorted, edited, classified and coded into a coding sheet and analyzed using a computerized data analysis package known as Statistical Package for Social Science 20.0 by using revert scale. The researcher used Pearson product-moment correlation coefficient (r) to compute the relationship between internal locus of control and an intention to start private business. The researcher also used T-test to find out how intention varied with gender. One way Analysis of Variance (ANOVA) was used to check an intention differences in terms of age and College or School they belongs to.

© 2018 Global Journals

IV. Data Analysis and Discussion

This chapter deals with the interpretations of the data analyzed by the SPSS computer program. It generally encompasses data about the participants' characteristics, and the internal locus of control items. They are all presented in the tables that follow respectively.

Table 1: Demographic Characteristics of the Study Sample (N=278)

Respondents Demographic Characteristics		Sex		Overall
		Male	Female	
College/School	Social science	64 (56.14)	50(43.86)	114(41.07%)
	Education and behavioral science	43(55.84)	34(44.16)	77(27.69%)
	Business and Economics	48(55.17)	39(44.83)	87(31.29%)
	Total	155(55.75)	123(44.24)	278(100%)
Place of residence	Urban	57(55.33)	46(44.67)	103(37.05%)
	Semi urban	60(56.07)	47(43.93)	107(38.5%)
	Rural	38(10.16)	30(2.44)	68(24.5)
	Total	155	123	278
Age	Below 20	6(1.62)	5(0.38)	11(2%)
	20-25	109(64.15)	86(15.15)	195(79.3%)
	>25	40(15.13)	32(3.57)	72(18.7%)
	Total	155(80.9)	123(19.11)	2278(100%)
Intention to start private business	Yes	115(74.19)	91(73.98)	206(74.10)
	No	40(25.80)	32(26.02)	72(25.9)
	Total	155	123	278

As it can be seen from the Table above, samples of female and male students, the majority of the participants reported that they are from social science and Humanities College which is 41.07% and majority of the students about 39% of the sample were from semi urban residents. According to their report majority of the students' are categorized under social science and from semi-urban residence). The majority of participants (74%) reported that they want to start private business after their graduation. As the above table majority of the students or respondents family are reside in semi-urban areas. And when we come to students age majority of the students were aged between 20-25 years.

a) *Respondents' intention to start private business in Terms of Gender*

The study was interested in whether an intention to start private business varied in terms of demographic characteristics. Table 2 shows the mean difference between Gender and intention to start private business as determined using the independent sample t-test results.

Table 2: Summary of the T-Test Results for the Mean Difference Between Gender and Intention to Start Private Business

Variables		N	Mean	SD	t	P -value
Gender	Male	155	1.23	0.45		
	Female	123	1.31	0.46	1.39	.067

b) *Statistically not significant*

An independent sample t- test was conducted to ascertain whether a statistically significant difference exists between intention to start private business and gender.

As presented in Table-2, there is no statistically significant difference between intention to start private business in accordance with gender t (278) = 1.39 which is not significant at $\alpha = .05$.

c) *Variation with Age, Residence and variation with college they belongs to*

The mean difference between age and intention to start private business was determined by using ANOVA. Table 3 shows a summary of the mean difference between age group and intention to start private business by using ANOVA.

© 2018 Global Journals

Table 3: Difference of mean intention to start private business in accordance with Respondents' age

ANOVA					
ITSPB					
	Sum of Squares	Df	Mean Square	F	Sig.
Between Groups	1.184	2	.592	2.849	.060
Within Groups	57.119	275	.208		
Total	58.302	277			

A one-way between-groups analysis of variance was conducted to explore the impact of age on intention to start private business, as measured by Locus of control scale. Subjects were divided into three groups according to their age (Group 1: below 20; Group 2: 20-25; Group 3: >25).

There was no a statistically significant difference at the $p<.05$ level in ITSB scores for the three age groups [F (2, 275) =2.85, $p=.060$].

The mean difference between age and intention to start private business was determined by using ANOVA. Table 4 shows a summary of the mean difference between College/School and intention to start private business by using ANOVA.

Table 4: Variation with respondents' college/School

NOVA					
ITSPB					
	Sum of Squares	Df	Mean Square	F	Sig.
Between Groups	1.743	2	.871	4.237	.015
Within Groups	56.560	275	.206		
Total	58.302	277			

Multiple Comparisons

Dependent Variable: ITSPB
Tukey HSD

(I) College	(J) College	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
CBE	SSH	-.17783*	.06690	.023	-.3355	-.0202
	EBS	-.03657	.07096	.864	-.2038	.1306
SSH	CBE	.17783*	.06690	.023	.0202	.3355
	EBS	.14126	.06456	.075	-.0109	.2934
EBS	CBE	.03657	.07096	.864	-.1306	.2038
	SSH	-.14126	.06456	.075	-.2934	.0109

*. The mean difference is significant at the 0.05 level.

A one-way between-groups analysis of variance was conducted to explore the impact of college they assigned on an intention to start private business, as measured by internal Locus of control scale. Subjects were divided into three groups according to their college (Group 1: College of business and Economics; Group 2: College of social science and humanities; Group 3: School Education and behavioral sciences).

There was a statistically significant difference at the $p<.05$ level in ITSPB scores for the three age groups [F (2, 275) =4.237, $p=.015$]. Post-hoc comparisons using the Tukey HSD test indicated that the mean score for Group 1 ($M=1.18$, $SD=.388$) was significantly different from Group 2 ($M=1.36$, $SD=.52$). Group 3 ($M=1.22$, $SD=.42$) also differ significantly from Group 1 and 2

© 2018 Global Journals

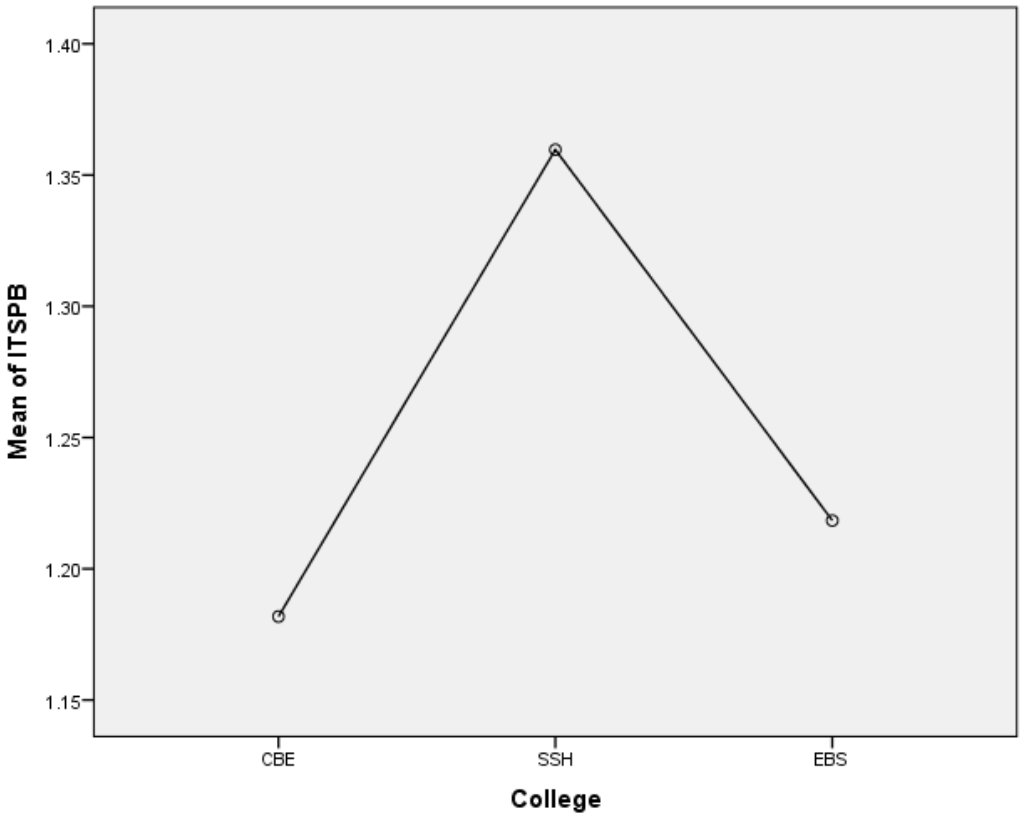


Figure 1: Means plot for impact of college students graduating from on an intention to start private business

As it can be seen from the above figure of means plot, intention to start private business is significantly different with different college group of the learners. The figure implies that intention to start private business is low at college of Business and Economics while college of social science and humanities have the highest intention.

Table 5: Variation with respondents' place of Birth

ANOVA

ITSPB

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	1.220	2	.610	2.940	.055
Within Groups	57.082	275	.208		
Total	58.302	277			

A one-way between-groups analysis of variance was conducted to explore the impact of place of birth on an intention to start private business, as measured by Locus of control scale. Subjects were divided into three groups according to their place of birth (Group 1: Urban; Group 2: Semi-Urban; Group 3: Rural).

There was no a statistically significant difference at the $p<.05$ level in ITSB scores for the three place of birth groups [F (2, 275) $=2.94$, $p=.055$].

d) Verification of hypotheses

This Subsection gives the verification of the three study hypotheses;

The research hypothesis was statistically tested by analyzing the relationship between the dependent variable and the independent variable through Pearson correlation method with 95% confidence interval level.

e) Hypothesis One: Internal Locus of control and an intention to start private business

The hypothesis was stated as; "There is a positive relationship between internal locus of Control and intention to start private business after graduation." To test this hypothesis, the researcher asked respondents to rate their locus of control level. The rating was according to Likert scale with one representing Strongly Disagree, two representing Disagree, three representing Agree, four representing strongly agree and the reverse for questions which were negative. For purposes of testing Hypothesis one, that is

© 2018 Global Journals

whether there is a positive relationship between internal locus of Control and intention to start private business after graduation, the researcher developed 18 items on internal locus of control (Appendix A, Section 2) and to correlate the two, the Pearson product moment coefficient was used as follows

Table 6: Respondents Pearson Product Moment correlation analysis for the relationship between internal locus of control and an intention to start private business

		1	2
ITSPB	Pearson correlation	1	-0.057
	Sig(2-tailed)		0.342
	N	278	278
Internal Locus of control			
	Pearson correlation	-0.057	1
	Sig(2-tailed)	0.342	
	N	278	

According to the above Table, internal locus of control and intention to start private business were negatively correlated, r (278) = -0.057, p = 0.342 at the 95% of confidence level. This indicates that intention to start private business would be negatively affected by their level of locus of control. This result implies that the more internal locus of control they have, the less intention to start private business.

V. Discussion of the Findings

This part discusses about the findings of the data as presented in part one. As stated in chapter one of this research, the main intent of this research was to investigate the relationship between internal Locus of Control and intention to start private business. Based on this objective, detailed quantitative survey results were analyzed in part one of this chapter. In this part detailed discussion of this quantitative survey concerning the relationship between internal Locus of Control and intention to start private business among respondents is discussed. Related research findings for triangulation are presented.

a) *Objective one: The relationship between internal locus of control and intention to start private business*

The first hypothesis was stated as there is positive relationship between internal locus of control and intention to start private business. To test this hypothesis the researcher developed standardized questionnaire and adopted into Ethiopian context. The reliability of the questionnaire was tested by pilot study by using crombach's alpha test and its reliability level was 0.846 which is found to be acceptable. The Pearson Product Moment Correlation was used to determine the relationship between internal locus of control and intention to start private business. The Pearson correlation result shows r (278) = -0.057, p = 0.342 at the 95% of confidence level. The finding reveals that, there is negative relationship between internal locus of control and intention to start private business. This indicates that intention to start private business would be negatively affected by their level of internal locus of control. This result implies that the more internal locus of control they have, the less intention to start private business and vice versa.

The findings of this study are consistent with the research conducted by Tweinge (2008) who argued that people high on internal locus of control would not tend to engage in private business.

VI. Summary, Conclusions and Recommendations

a) *Summary*

The main objective of this study was to examine the relationship between internal locus of control and intention to start private business. According to the analysis results and discussion of the study, summaries are made on the relationship of dependant and independent variables.

The empirical or findings results of the research were presented in chapter 4. The response rates and sample was discussed. Descriptive, comparative and correlative statistics were utilized to gain a better understanding of the data and presented by means of frequency charts/figures and tables. The validity of the instrument was checked by different individuals like English and Amharic instructors in college of social science in addition to the researchers and reliability of the two instruments utilized was tested by means of the cronbach's alpha coefficient and found to be acceptable.

In chapter three method of this research was discussed. Correlation study designs were employed. In view of this, the study was adopted correlation survey to collect quantitative data from the respondents. Sample sizes were estimated by using, Krejcie and Morgan (1970) sample determination techniques. Multi-stage sampling techniques were used to select the study unit

© 2018 Global Journals

from the total population. Questionnaires were distributed to a total of 278 students 278 students participated with a response rate of 100%. Chapter four presented details of results and discussion was presented respectively. The result was discussed over all Locus of control. The result for first variable reveals that, there was negative relationship between internal locus of control and intention to start private business. The results of analysis of variance (ANOVA) and t-test indicates different accordingly. ANOVA result reveals that there is statistically significant difference in intention to start private business between college they assigned and no significant difference between students in different age groups and no significant difference in intention to start private business between students from different place of birth (see Table-5, 6& 7). According to t-test result, there is no mean difference in an intention to start private business between male and female.

The result of Pearson product momentum correlation reveals that, there was negative correlation between internal locus of control and intention to start private business. The product r (278) = -0.057, p = 0.342 at the 95% of confidence level. The finding reveals that, there is negative relationship between internal locus of control and intention to start private business. This indicates that intention to start private business would be negatively affected by their level of locus of control. This result implies that the more internal locus of control they have, the less intention to start private business.

VII. Conclusions

Based on the basic research question and objective of this research the following conclusions were made.

- There is negative relationship between internal locus of control and an intention to start private business. The finding is similar with different researchers who conducted study in European countries on internal locus of control and an intention to start private business. The result therefore, indicates that individual's belief that taking any risk as their fate rather than lack is most important determinant factor in intention to start private business.

VIII. Recommendations

Basing on the study findings and the conclusions, the researcher derived the following recommendations:

Objective: internal locus of control and an intention to start private business

As discussed in chapter four of this study students' intention to start private business is negatively related with students' level of internal locus of control. Therefore, concerned bodies in the university should accept the following recommendation which is based on research findings.

Wolaita Sodo University should give training on entrepreneurship, confidence building skill training or risk taking skill training. Wolaita Sodo University should always prepare panel discussion that helps them to share their experience with each other about positive influence of risk taking in their life process.

References Références Referencias

1. Adas (1999), "Educational Psychology", 1st Edition, *Al fikr House*, Amman, Jordan.
2. Allen, Weeks and Moffat, 2005; cited in Maltby et al., 2007.
3. April, K. A.; Dharani B; Peters K. "Impact of Locus of Control Expectancy on Level of Well-Being". *Review of European Studies* 4 (2). doi:10.5539/ res. v4n 2p124. Barro, R. J. (2000). *Education and economic growth, working paper.* Harvard University.
4. Becker, G. S. (1993). *Human Capital (A theoretical and Empirical Analysis with Special Reference to Education).* Chigago: The University of Chicago Press.
5. Behrman, J. R. (1997). *Mother's schooling and child education, working paper* Pennsylvenia.
6. Benassi, V. A., Sweeney, P. D., & Dufour, C. L. (1988). Is there a relation between locus of control orientation and depression? Journal of Abnormal Psychology, 97(3), 357.
7. Bulcroft, R. A., Carmody, D. C., & Bulcroft, K. A. (1996). Patterns of Parental Independence Giving to Adolescents: Variations by Race, Age, and gender of child. *Journal of Marriage and Family, 58* (4), 866-883.
8. Carlson, N.R., et al. (2007). Psychology: The Science of Behaviour - 4th Canadian ed.. Toronto, ON: Pearson Education Canada.
9. Carton, J., & Nowicki, S. (1994). Antecedents of individual differences in locus of control of reinforcement: a critical review. *Genetic, social & general psychology monographs* (120), 31-81.
10. CBS. (2010, December 17). Tempo vergrijzing loopt op. *PB10-083* . Nederland: CBS.
11. Cebi, M. (2007). Locus of Control and Human Capital Investment revisited. *Journal of human resources* (42), 919-932.
12. C.J. Chen & C. Silverthorne (2008), "The Impact of Locus of Control on Job Stress, Job Performance and Job Satisfaction in Taiwan", *Leadership & Organization.*
13. D.C. Feldman & H.J. Arnold (1983), "Managing Individual and Group Behavior in Organizations", *McGraw Hill*, New York, Pp. 192.
14. D.G. Myers (1996), "Social Psychology", 4th Edition, *McGraw Hill*, New York.
15. Hock, Roger R. 2013. Personality. P. 195 In: C. Campanella, J. Mosher, S. Frail, M. Schricker (eds.), Forty Studies that Changed Psychology. Pearson Education, Inc. Upper Saddle River, NJ.

© 2018 Global Journals

16. J. Andrew & Du Brins (1988), "The Practice of Supervision", *Universal Book Stall*, New Delhi, Pp. 58.
17. J.B. Rotter (1954), "Social Learning and Clinical Psychology", NY: Prentice –Hall.
18. N. Carrim, J. Basson & M. Coetzee (2006), "The Relationship between Job Satisfaction and Locus of Control in a South African Call Centre Environment", *South African Journal of Labour Relations*, Vol. 30, No. 2, Pp. 66–81.
19. Piland, D. & Angl in, J. (1993). It is only a stage they are going through: the development of student teachers. Action in Teacher Education, 15 (3), 19-26.
20. Platt, J.J., & Eisenman, R. (1968). Internal-external control of reinforcement, time perspective, adjustment, and anxiety. Journal of General Psychology, 79, 121-128.
21. Purkey, W. (1970). Self-concept & school achievement. Englewood Cliffs: Prentice Hall.
22. Purkey, W., Raheim, A. & Cage, B. N. (1983). Self-concept as a learner: An overlooked part of self-concept theory. The Journal of Humanistic Education and Development, 22, (2), 52-57. Radford, K., Cashion, M., & Latchford, S. (1993). Locus of control and teachers: A preliminary report of an investigation of locus of control in preservice teachers Teacher Educator, 29 (1), 43-52.
23. Rickman, L.W., & Hollo well, J. (1981). Some causes of student teacher failure Improving College and University Teaching, 29, 176-179.
24. Rose, J. S. (1979). Relationships among teacher locus of control, teacher and student behavior, and student achievement. (Doctoral dissertation, University of South Carolina, Columbia, 1978). Dissertation Abstracts International, 39, 7250A-7251A. (University Microfilms No. 79-11, 856).
25. Rose, J.S., & Medway, F. J. (1981). Measurement of teachers' beliefs in their control over student outcome. Journal of Educational Research, 74, 185-190.
26. Rosenberg, M. (1979). Conceiving the self. New York: Basic Books.
27. Roddenberry, Angela; Renk, Kimberly. "Locus of Control and Self-Efficacy: Potential
28. Mediators of Stress, Illness, and Utilization of Health Services in College Students". *Child Psychiatry & Human Development* 41 (4): 353–370. doi:10.1007/s10578-010-0173-6.
29. Whyte, C., "An Integrated Counseling and Learning Assistance Center" (1980). New Directions Source-book-Learning Assistance Centers. Jossey-Bass, Inc.
30. Whyte, C., "Effective Conseling Methods for High-Risk College Freshmen (1978)."
31. *Measurement and Evaluation in Guidance*. 6, (4). 198-200.
32. Whyte, C. B. (1977). High-risk college freshman and locus of control. *The Humanist Educator, 16*(1), 2-5.

© 2018 Global Journals

This page is intentionally left blank

© 2018 Global Journals

Global Journal of human-social science: a
Arts & Humanities - Psychology
Volume 18 Issue 7 Version 1.0 Year 2018
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

Marquez's "The Handsomest Drowned Man in the World": A Man of Multifaceted Significance

By Nurun Nahar & Md. Abdul Momen Sarker

World University of Bangladesh

Abstract- "The Handsomest Drowned Man in the World" is a short story by Gabriel Garcia Marquez that features a drowned, dead man's arrival at a remote island. The story demands attention as a dead man makes the islanders' existence meaningful, he magically alters a solid reality and contributes to social integration and disintegration. To reflect on these particular aspects, this paper has relied on Jean Paul Sartre's existentialism to some extent, use of magic realism and Talcott Parsons' theory regarding social unification. Selecting the short story as the primary source, the paper here has attempted to unveil how a dead man can bring a change to a living community.

Keywords: *Existence, magic realism, integration, disintegration, life, death.*

GJHSS-A Classification: *FOR Code: 170199*



Strictly as per the compliance and regulations of:

© 2018 Nurun Nahar & Md. Abdul Momen Sarker. This is a research/review paper, distributed under the terms of the Creative Commons Attribution-Noncommercial 3.0 Unported License http://creative-ecommons.org/licenses/by -nc/3.0/), permitting all non-commercial use, distribution, and reproduction in any medium, provided the original work is properly cited.

Marquez's "The Handsomest Drowned Man in the World": A Man of Multifaceted Significance

Nurun Nahar [α] & Md. Abdul Momen Sarker [σ]

Abstract- **"The Handsomest Drowned Man in the World" is a short story by Gabriel Garcia Marquez that features a drowned, dead man's arrival at a remote island. The story demands attention as a dead man makes the islanders' existence meaningful, he magically alters a solid reality and contributes to social integration and disintegration. To reflect on these particular aspects, this paper has relied on Jean Paul Sartre's existentialism to some extent, use of magic realism and Talcott Parsons' theory regarding social unification. Selecting the short story as the primary source, the paper here has attempted to unveil how a dead man can bring a change to a living community.**

Keywords: Existence, magic realism, integration, disintegration, life, death.

I. Introduction

The way Gabriel Garcia Marquez tells stories of man, woman and the world around, retains a mesmerizing beauty that, at the same time, throws the reader profoundly into the confusion while glues them to it. "The Handsomest Drowned Man in the World", a short story, for instance, equally has an attraction due to an inherent ease, fluidity and impeccable composition. This particular trait of Marquez's writing where "a special sense of wonder through describing a world where ice is no more or less remarkable than a ghost who keeps bothering you in your bathroom, a world where the risk of children being born with pig's tails is accepted as a fact of life" (Jordison, "Gabriel García Márquez") distinguishes him considerably from his contemporaries. However, the story creates an irresolvable mystery that reenergizes the tension between fiction and reality. Since the story revolves around a dead man's arrival at a small island, the distinction of Marquez's writing is reflected through the approach the islanders show towards the dead man regarding which there is a generalized belief that in Marquez's writings "the narrative's emphasis is placed, not on the story, but rather on how the story is told" (Pelayo 20).It is not like any suspense or detective story where everyone gets busy with identifying the dead man; instead it is a story where everyone on the island gets immersed in the dead man's existence diversely. In spite of being a dead man, the corpse magically surprises, shocks, excites, unifies and even disintegratesthe islanders. What Marquez imbues the dead man with or who is he becomes the most researchable question in the story. To find out a satisfactory answer to this question this paper has explored several possibilities. What does the dead man stand for – in answer, this paper has analyzed the polarizations between existence and non-existence, magicand reality, and finally social integration and disintegration. It is to be mentioned that in the course of the story the dead man gets the name Esteban that comes intuitively to the islanders' mind. However, Esteban gets entangled with an existential as well as non-existential presence – his death turns him into a non-existing being while his passive influence over the islanders marks him as an existing entity. This particular duality of Esteban has been analyzed in light of Jean Paul Sartre's existentialism. Secondly, how the magical appearance of Esteban changes the reality of a small island community – this question has been discussed focusing on the instrumenting purpose of magic realism. Finally, the paper has shed light on the integration and disintegration of a small island community under the theory of social integration and disintegration of Talcott Parsons. It would be a matter of better understanding if researched into the fact how a dead man can unsettle a communal existence. In this respect, this paper aims to find out which possible significances Esteban can stand for.

II. Methodology

The primary source of this paper has been decided to be Gabriel Garcia Marquez's short story "The Handsomest Drowned Man in the World." To get a desirable answer to the question what this dead man represents, this paper has taken help of Sartre's existentialism, reflected on the nature of magic realism as well as Talcott Parsons' social theory of integration and disintegration. The paper has not attempted to bring a worldly identity of the dead man to the light, instead it has argued to divulge an abstraction this dead man stands for.

a) The Handsomest Drowned Man in the World

"The Handsomest Drowned Man in the World" is short story written by Gabriel Garcia Marquez in 1968. The story is based on a dead man, a drowned one who reaches the island as a corpse. The children on the beach first notice him and inform the elder ones who

Author α: Senior Lecturer Department of English World University of Bangladesh. e-mail: naharnrekha@gmail.com
Author σ: Assistant Professor and Head Department of English World University of Bangladesh. e-mail: sarker10march@gmail.com

© 2018 Global Journals

ultimately bring the dead man to their island. Therefore, the man residents all go out as they are very small in number, but the women stay beside the dead man. They wash his body and face, admire him, compare him with their husbands, find out his vulnerabilities, sympathize with him, sacrifice their precious materials for him, give a name to his soulless body, revere him profoundly and at last let him wither with grandeur. The entire story is told as if a dead man is spiritually enriching an entire community. The question, however, hangs on what significance this dead man bears.

b) A wanderer between existence and non-existence

The dead man who the islanders name as Esteban does not have any worldly capacity to be a part of the island, but unknowingly he starts belonging to the psychological as well as physical space of it. Before identifying the space of Esteban specifically, it would be more understandable if the nature of existence and non-existence gets little connectedly briefed. According to Samuel Enoch Stumpf and James Fieser's study on philosophy "some philosophers of the eighteenth century… retained the notion that people possess a "human nature" – a nature that is found in every person. Each person … is a particular example of the universal conception of Humanity (434)." Esteban represents human shape and characteristics as he encroaches on gradually everyday life of common islanders. He does have a uniformity with the people on the island in terms of physique, but he cannot express his human nature. However, the women on the island imagine what would be his movement and behavior if he would be alive. This is, therefore, the starting process where Esteban bodily declares his belongingness to the community. And Esteban retains something extra that enlarges his existence beyond death. Esteban cannot breathe, but he makes the islanders sigh for him; he cannot move, but he makes all the islanders come after him at his last moments; he cannot take active part in worldly matters, but he provokes all the islanders to think differently of their worldly activity. Therefore, what does it signify – can it be declared that Esteban exists? In the language of Samuel Enoch Stumpf, James Fieser and Sartre's existentialism believes: "we are what we make of ourselves, we have no one to blame for what we are except ourselves (434)." As Esteban cannot choose what he wants or likes, according to Sartre's existentialism, he does not exist. Therefore, who Esteban is – what is he who exists and not-exists at the same time. Esteban exists as an ideal of beauty, spirit, and strength. Even his dead body stirs an entire community to think beyond their known boundary; but at the same time, he does not exist as he does not actively want to change these islanders. And it is all even greater surprise when a dead man retains the capacity to change an entire village what gets expressed in the language of the narrator of the story:

> *They did not need to look at one another to realize that they were no longer all present, that they would never be. But they also knew that everything would be different from then on, that their houses would have wider doors, higher ceilings, and stronger floors so that Esteban's memory could go everywhere without bumping into beams and so that no one in the future would dare whisper the big boob finally died, too bad, the handsome fool has finally died, because they were going to paint their house fronts gay colors to make Esteban's memory eternal…* (Marquez, "The Handsomest Drowned in the World")

This is where probably Marquez employs the miracles of life. A non-existing being brings a forever change to the existence of a community. And this is where the debate arises – who exists and who does not. In spite of being a dead man, Esteban opens a range of choices in front of the islanders who now would live differently from each other. On the other hand, the islanders who physically exist come out to decorate their life in the memory of Esteban. This is how in the spirit and memory of a community, a non-existing one can even live forever while the living ones seem dead in spite of being alive.

a) A Magic Realistic Handsomest Drowned Man

In delineating magic realism Lois Parkinson Zamora suggests in an article titled "Swords and Silver Rings: Magical Objects in the Work of Jorge Luis Borges and Gabriel García Márquez": "Whether the magic is thought to inhere in the real, or whether it pre-exists the real according to cultural or philosophical systems of belief, objects in magical-realist texts operate with symbolic energies that are distinct from those in realistic texts (Zamora 31)." The object having magic realism inhered in it functions symbolically, but it brings change to the real. Therefore, it becomes really difficult to realize the difference between magic and reality. In the story, Marquez lets one dead man come into an island's everyday life, but the dead man is not decomposed or odorous; instead, it is full of good-look and masculinity regarding which it has been remarked in the story: "Fascinated by his huge size and his beauty, the women then decided to make him some pants from a large piece of sail and a shirt from some bridal linen so that he could continue through his death with dignity" (Marquez "The Handsomest Drowned Man in the World") Why does Marquez write about such a magical appearance of a dead man? Why should a calm, quiet life of an island need to face a sudden change? To answer this question, it would be appropriate to quote from Wen-chin Ouyang, remarked in introduction chapter of "Empire, Nation, Magic":

> *Magical realism, in its combination of the fantastic and the real, has been producing political discourses that partake in imagining communities as*

© 2018 Global Journals

'limited, sovereign' nations with roots in 'time immemorial' derived from what are often termed 'local' or 'indigenous' myths, religions and cultures, while subverting realism that has been so much part of the post-Enlightenment empirical worldview that included nationalism (Ouyang 225).

In light of the stated-above-definition of magic realism, Esteban turns into an object that the whole island community gets engaged in. Absorbing the essence of the land and the inhabitants there, the drowned man magically changes into a larger-than-life figure who retains the power to encroach on everyone's life around. From a material figure Esteban's transformation into an immemorial one is going to intervene in every aspect of the islanders' life. Marquez, therefore, tries to establish the dead man as an enriched past through the inclusion of magic realist ingredients in the story. The islanders who never have come to meet him, who never even know the life beyond the small island, they suddenly name him as Esteban, adore him, plan to design their future keeping him on the mind – all these certainly refer to the radical transformation of society keeping faith in any particular idea. In literary texts, therefore, no other device can better explain such huge collective transformation except magic realism. Instrumentation of magic realism as political, religious, local ideology is one of the significant techniques in contemporary fictions. In this particular story of Marquez, Esteban's magical appearance is the originating point of a myth that this community is going to preserve for a long time.

b) A symbol of integration and disintegration

The moment Esteban reaches the island, there happen lots of revelations regarding the place as well as the inhabitants. While the men go out to find out the dead one's real identity, the women stay behind. The women think of the dead man, they get enchanted with him, they find a way to give expression to their untold desires. At this particular point, therefore, the society gets divided. In the text, it has been remarked:

The men thought the fuss was only womanish frivolity. Fatigued because of the difficult nighttime inquiries, all they wanted was to get rid of the bother of the newcomer once and for all before the sun grew strong on that arid, windless day…But the more they hurried, the more the women thought of ways to waste time. They walked about like startled hens, pecking with the sea charms on their breasts, some interfering on one side to put a scapular of the good wind on the drowned man…

*(*Marquez, "The Handsomest Drowned in the World*")*

For the first time, the society gets divided into man's world and woman's world. What the man considers as "womanish frivolity" becomes a womanly instrument to articulate their cherished dreams and wishes. Marquez also refers that from then on, the women of the island are not going to dwell on the thought of their husbands; instead, they are going to dive deep in this young man who represents the imaginary perfection everyone dreams of. "But they also knew that everything would be different from then on…" (Marquez, "The Handsomest Drowned Man in the World") This assertion, therefore, brings the end to light how a society falls apart. This paper has depended on Parsons' theorization regarding this fact that says:

Parsons recognized that no actual social system was ever likely to attain perfect integration. Some "slippage" was always to be expected. For example, some individuals may want to comply with particular role expectations, but be unable to do so. At the opposite extreme, however, Parsons considered and rejected the possibility of complete disintegration (Abrahamson 48).

Reflection of what Parsons believes regarding integration and disintegration of a society finds a discernable description in the short story. All the islanders get integrated at one point that the dead man, Esteban, is not like them and he deserves a grand departure, but at the same time they get disintegrated as the women on the island are going to dream of a dead man from then on instead of their husbands and their houses as well as memories are going to be reshaped from then on. Therefore, the dead man becomes a symbol of both integration and disintegration. The question, however, persists what this dead man symbolizes. According to Parsons, as a society cannot wholly be integrated of disintegrated, there exists a point which functions as the catalyst of integration and disintegration. Esteban is a representation of difference, beauty, inspiration that the women of the island cherish on their minds. Finding him, they have got the way to finally touch their dream. To them, the dead man becomes a past filled with pleasure, love, and satisfaction. The men of the island, on the other hand, have come to discover a new face of their wives through the arrival of Esteban. Here comes a revelation of disintegration, while the islanders come to realize that their houses need bigger doors and their infrastructure of everything needs to be enlarged so that Esteban's memory can wander around freely. This is, therefore, the point to be integrated. Through this process, therefore, Esteban appears to be a past who reenergizes and brings a fresh wave of change side by side. To the islanders, he is a memory to be enthralled again and again and a reminder to the foundational social requirement, that is, integration and disintegration.

III. Conclusion

Gabriel Garcia Marquez has a remarkable storytelling Capacity, and this particular quality of his

© 2018 Global Journals

gets another dimension when he incorporates unreal into reality. In this short story, Marquez enters collective psychology through an individual named Esteban. However, Esteban becomes an entity that goes beyond a mere person; instead, he appears to be a dead person raising multiple debates regarding existence, reality, and society. This paper has tried to discover possible significances of Esteban's appearance on the island. What Marquez articulates in the course of the story is not an enchanting tale only to savor; rather, he tries to make connection to the essence of the land and human beings. In doing so Marquez often takes help of different techniques that make his way easy to say whatever he strives to say. "The Handsomest Drowned Man in the World" is such an example that seems a story of far-away and unrecognizable land, but it is a story of life, living, and beyond-life.

Works Cited

1. Abrahamson, Mark. "Social and Personality Systems: Talcott Parsons," *Sociological Theory/ An Introduction to Concepts, Issues, and Research*, Prentice-Hall, Inc., Englewood Cliffs, 1981, p. 48.
2. Jordison, Sam. "Gabriel García Márquez: working magic with 'brick-faced' realism." The Guardian, 9 May, 2017, https://www.theguardian.com/books/booksblog/2017/may/09/gabriel-garcia-marquez-presents-magic-realism-one-hundred-years-of-solitude, Accessed 15 December 2018.
3. Marquez, Gabriel Garcia. "The Handsomest Drowned Man in the World." Translated by Gregory Rabassa,https://www.ndsu.edu/pubweb/~cinichol/CreativeWriting/423/MarquezHandsomestDrownedMan.htm, Accessed 14 December 2018.
4. Ouyang, Wen-chin. Introduction. A Companion to Magical Realism, edited by Stephen M. Hart and Wen-chin Ouyang, Tamesis, Woodbridge, UK, 2005, p. 225.
5. Pelayo, Ruben. "Literary Contexts." Gabriel Garcia Marquez A Critical Companion, Greenwood Press, London, 2001, p. 20.
6. Stumpf, Samuel Enoch and Fieser, James. "Phenomenology and Existentialism." Socrates to Sartre and Beyond, McGraw-Hill, New York, 2008, p. 434.
7. Zamora, Lois Parkisnson. "Swords and Silver Rings: Magical Objects in the work of Jorge Luis Borges and Gabriel Garcia Marquez." A Companion to Magical Realism, edited by Stephen M. Hart and Wen-chin Ouyang, Tamesis, Woodbridge, UK, 2005, p. 31.

© 2018 Global Journals

Global Journals Guidelines Handbook 2018

www.GlobalJournals.org

FELLOWS

FELLOW OF ASSOCIATION OF RESEARCH SOCIETY IN HUMAN SCIENCE (FARSHS)

Global Journals Incorporate (USA) is accredited by Open Association of Research Society (OARS), U.S.A and in turn, awards "FARSHS" title to individuals. The 'FARSHS' title is accorded to a selected professional after the approval of the Editor-in-Chief/Editorial Board Members/Dean.



- The "FARSHS" is a dignified title which is accorded to a person's name viz. Dr. John E. Hall, Ph.D., FARSS or William Walldroff, M.S., FARSHS.

FARSHS accrediting is an honor. It authenticates your research activities. After recognition as FARSHS, you can add 'FARSHS' title with your name as you use this recognition as additional suffix to your status. This will definitely enhance and add more value and repute to your name. You may use it on your professional Counseling Materials such as CV, Resume, and Visiting Card etc.

The following benefits can be availed by you only for next three years from the date of certification:

FARSHS designated members are entitled to avail a 40% discount while publishing their research papers (of a single author) with Global Journals Incorporation (USA), if the same is accepted by Editorial Board/Peer Reviewers. If you are a main author or co-author in case of multiple authors, you will be entitled to avail discount of 10%.

Once FARSHS title is accorded, the Fellow is authorized to organize symposium/seminar/conference on behalf of Global Journal Incorporation (USA). The Fellow can also participate in conference/seminar/symposium organized by another institution as representative of Global Journal. In both the cases, it is mandatory for him to discuss with us and obtain our consent.





You may join as member of the Editorial Board of Global Journals Incorporation (USA) after successful completion of three years as Fellow and as Peer Reviewer. In addition, it is also desirable that you should organize seminar/symposium/conference at least once.

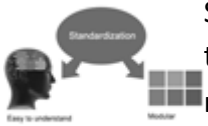
We shall provide you intimation regarding launching of e-version of journal of your stream time to time.This may be utilized in your library for the enrichment of knowledge of your students as well as it can also be helpful for the concerned faculty members.



The FARSHS can go through standards of OARS. You can also play vital role if you have any suggestions so that proper amendment can take place to improve the same for the benefit of entire research community.

As FARSHS, you will be given a renowned, secure and free professional email address with 100 GB of space e.g. johnhall@globaljournals.org. This will include Webmail, Spam Assassin, Email Forwarders,Auto-Responders, Email Delivery Route tracing, etc.





The FARSHS will be eligible for a free application of standardization of their researches. Standardization of research will be subject to acceptability within stipulated norms as the next step after publishing in a journal. We shall depute a team of specialized research professionals who will render their services for elevating your researches to next higher level, which is worldwide open standardization.

The FARSHS member can apply for grading and certification of standards of the educational and Institutional Degrees to Open Association of Research, Society U.S.A. Once you are designated as FARSHS, you may send us a scanned copy of all of your credentials. OARS will verify, grade and certify them. This will be based on your academic records, quality of research papers published by you, and some more criteria. After certification of all your credentials by OARS, they will be published on your Fellow Profile link on website https://associationofresearch.org which will be helpful to upgrade the dignity.



The FARSHS members can avail the benefits of free research podcasting in Global Research Radio with their research documents. After publishing the work, (including published elsewhere worldwide with proper authorization) you can upload your research paper with your recorded voice or you can utilize chargeable services of our professional RJs to record your paper in their voice on request.



The FARSHS member also entitled to get the benefits of free research podcasting of their research documents through video clips. We can also streamline your conference videos and display your slides/ online slides and online research video clips at reasonable charges, on request.



The FARSHS is eligible to earn from sales proceeds of his/her researches/reference/review Books or literature, while publishing with Global Journals. The FARSHS can decide whether he/she would like to publish his/her research in a closed manner. In this case, whenever readers purchase that individual research paper for reading, maximum 60% of its profit earned as royalty by Global Journals, will be credited to his/her bank account. The entire entitled amount will be credited to his/her bank account exceeding limit of minimum fixed balance. There is no minimum time limit for collection. The FARSS member can decide its price and we can help in making the right decision.

The FARSHS member is eligible to join as a paid peer reviewer at Global Journals Incorporation (USA) and can get remuneration of 15% of author fees, taken from the author of a respective paper. After reviewing 5 or more papers you can request to transfer the amount to your bank account.



MEMBER OF ASSOCIATION OF RESEARCH SOCIETY IN HUMAN SCIENCE (MARSHS)

The ' MARSHS ' title is accorded to a selected professional after the approval of the Editor-in-Chief / Editorial Board Members/Dean.



The "MARSHS" is a dignified ornament which is accorded to a person's name viz. Dr John E. Hall, Ph.D., MARSHS or William Walldroff, M.S., MARSHS.

MARSHS accrediting is an honor. It authenticates your research activities. Afterbecoming MARSHS, you can add 'MARSHS' title with your name as you use this recognition as additional suffix to your status. This will definitely enhance and add more value and repute to your name. You may use it on your professional Counseling Materials such as CV, Resume, Visiting Card and Name Plate etc.

The following benefitscan be availed by you only for next three years from the date of certification.



MARSHS designated members are entitled to avail a 25% discount while publishing their research papers (of a single author) in Global Journals Inc., if the same is accepted by our Editorial Board and Peer Reviewers. If you are a main author or co-author of a group of authors, you will get discount of 10%.

As MARSHS, you willbegiven a renowned, secure and free professional email address with 30 GB of space e.g. johnhall@globaljournals.org. This will include Webmail, Spam Assassin, Email Forwarders,Auto-Responders, Email Delivery Route tracing, etc.





We shall provide you intimation regarding launching of e-version of journal of your stream time to time.This may be utilized in your library for the enrichment of knowledge of your students as well as it can also be helpful for the concerned faculty members.

The MARSHS member can apply for approval, grading and certification of standards of their educational and Institutional Degrees to Open Association of Research, Society U.S.A.





Once you are designated as MARSHS, you may send us a scanned copy of all of your credentials. OARS will verify, grade and certify them. This will be based on your academic records, quality of research papers published by you, and some more criteria.

It is mandatory to read all terms and conditions carefully.

AUXILIARY MEMBERSHIPS

Institutional Fellow of Open Association of Research Society (USA) - OARS (USA)

Global Journals Incorporation (USA) is accredited by Open Association of Research Society, U.S.A (OARS) and in turn, affiliates research institutions as "Institutional Fellow of Open Association of Research Society" (IFOARS).



The "FARSC" is a dignified title which is accorded to a person's name viz. Dr. John E. Hall, Ph.D., FARSC or William Walldroff, M.S., FARSC.

The IFOARS institution is entitled to form a Board comprised of one Chairperson and three to five board members preferably from different streams. The Board will be recognized as "Institutional Board of Open Association of Research Society"-(IBOARS).

The Institute will be entitled to following benefits:

The IBOARS can initially review research papers of their institute and recommend them to publish with respective journal of Global Journals. It can also review the papers of other institutions after obtaining our consent. The second review will be done by peer reviewer of Global Journals Incorporation (USA) The Board is at liberty to appoint a peer reviewer with the approval of chairperson after consulting us.

The author fees of such paper may be waived off up to 40%.

The Global Journals Incorporation (USA) at its discretion can also refer double blind peer reviewed paper at their end to the board for the verification and to get recommendation for final stage of acceptance of publication.





The IBOARS can organize symposium/seminar/conference in their country on behalf of Global Journals Incorporation (USA)-OARS (USA). The terms and conditions can be discussed separately.

The Board can also play vital role by exploring and giving valuable suggestions regarding the Standards of "Open Association of Research Society, U.S.A (OARS)" so that proper amendment can take place for the benefit of entire research community. We shall provide details of particular standard only on receipt of request from the Board.



The board members can also join us as Individual Fellow with 40% discount on total fees applicable to Individual Fellow. They will be entitled to avail all the benefits as declared. Please visit Individual Fellow-sub menu of GlobalJournals.org to have more relevant details.

We shall provide you intimation regarding launching of e-version of journal of your stream time to time. This may be utilized in your library for the enrichment of knowledge of your students as well as it can also be helpful for the concerned faculty members.



After nomination of your institution as "Institutional Fellow" and constantly functioning successfully for one year, we can consider giving recognition to your institute to function as Regional/Zonal office on our behalf.
The board can also take up the additional allied activities for betterment after our consultation.

The following entitlements are applicable to individual Fellows:



Open Association of Research Society, U.S.A (OARS) By-laws states that an individual Fellow may use the designations as applicable, or the corresponding initials. The Credentials of individual Fellow and Associate designations signify that the individual has gained knowledge of the fundamental concepts. One is magnanimous and proficient in an expertise course covering the professional code of conduct, and follows recognized standards of practice.

Open Association of Research Society (US)/ Global Journals Incorporation (USA), as described in Corporate Statements, are educational, research publishing and professional membership organizations. Achieving our individual Fellow or Associate status is based mainly on meeting stated educational research requirements.



Disbursement of 40% Royalty earned through Global Journals : Researcher = 50%, Peer Reviewer = 37.50%, Institution = 12.50% E.g. Out of 40%, the 20% benefit should be passed on to researcher, 15 % benefit towards remuneration should be given to a reviewer and remaining 5% is to be retained by the institution.

We shall provide print version of 12 issues of any three journals [as per your requirement] out of our 38 journals worth $ 2376 USD.

Other:

The individual Fellow and Associate designations accredited by Open Association of Research Society (US) credentials signify guarantees following achievements:

- The professional accredited with Fellow honor, is entitled to various benefits viz. name, fame, honor, regular flow of income, secured bright future, social status etc.

- In addition to above, if one is single author, then entitled to 40% discount on publishing research paper and can get 10%discount if one is co-author or main author among group of authors.
- The Fellow can organize symposium/seminar/conference on behalf of Global Journals Incorporation (USA) and he/she can also attend the same organized by other institutes on behalf of Global Journals.
- The Fellow can become member of Editorial Board Member after completing 3yrs.
- The Fellow can earn 60% of sales proceeds from the sale of reference/review books/literature/publishing of research paper.
- Fellow can also join as paid peer reviewer and earn 15% remuneration of author charges and can also get an opportunity to join as member of the Editorial Board of Global Journals Incorporation (USA)
- • This individual has learned the basic methods of applying those concepts and techniques to common challenging situations. This individual has further demonstrated an in–depth understanding of the application of suitable techniques to a particular area of research practice.

Note :

"

- In future, if the board feels the necessity to change any board member, the same can be done with the consent of the chairperson along with anyone board member without our approval.
- In case, the chairperson needs to be replaced then consent of 2/3rd board members are required and they are also required to jointly pass the resolution copy of which should be sent to us. In such case, it will be compulsory to obtain our approval before replacement.
- In case of "Difference of Opinion [if any]" among the Board members, our decision will be final and binding to everyone.

"

Preferred Author Guidelines

We accept the manuscript submissions in any standard (generic) format.

We typeset manuscripts using advanced typesetting tools like Adobe In Design, CorelDraw, TeXnicCenter, and TeXStudio. We usually recommend authors submit their research using any standard format they are comfortable with, and let Global Journals do the rest.

Alternatively, you can download our basic template from https://globaljournals.org/Template.zip

Authors should submit their complete paper/article, including text illustrations, graphics, conclusions, artwork, and tables. Authors who are not able to submit manuscript using the form above can email the manuscript department at submit@globaljournals.org or get in touch with chiefeditor@globaljournals.org if they wish to send the abstract before submission.

Before and during Submission

Authors must ensure the information provided during the submission of a paper is authentic. Please go through the following checklist before submitting:

1. Authors must go through the complete author guideline and understand and *agree to Global Journals' ethics and code of conduct,* along with author responsibilities.
2. Authors must accept the privacy policy, terms, and conditions of Global Journals.
3. Ensure corresponding author's email address and postal address are accurate and reachable.
4. Manuscript to be submitted must include keywords, an abstract, a paper title, co-author(s') names and details (email address, name, phone number, and institution), figures and illustrations in vector format including appropriate captions, tables, including titles and footnotes, a conclusion, results, acknowledgments and references.
5. Authors should submit paper in a ZIP archive if any supplementary files are required along with the paper.
6. Proper permissions must be acquired for the use of any copyrighted material.
7. Manuscript submitted *must not have been submitted or published elsewhere* and all authors must be aware of the submission.

Declaration of Conflicts of Interest

It is required for authors to declare all financial, institutional, and personal relationships with other individuals and organizations that could influence (bias) their research.

Policy on Plagiarism

Plagiarism is not acceptable in Global Journals submissions at all.

Plagiarized content will not be considered for publication. We reserve the right to inform authors' institutions about plagiarism detected either before or after publication. If plagiarism is identified, we will follow COPE guidelines:

Authors are solely responsible for all the plagiarism that is found. The author must not fabricate, falsify or plagiarize existing research data. The following, if copied, will be considered plagiarism:

- Words (language)
- Ideas
- Findings
- Writings
- Diagrams
- Graphs
- Illustrations
- Lectures

- Printed material
- Graphic representations
- Computer programs
- Electronic material
- Any other original work

Authorship Policies

Global Journals follows the definition of authorship set up by the Open Association of Research Society, USA. According to its guidelines, authorship criteria must be based on:

1. Substantial contributions to the conception and acquisition of data, analysis, and interpretation of findings.
2. Drafting the paper and revising it critically regarding important academic content.
3. Final approval of the version of the paper to be published.

Changes in Authorship

The corresponding author should mention the name and complete details of all co-authors during submission and in manuscript. We support addition, rearrangement, manipulation, and deletions in authors list till the early view publication of the journal. We expect that corresponding author will notify all co-authors of submission. We follow COPE guidelines for changes in authorship.

Copyright

During submission of the manuscript, the author is confirming an exclusive license agreement with Global Journals which gives Global Journals the authority to reproduce, reuse, and republish authors' research. We also believe in flexible copyright terms where copyright may remain with authors/employers/institutions as well. Contact your editor after acceptance to choose your copyright policy. You may follow this form for copyright transfers.

Appealing Decisions

Unless specified in the notification, the Editorial Board's decision on publication of the paper is final and cannot be appealed before making the major change in the manuscript.

Acknowledgments

Contributors to the research other than authors credited should be mentioned in Acknowledgments. The source of funding for the research can be included. Suppliers of resources may be mentioned along with their addresses.

Declaration of funding sources

Global Journals is in partnership with various universities, laboratories, and other institutions worldwide in the research domain. Authors are requested to disclose their source of funding during every stage of their research, such as making analysis, performing laboratory operations, computing data, and using institutional resources, from writing an article to its submission. This will also help authors to get reimbursements by requesting an open access publication letter from Global Journals and submitting to the respective funding source.

Preparing your Manuscript

Authors can submit papers and articles in an acceptable file format: MS Word (doc, docx), LaTeX (.tex, .zip or .rar including all of your files), Adobe PDF (.pdf), rich text format (.rtf), simple text document (.txt), Open Document Text (.odt), and Apple Pages (.pages). Our professional layout editors will format the entire paper according to our official guidelines. This is one of the highlights of publishing with Global Journals—authors should not be concerned about the formatting of their paper. Global Journals accepts articles and manuscripts in every major language, be it Spanish, Chinese, Japanese, Portuguese, Russian, French, German, Dutch, Italian, Greek, or any other national language, but the title, subtitle, and abstract should be in English. This will facilitate indexing and the pre-peer review process.

The following is the official style and template developed for publication of a research paper. Authors are not required to follow this style during the submission of the paper. It is just for reference purposes.

Manuscript Style Instruction (Optional)

- Microsoft Word Document Setting Instructions.
- Font type of all text should be Swis721 Lt BT.
- Page size: 8.27" x 11'", left margin: 0.65, right margin: 0.65, bottom margin: 0.75.
- Paper title should be in one column of font size 24.
- Author name in font size of 11 in one column.
- Abstract: font size 9 with the word "Abstract" in bold italics.
- Main text: font size 10 with two justified columns.
- Two columns with equal column width of 3.38 and spacing of 0.2.
- First character must be three lines drop-capped.
- The paragraph before spacing of 1 pt and after of 0 pt.
- Line spacing of 1 pt.
- Large images must be in one column.
- The names of first main headings (Heading 1) must be in Roman font, capital letters, and font size of 10.
- The names of second main headings (Heading 2) must not include numbers and must be in italics with a font size of 10.

Structure and Format of Manuscript

The recommended size of an original research paper is under 15,000 words and review papers under 7,000 words. Research articles should be less than 10,000 words. Research papers are usually longer than review papers. Review papers are reports of significant research (typically less than 7,000 words, including tables, figures, and references)

A research paper must include:

a) A title which should be relevant to the theme of the paper.
b) A summary, known as an abstract (less than 150 words), containing the major results and conclusions.
c) Up to 10 keywords that precisely identify the paper's subject, purpose, and focus.
d) An introduction, giving fundamental background objectives.
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.
f) Results which should be presented concisely by well-designed tables and figures.
g) Suitable statistical data should also be given.
h) All data must have been gathered with attention to numerical detail in the planning stage.

Design has been recognized to be essential to experiments for a considerable time, and the editor has decided that any paper that appears not to have adequate numerical treatments of the data will be returned unrefereed.

i) Discussion should cover implications and consequences and not just recapitulate the results; conclusions should also be summarized.
j) There should be brief acknowledgments.
k) There ought to be references in the conventional format. Global Journals recommends APA format.

Authors should carefully consider the preparation of papers to ensure that they communicate effectively. Papers are much more likely to be accepted if they are carefully designed and laid out, contain few or no errors, are summarizing, and follow instructions. They will also be published with much fewer delays than those that require much technical and editorial correction.

The Editorial Board reserves the right to make literary corrections and suggestions to improve brevity.



Format Structure

It is necessary that authors take care in submitting a manuscript that is written in simple language and adheres to published guidelines.

All manuscripts submitted to Global Journals should include:

Title

The title page must carry an informative title that reflects the content, a running title (less than 45 characters together with spaces), names of the authors and co-authors, and the place(s) where the work was carried out.

Author details

The full postal address of any related author(s) must be specified.

Abstract

The abstract is the foundation of the research paper. It should be clear and concise and must contain the objective of the paper and inferences drawn. It is advised to not include big mathematical equations or complicated jargon.

Many researchers searching for information online will use search engines such as Google, Yahoo or others. By optimizing your paper for search engines, you will amplify the chance of someone finding it. In turn, this will make it more likely to be viewed and cited in further works. Global Journals has compiled these guidelines to facilitate you to maximize the web-friendliness of the most public part of your paper.

Keywords

A major lynchpin of research work for the writing of research papers is the keyword search, which one will employ to find both library and internet resources. Up to eleven keywords or very brief phrases have to be given to help data retrieval, mining, and indexing.

One must be persistent and creative in using keywords. An effective keyword search requires a strategy: planning of a list of possible keywords and phrases to try.

Choice of the main keywords is the first tool of writing a research paper. Research paper writing is an art. Keyword search should be as strategic as possible.

One should start brainstorming lists of potential keywords before even beginning searching. Think about the most important concepts related to research work. Ask, “What words would a source have to include to be truly valuable in a research paper?” Then consider synonyms for the important words.

It may take the discovery of only one important paper to steer in the right keyword direction because, in most databases, the keywords under which a research paper is abstracted are listed with the paper.

Numerical Methods

Numerical methods used should be transparent and, where appropriate, supported by references.

Abbreviations

Authors must list all the abbreviations used in the paper at the end of the paper or in a separate table before using them.

Formulas and equations

Authors are advised to submit any mathematical equation using either MathJax, KaTeX, or LaTeX, or in a very high-quality image.

Tables, Figures, and Figure Legends

Tables: Tables should be cautiously designed, uncrowned, and include only essential data. Each must have an Arabic number, e.g., Table 4, a self-explanatory caption, and be on a separate sheet. Authors must submit tables in an editable format and not as images. References to these tables (if any) must be mentioned accurately.

Figures

Figures are supposed to be submitted as separate files. Always include a citation in the text for each figure using Arabic numbers, e.g., Fig. 4. Artwork must be submitted online in vector electronic form or by emailing it.

Preparation of Eletronic Figures for Publication

Although low-quality images are sufficient for review purposes, print publication requires high-quality images to prevent the final product being blurred or fuzzy. Submit (possibly by e-mail) EPS (line art) or TIFF (halftone/ photographs) files only. MS PowerPoint and Word Graphics are unsuitable for printed pictures. Avoid using pixel-oriented software. Scans (TIFF only) should have a resolution of at least 350 dpi (halftone) or 700 to 1100 dpi (line drawings). Please give the data for figures in black and white or submit a Color Work Agreement form. EPS files must be saved with fonts embedded (and with a TIFF preview, if possible).

For scanned images, the scanning resolution at final image size ought to be as follows to ensure good reproduction: line art: >650 dpi; halftones (including gel photographs): >350 dpi; figures containing both halftone and line images: >650 dpi.

Color charges: Authors are advised to pay the full cost for the reproduction of their color artwork. Hence, please note that if there is color artwork in your manuscript when it is accepted for publication, we would require you to complete and return a Color Work Agreement form before your paper can be published. Also, you can email your editor to remove the color fee after acceptance of the paper.

Tips for writing a good quality Social Science Research Paper

Techniques for writing a good quality homan social science research paper:

1. Choosing the topic: In most cases, the topic is selected by the interests of the author, but it can also be suggested by the guides. You can have several topics, and then judge which you are most comfortable with. This may be done by asking several questions of yourself, like "Will I be able to carry out a search in this area? Will I find all necessary resources to accomplish the search? Will I be able to find all information in this field area?" If the answer to this type of question is "yes," then you ought to choose that topic. In most cases, you may have to conduct surveys and visit several places. Also, you might have to do a lot of work to find all the rises and falls of the various data on that subject. Sometimes, detailed information plays a vital role, instead of short information. Evaluators are human: The first thing to remember is that evaluators are also human beings. They are not only meant for rejecting a paper. They are here to evaluate your paper. So present your best aspect.

2. Think like evaluators: If you are in confusion or getting demotivated because your paper may not be accepted by the evaluators, then think, and try to evaluate your paper like an evaluator. Try to understand what an evaluator wants in your research paper, and you will automatically have your answer. Make blueprints of paper: The outline is the plan or framework that will help you to arrange your thoughts. It will make your paper logical. But remember that all points of your outline must be related to the topic you have chosen.

3. Ask your guides: If you are having any difficulty with your research, then do not hesitate to share your difficulty with your guide (if you have one). They will surely help you out and resolve your doubts. If you can't clarify what exactly you require for your work, then ask your supervisor to help you with an alternative. He or she might also provide you with a list of essential readings.

4. Use of computer is recommended: As you are doing research in the field of homan social science then this point is quite obvious. Use right software: Always use good quality software packages. If you are not capable of judging good software, then you can lose the quality of your paper unknowingly. There are various programs available to help you which you can get through the internet.

5. Use the internet for help: An excellent start for your paper is using Google. It is a wondrous search engine, where you can have your doubts resolved. You may also read some answers for the frequent question of how to write your research paper or find a model research paper. You can download books from the internet. If you have all the required books, place importance on reading, selecting, and analyzing the specified information. Then sketch out your research paper. Use big pictures: You may use encyclopedias like Wikipedia to get pictures with the best resolution. At Global Journals, you should strictly follow here.



© Copyright by Global Journals | Guidelines Handbook

6. Bookmarks are useful: When you read any book or magazine, you generally use bookmarks, right? It is a good habit which helps to not lose your continuity. You should always use bookmarks while searching on the internet also, which will make your search easier.

7. Revise what you wrote: When you write anything, always read it, summarize it, and then finalize it.

8. Make every effort: Make every effort to mention what you are going to write in your paper. That means always have a good start. Try to mention everything in the introduction—what is the need for a particular research paper. Polish your work with good writing skills and always give an evaluator what he wants. Make backups: When you are going to do any important thing like making a research paper, you should always have backup copies of it either on your computer or on paper. This protects you from losing any portion of your important data.

9. Produce good diagrams of your own: Always try to include good charts or diagrams in your paper to improve quality. Using several unnecessary diagrams will degrade the quality of your paper by creating a hodgepodge. So always try to include diagrams which were made by you to improve the readability of your paper. Use of direct quotes: When you do research relevant to literature, history, or current affairs, then use of quotes becomes essential, but if the study is relevant to science, use of quotes is not preferable.

10. Use proper verb tense: Use proper verb tenses in your paper. Use past tense to present those events that have happened. Use present tense to indicate events that are going on. Use future tense to indicate events that will happen in the future. Use of wrong tenses will confuse the evaluator. Avoid sentences that are incomplete.

11. Pick a good study spot: Always try to pick a spot for your research which is quiet. Not every spot is good for studying.

12. Know what you know: Always try to know what you know by making objectives, otherwise you will be confused and unable to achieve your target.

13. Use good grammar: Always use good grammar and words that will have a positive impact on the evaluator; use of good vocabulary does not mean using tough words which the evaluator has to find in a dictionary. Do not fragment sentences. Eliminate one-word sentences. Do not ever use a big word when a smaller one would suffice.

Verbs have to be in agreement with their subjects. In a research paper, do not start sentences with conjunctions or finish them with prepositions. When writing formally, it is advisable to never split an infinitive because someone will (wrongly) complain. Avoid clichés like a disease. Always shun irritating alliteration. Use language which is simple and straightforward. Put together a neat summary.

14. Arrangement of information: Each section of the main body should start with an opening sentence, and there should be a changeover at the end of the section. Give only valid and powerful arguments for your topic. You may also maintain your arguments with records.

15. Never start at the last minute: Always allow enough time for research work. Leaving everything to the last minute will degrade your paper and spoil your work.

16. Multitasking in research is not good: Doing several things at the same time is a bad habit in the case of research activity. Research is an area where everything has a particular time slot. Divide your research work into parts, and do a particular part in a particular time slot.

17. Never copy others' work: Never copy others' work and give it your name because if the evaluator has seen it anywhere, you will be in trouble. Take proper rest and food: No matter how many hours you spend on your research activity, if you are not taking care of your health, then all your efforts will have been in vain. For quality research, take proper rest and food.

18. Go to seminars: Attend seminars if the topic is relevant to your research area. Utilize all your resources.
Refresh your mind after intervals: Try to give your mind a rest by listening to soft music or sleeping in intervals. This will also improve your memory. Acquire colleagues: Always try to acquire colleagues. No matter how sharp you are, if you acquire colleagues, they can give you ideas which will be helpful to your research.

19. Think technically: Always think technically. If anything happens, search for its reasons, benefits, and demerits. Think and then print: When you go to print your paper, check that tables are not split, headings are not detached from their descriptions, and page sequence is maintained.

20. Adding unnecessary information: Do not add unnecessary information like "I have used MS Excel to draw graphs." Irrelevant and inappropriate material is superfluous. Foreign terminology and phrases are not apropos. One should never take a broad view. Analogy is like feathers on a snake. Use words properly, regardless of how others use them. Remove quotations. Puns are for kids, not grunt readers. Never oversimplify: When adding material to your research paper, never go for oversimplification; this will definitely irritate the evaluator. Be specific. Never use rhythmic redundancies. Contractions shouldn't be used in a research paper. Comparisons are as terrible as clichés. Give up ampersands, abbreviations, and so on. Remove commas that are not necessary. Parenthetical words should be between brackets or commas. Understatement is always the best way to put forward earth-shaking thoughts. Give a detailed literary review.

21. Report concluded results: Use concluded results. From raw data, filter the results, and then conclude your studies based on measurements and observations taken. An appropriate number of decimal places should be used. Parenthetical remarks are prohibited here. Proofread carefully at the final stage. At the end, give an outline to your arguments. Spot perspectives of further study of the subject. Justify your conclusion at the bottom sufficiently, which will probably include examples.

22. Upon conclusion: Once you have concluded your research, the next most important step is to present your findings. Presentation is extremely important as it is the definite medium though which your research is going to be in print for the rest of the crowd. Care should be taken to categorize your thoughts well and present them in a logical and neat manner. A good quality research paper format is essential because it serves to highlight your research paper and bring to light all necessary aspects of your research.

.

Informal Guidelines of Research Paper Writing

Key points to remember:

- Submit all work in its final form.
- Write your paper in the form which is presented in the guidelines using the template.
- Please note the criteria peer reviewers will use for grading the final paper.

Final points:

One purpose of organizing a research paper is to let people interpret your efforts selectively. The journal requires the following sections, submitted in the order listed, with each section starting on a new page:

The introduction: This will be compiled from reference matter and reflect the design processes or outline of basis that directed you to make a study. As you carry out the process of study, the method and process section will be constructed like that. The results segment will show related statistics in nearly sequential order and direct reviewers to similar intellectual paths throughout the data that you gathered to carry out your study.

The discussion section:

This will provide understanding of the data and projections as to the implications of the results. The use of good quality references throughout the paper will give the effort trustworthiness by representing an alertness to prior workings.

Writing a research paper is not an easy job, no matter how trouble-free the actual research or concept. Practice, excellent preparation, and controlled record-keeping are the only means to make straightforward progression.

General style:

Specific editorial column necessities for compliance of a manuscript will always take over from directions in these general guidelines.

To make a paper clear: Adhere to recommended page limits.



© Copyright by Global Journals | Guidelines Handbook

Mistakes to avoid:

- Insertion of a title at the foot of a page with subsequent text on the next page.
- Separating a table, chart, or figure—confine each to a single page.
- Submitting a manuscript with pages out of sequence.
- In every section of your document, use standard writing style, including articles ("a" and "the").
- Keep paying attention to the topic of the paper.
- Use paragraphs to split each significant point (excluding the abstract).
- Align the primary line of each section.
- Present your points in sound order.
- Use present tense to report well-accepted matters.
- Use past tense to describe specific results.
- Do not use familiar wording; don't address the reviewer directly. Don't use slang or superlatives.
- Avoid use of extra pictures—include only those figures essential to presenting results.

Title page:

Choose a revealing title. It should be short and include the name(s) and address(es) of all authors. It should not have acronyms or abbreviations or exceed two printed lines.

Abstract: This summary should be two hundred words or less. It should clearly and briefly explain the key findings reported in the manuscript and must have precise statistics. It should not have acronyms or abbreviations. It should be logical in itself. Do not cite references at this point.

An abstract is a brief, distinct paragraph summary of finished work or work in development. In a minute or less, a reviewer can be taught the foundation behind the study, common approaches to the problem, relevant results, and significant conclusions or new questions.

Write your summary when your paper is completed because how can you write the summary of anything which is not yet written? Wealth of terminology is very essential in abstract. Use comprehensive sentences, and do not sacrifice readability for brevity; you can maintain it succinctly by phrasing sentences so that they provide more than a lone rationale. The author can at this moment go straight to shortening the outcome. Sum up the study with the subsequent elements in any summary. Try to limit the initial two items to no more than one line each.

Reason for writing the article—theory, overall issue, purpose.

- Fundamental goal.
- To-the-point depiction of the research.
- Consequences, including definite statistics—if the consequences are quantitative in nature, account for this; results of any numerical analysis should be reported. Significant conclusions or questions that emerge from the research.

Approach:

- Single section and succinct.
- An outline of the job done is always written in past tense.
- Concentrate on shortening results—limit background information to a verdict or two.
- Exact spelling, clarity of sentences and phrases, and appropriate reporting of quantities (proper units, important statistics) are just as significant in an abstract as they are anywhere else.

Introduction:

The introduction should "introduce" the manuscript. The reviewer should be presented with sufficient background information to be capable of comprehending and calculating the purpose of your study without having to refer to other works. The basis for the study should be offered. Give the most important references, but avoid making a comprehensive appraisal of the topic. Describe the problem visibly. If the problem is not acknowledged in a logical, reasonable way, the reviewer will give no attention to your results. Speak in common terms about techniques used to explain the problem, if needed, but do not present any particulars about the protocols here.

The following approach can create a valuable beginning:

- Explain the value (significance) of the study.
- Defend the model—why did you employ this particular system or method? What is its compensation? Remark upon its appropriateness from an abstract point of view as well as pointing out sensible reasons for using it.
- Present a justification. State your particular theory(-ies) or aim(s), and describe the logic that led you to choose them.
- Briefly explain the study's tentative purpose and how it meets the declared objectives.

Approach:

Use past tense except for when referring to recognized facts. After all, the manuscript will be submitted after the entire job is done. Sort out your thoughts; manufacture one key point for every section. If you make the four points listed above, you will need at least four paragraphs. Present surrounding information only when it is necessary to support a situation. The reviewer does not desire to read everything you know about a topic. Shape the theory specifically—do not take a broad view.

As always, give awareness to spelling, simplicity, and correctness of sentences and phrases.

Procedures (methods and materials):

This part is supposed to be the easiest to carve if you have good skills. A soundly written procedures segment allows a capable scientist to replicate your results. Present precise information about your supplies. The suppliers and clarity of reagents can be helpful bits of information. Present methods in sequential order, but linked methodologies can be grouped as a segment. Be concise when relating the protocols. Attempt to give the least amount of information that would permit another capable scientist to replicate your outcome, but be cautious that vital information is integrated. The use of subheadings is suggested and ought to be synchronized with the results section.

When a technique is used that has been well-described in another section, mention the specific item describing the way, but draw the basic principle while stating the situation. The purpose is to show all particular resources and broad procedures so that another person may use some or all of the methods in one more study or referee the scientific value of your work. It is not to be a step-by-step report of the whole thing you did, nor is a methods section a set of orders.

Materials:

Materials may be reported in part of a section or else they may be recognized along with your measures.

Methods:

- Report the method and not the particulars of each process that engaged the same methodology.
- Describe the method entirely.
- To be succinct, present methods under headings dedicated to specific dealings or groups of measures.
- Simplify—detail how procedures were completed, not how they were performed on a particular day.
- If well-known procedures were used, account for the procedure by name, possibly with a reference, and that's all.

Approach:

It is embarrassing to use vigorous voice when documenting methods without using first person, which would focus the reviewer's interest on the researcher rather than the job. As a result, when writing up the methods, most authors use third person passive voice.

Use standard style in this and 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.



© Copyright by Global Journals | Guidelines Handbook

Results:

The principle of a results segment is to present and demonstrate your conclusion. Create this part as 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. Use statistics and tables, if suitable, to present consequences most efficiently.

You must clearly differentiate material which would usually be incorporated in a study editorial from any unprocessed data or additional appendix matter that would not be available. In fact, such matters should not be submitted at all except if requested by the instructor.

Content:

- Sum up your conclusions in text and demonstrate them, if suitable, with figures and tables.
- In the manuscript, explain each of your consequences, and point the reader to remarks that are most appropriate.
- Present a background, such as by describing the question that was addressed by creation of an exacting study.
- Explain results of control experiments and give 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 manuscript.

What to stay away from:

- Do not discuss or infer your outcome, report surrounding information, or try to explain anything.
- Do not include raw data or intermediate calculations in a research manuscript.
- Do not present similar data more than once.
- A manuscript should complement any figures or tables, not duplicate information.
- Never confuse figures with tables—there is a difference.

Approach:

As always, use past tense when you submit 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 section.

Figures and tables:

If you put figures and tables at the end of some details, make certain that they are visibly distinguished from any attached appendix materials, such as raw facts. Whatever the position, each table must be titled, numbered one after the other, and include a heading. All figures and tables must be divided from the text.

Discussion:

The discussion is expected to be the trickiest segment to write. A lot of papers submitted to the journal are discarded based on problems with the discussion. There is no rule for how long an 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 implications of the study. The purpose here is to offer an understanding of your results and support all of your conclusions, using facts from your research and generally accepted information, if suitable. The implication of results should be fully 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 the prospect, and let it drop at that. Make a decision as to whether each premise is supported or 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 an experiment might be personalized to accomplish a new idea.
- Give details of all of your remarks as much as possible, focusing on mechanisms.
- Make a decision as to whether the tentative design sufficiently addressed the theory and whether or not it was correctly restricted. Try to present substitute explanations if they are sensible alternatives.
- One piece of 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 other available information. Present work done by specific persons (including you) in past tense.

Describe generally acknowledged facts and main beliefs in present tense.

The Administration Rules

Administration Rules to Be Strictly Followed before Submitting Your Research Paper to Global Journals Inc.

Please read the following rules and regulations carefully before submitting your research paper to Global Journals Inc. to avoid rejection.

Segment draft and final research paper: You have to strictly follow the template of a research paper, failing which your paper may get rejected. You are expected to write each part of the paper wholly on your own. The peer reviewers need to identify your own perspective of the concepts in your own terms. Please do not extract straight from any other source, and do not rephrase someone else's analysis. Do not allow anyone else to proofread your manuscript.

Written material: You may discuss this with your guides and key sources. Do not copy anyone else's paper, even if this is only imitation, otherwise it will be rejected on the grounds of plagiarism, which is illegal. Various methods to avoid plagiarism are strictly applied by us to every paper, and, if found guilty, you may be blacklisted, which could affect your career adversely. To guard yourself and others from possible illegal use, please do not permit anyone to use or even read your paper and file.

Criterion for Grading a Research Paper (Compilation) by Global Journals

Please note that following table is only a Grading of "Paper Compilation" and not on "Performed/Stated Research" whose grading solely depends on Individual Assigned Peer Reviewer and Editorial Board Member. These can be available only on request and after decision of Paper. This report will be the property of Global Journals

Topics	Grades		
	A-B	**C-D**	**E-F**
Abstract	Clear and concise with appropriate content, Correct format. 200 words or below	Unclear summary and no specific data, Incorrect form Above 200 words	No specific data with ambiguous information Above 250 words
Introduction	Containing all background details with clear goal and appropriate details, flow specification, no grammar and spelling mistake, well organized sentence and paragraph, reference cited	Unclear and confusing data, appropriate format, grammar and spelling errors with unorganized matter	Out of place depth and content, hazy format
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
Result	Well organized, Clear and specific, Correct units with precision, correct data, well structuring of paragraph, no grammar and spelling mistake	Complete and embarrassed text, difficult to comprehend	Irregular format with wrong facts and figures
Discussion	Well organized, meaningful specification, sound conclusion, logical and concise explanation, highly structured paragraph reference cited	Wordy, unclear conclusion, spurious	Conclusion is not cited, unorganized, difficult to comprehend
References	Complete and correct format, well organized	Beside the point, Incomplete	Wrong format and structuring

INDEX

C

Conscientiousness · 5
Csikszentmihalyi · 3, 6, 7

E

Euripides, · 31

H

Homoscedasticity · 13

L

Lyubomirsky · 4, 5, 7

M

Mnemosyne · 32

N

Naglekerke · 14, 15
Nietzsche · 30, 32

P

Premuzic's · 3

R

Routledge · 8

S

Schizotypy · 7
Schwarts · 2



save our planet



Global Journal of Human Social Science

Visit us on the Web at www.GlobalJournals.org | www.SocialScienceResearch.org
or email us at helpdesk@globaljournals.org



ISSN 975587

© Global Journals