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Highlights

A Critical Study of Children's

A Case Study of Undergraduates

Existential Humanistic Paradigm

The Relevance of African Concept

Discovering Thoughts, Inventing Future

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Contents of the Issue

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

1. Relationship between Academic Stress and Academic Achievements of the Undergraduate Students in Sri Lanka - A Case Study of Undergraduates in Uva Wellassa University. *1-7*
2. Existential Humanistic Paradigm in Girish Karnad's "Hayavadana". *9-14*
3. The Relevance of African Concept of Theological Understanding of the Cross: Towards African Christian Theology. *15-19*
4. Is there a Future? Some Answers from Indian Philosophical and Narrative Literature. *21-29*

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

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By H.M.W.M. Herath
Uva Wellassa University

Abstract- This study observed the sources of academic stress and its relationship with academic success in university undergraduates in Sri Lanka. To conduct the research,256 students in three faculties of the Uva Wellassa University of Sri Lanka were selected. Of those surveyed, 143 were male and 113 were female students. Ages ranged from 20 to 25, with a mean of 23.78 (SD=1.22), and the class rankings were as 64 (32.7%) first-year students, 60 (30.6%) second-year students, 55 (28.1%) third-year students and 16 (8.2%) final (fourth) year students. Self-administrated questionnaires were distributed among the participants that assessed the students' academic stress, academic achievements, and general demographic information. There is a particular emphasis on how the students use stress management strategies to achieve academic success.

Keywords: *stress, academic stress, academic achievements, undergraduates.*

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Relationship between Academic Stress and Academic Achievements of the Undergraduate Students in Sri Lanka - A Case Study of Undergraduates in Uva Wellassa University

H.M.W.M. Herath

Abstract- This study observed the sources of academic stress and its relationship with academic success in university undergraduates in Sri Lanka. To conduct the research,256 students in three faculties of the Uva Wellassa University of Sri Lanka were selected. Of those surveyed, 143 were male and 113 were female students. Ages ranged from 20 to 25, with a mean of 23.78 (SD=1.22), and the class rankings were as 64 (32.7%) first-year students, 60 (30.6%) second-year students, 55 (28.1%) third-year students and 16 (8.2%) final (fourth) year students. Self-administrated questionnaires were distributed among the participants that assessed the students' academic stress, academic achievements, and general demographic information. There is a particular emphasis on how the students use stress management strategies to achieve academic success. Pearson and partial correlations were calculated between all study variables. The results indicated a significant relationship between academic performance and academic stress. Higher levels of academic stress was correlated with lower performances. The highest degree of academic stress indicated among first-year students and the top factor of stress was work overload (M=3.11; SD.0.96) while personal matters reported as the least stressful (M=2.27; SD. 0.86). The most common stress management strategy used by the students was Self-Motivation (M = 6.52; SD = 1.18), while talking with teachers/lecturers was found to be the least common stress management strategy (M = 3.86; SD = 1.35). The findings of this study highlight the need of introducing advanced stress management strategies for university undergraduates to increase their academic achievements.

Keywords: stress, academic stress, academic achievements, undergraduates.

I. Introduction

Although Stress is a natural phenomenon, it is known as a common problem among almost all professionals, students, and the general public as well. Stress affects the peoples' career and day-to-day life activities. As many researchers have shown, learning and memory can be adversely affected by stress, although an optimal level of stress can enhance the learning ability (Kalpan & Sadock, 2000). Stress has become a significant issue in academic settings. Hence, a number of researches have done looking at the correlation of experience and effects of stress on their GPA (Hatcher and Prus, 1991; Hammer, Grigsby and Woods, 1998; Trockel, Barnes and Egget, 2000; Calderon, Hey and Seabert, 2001; Kelly, Kelly and Clanton, 2001), and these studies have shown that Stress has an impact on students' academic achievements. However, a review of the literature indicates that very few researches have been done in Sri Lankan context and that is also limited to medical students. Therefore, it is highly important to conduct a study to examine the situation in - state universities in Sri Lanka. Accordingly, this study was conducted in the Uva Wellassa University of Sri Lanka, located in Uva province of Sri Lanka. Students of the university consist of different ethnic groups, different religion and different cultures. All these undergraduates have entered the university from all over the country by facing an aptitude test after getting through a highly competitive examination called Advanced Level.

II. Literature Review

Various decisions regarding academic life, social life and leisure activities are made by students when they enter to the university (Baker, 2003). The students have to struggle to fulfill their hopes and expectations of their parents including expectations related to their academic performance (Smith & Renk, 2007). In addition, society's' believes such as graduating from a high-ranking university is a "passport" to a good job, high salaries, and high social status are also has to be think of (Ang & Huan, 2006). As a result, the students are subjected to a variety of stressors. Specially linked to academic success (Sreeramareddy, Shankar, Binu, Mukhopadhyay, & Menezes, 2007). According to some surveys, in the academic environment, information overload, high competitiveness unrealistic ambitions, high expectations, limited opportunities, and academic pressure, are some of the common sources which create stress in students (Sinha, Sharma, & Nepal, 2001). Misra, Mckean, West, and Russo (2000) pointed out that meeting the assessment deadlines is a major source of stress. As

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Students reports the greatest sources of academic stress arise because of the exams, and because of grade competition, and the large amount of content to master in a limited time (Kohn & Frazer, 1986).

III. Methodology

a) Objectives of the Study

This study attempt to discover the relationship between academic stress and academic achievements of undergraduates. With this primary objective, there are several sub-objectives such as to explore the most common sources of stress, to know the degree of stress concerning gender among students, and also to analyze the stress concerning the current academic level of the students.

b) Targeted Population Sampling

Out of the total 300 students, (N=300) only 256 students responded answering and returning the questionnaires. The responded rate was 85.3%. The questionnaires were distributed among all the students selecting the last week before study leave for the examination. Before the distribution of the questionnaires, the purpose of the study was briefly introduced to the students for better understanding of questionnaire. The time allocated for completing the questionnaire was about 20-minutes. This time was perfect for filling the questionnaire that was consisting of only two pages.

c) Instrument

Instrument used in this research based on previous research done in Botswana University by Agolla in February 2009. We are using a previously used and tested questionnaire, its validity is already tested. To ensure the reliability, a reliability test Cronbach alpha showed 0.73 results for all items. Questionnaire consists of three parts, demographics, symptoms of stress, and sources of stress. The second questionnaire was also administered on all the subjects to measure their coping strategy.

Academic performance was measured using the students' current GPA

Undergraduate academic performance is categorized based on a 5-point scale, as first class honors (4.00-5.00), second class upper division (3.60-4.39), second class lower division (2.80-3.59), and a pass degree (2.00-2.79).

d) Data Analysis

SPSS 16 was used to analyze the study data. Pearson correlation was used to explain relationships among the study variables.

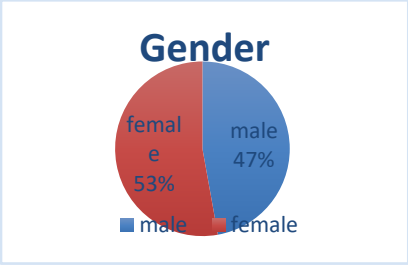

Figure 1: Sample – Gender-Wise Distribution

As Figure 1 shows, the sample of the study consisted of 143 female and 113 male students. The majority of the respondents represented by females, i.e. 53%.

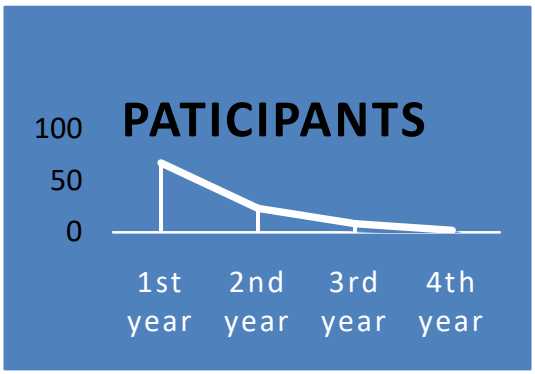

Figure 2: Sample – Year-Wise Distribution

As Figure 2 shows, the sample included first year, second-year, third-year and fourth-year students.

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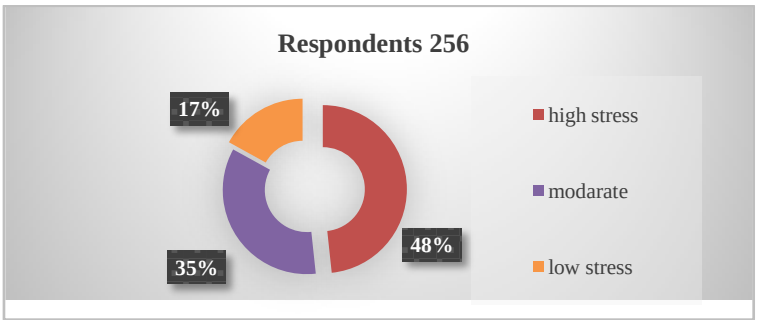

Figure 3: Results

According to the results, out of all 256 respondents, only 17% had indicatedlow-stress. 35% had indicated moderate-stress, and the majority of the sample had indicated high-stress. (Figure 3)

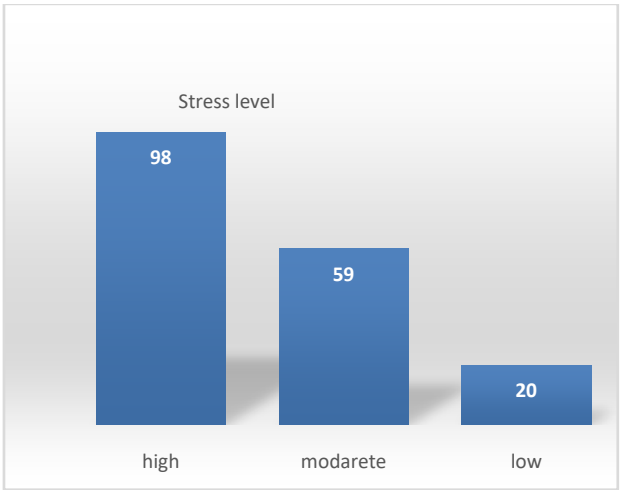

Figure 4

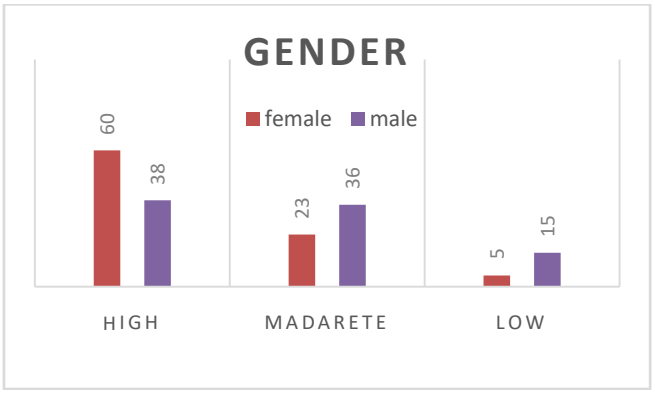

Figure 5

When the first year students are considered, 98 students had a high level of stress and, it included 60 females and 38 males. Moderate level of stress was indicated by 23 female and 36 male students. The students who had a low level of stress were only 20 and it included five females and 15 males. (Figures 4 & 5)

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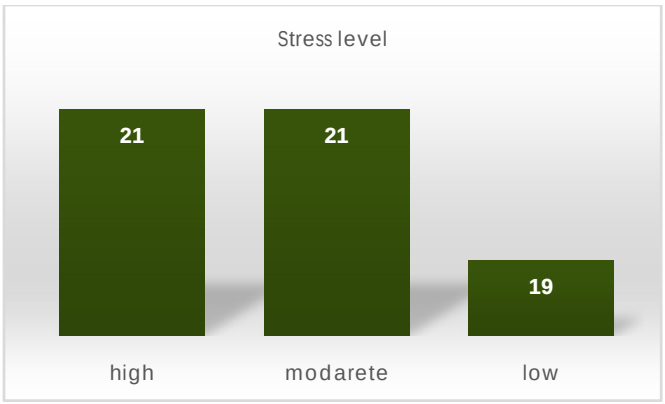

Figure 6

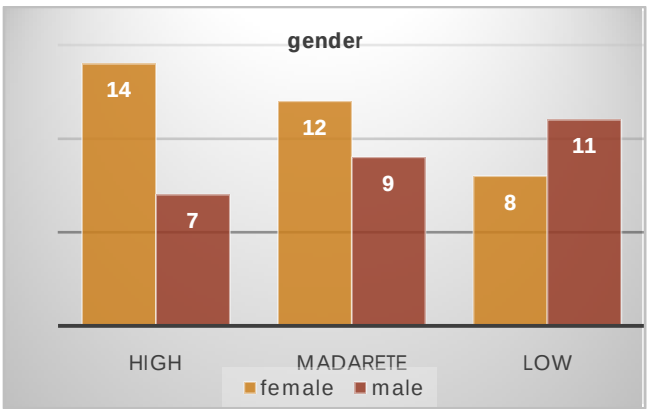

Figure 7

The sample size of the second year students was Sixty one (61), and out of them, high stress was indicated by 21 students, moderate stress level was indicated by Twenty one (21) students and nineteen (19) students have showed low-stress. Out of high-stress indicated students, fourteen (14) were females and seven (7) were males. Out of moderate-stress indicated students, twelve (12) were females and nine (9) were males. Low-stress was indicated by eleven (11) male and, eight female students. Accordingly, second year female students have indicated more stress than male students. (Figures 6 & 7)

The sample size of third-year students was twenty two (22). Out of them, nine had indicated high level stress, including eight (8) females and one male. Ten (10) had indicated moderate-stress, including Four (4) females and Six (6) males. It has to be noted that only one female and 2 male students have indicated low stress level. (Figures 8 & 9)

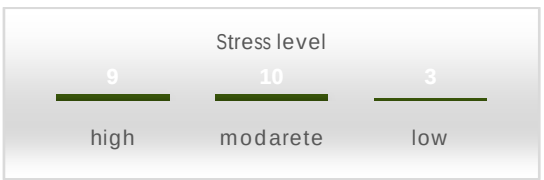

Figure 8

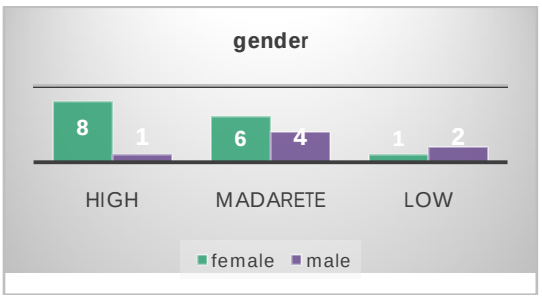

Figure 9

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When the fourth year students are considered, out of Five (5), Two (2) had indicated moderate stress and they were female students. Low level of stress had indicated by one (1) female and two (2) male students. (Figures 10 & 11)

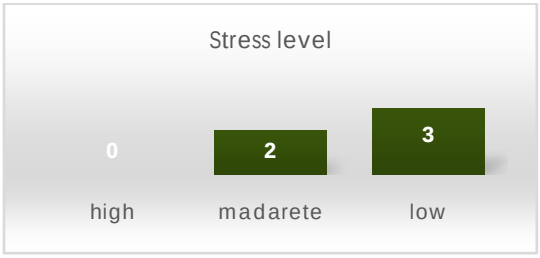

Figure 10

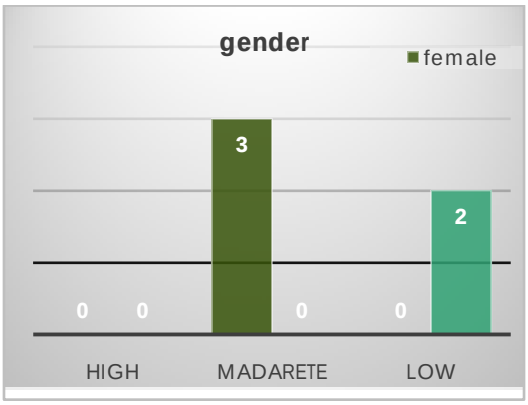

Figure 11

The Most Common Sources of Stress

Table 1

	Student Stress Factors n(264)	Frequency	Percentage
1	Work load	233	88.0
2	Lower grade that anticipated	200	75.0
3	Missed too many classes	112	42.0
4	Anticipation of graduation	102	38.4
5	Search for a job	03	1.13
6	Change of major	09	3.3
7	Arguments with instructors	03	1.13

According to the Table 1, the most common source of stress was workload (88%) and, the least common sources were searched for a job and arguments with instructors. As students' point of view, they have too many assignments, presentations, and other works to finish in a limited time.

Only the workload and stress relationship are significantly different. The P value is 0.026. The other sources are not significance of P value->0.05.Among the symptoms, the majority (more than 50%) had indicated trouble concentrating while studying. The most widely used stress management strategy by students was time management (more than 60%)

Table 2

Correlations

		Stress	GPA
Stress	Pearson Correlation	1	-.536**
	Sig. (2-tailed)		0.000
	N	264	264
GPA	Pearson Correlation	-.536**	1
	Sig. (2-tailed)	0.000	
	N	264	264

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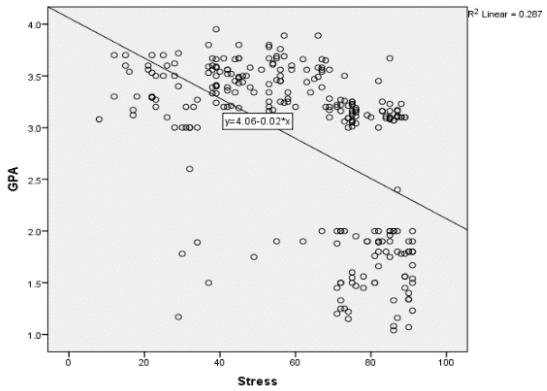
According to the Table2, Pearson correlation values is .0536 which, is a significant correlation.

Correlation is significant at the 0.01 level (2-tailed). r=0.5 (p=0.00)

Probability of association between Stress and GPA is 0.000. It is less than the significance level of 0.05 and, it implies that the test is moderately significant.



IV. Discussion

This study attempted to examine the correlation of stress with the academic achievements of the university undergraduates in Sri Lanka. The hypothesis which stated that participants who have higher levels of academic stress would be predictive of lower semester GPA was supported. Academic stress has a significant effect on semester GPA, advanced and lower levels of academic stress correlated with lesser performances. It is similar to the previous research conducted by Felsten and Wilcox (1992), who found a significant correlation between stress and academic success. Unlike some other scholars, this study indicated that the majority had experienced large or moderate levels of academic stress. When considered the gender, it is clear that the female students experience large amount of stress. Regardless of the year of the students, female students have indicated the greater amount of stress as the male students have showed a lower level of stress compared to the female students. However, the results indicates that the majority of the students, i.e. both male and female, had high or moderate level of stress except the fourth-year students. First-year students have indicated the highest level of stress and this evidences the previous study conducted by Hurtado (1996), Leong (1997) and Halamandaris and Power (1999). According to those studies, the new adjustment problems first-year students' face are mostly related to academic stress. Fourth-year students have not indicated high-level of stress and that is probably due to less work they had at the time during the study is conducted. After they have submitted their final year project report, they were waiting to engage in their industrial training. When considered the symptoms of stress, both males and females perceived their symptoms of stress as trouble concentrating while studying.

V. Conclusions

This study has investigated a significant correlation between stress and academic achievements of Sri Lankan undergraduates. It draws the attention of students, administrators as well as academics regarding the importance of maintaining a balance between the academic career and the students' life for better learning. To develop a healthy body and mind and to enhance the students' academic achievements, Universities need to provide an understanding of stress and stress management strategies.

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Existential Humanistic Paradigm in Girish Karnad's "Hayavadana"

By Chandra Shekhar Dubey
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Abstract- This paper attempts to interrogate Girish Karnad's 'Hayavadana' from the perspective of existentialism relating the protagonist to main concerns of existential paradigm such as freedom, choice, responsibility, finitude and death. Individual's variety of responses to fear and anxieties forge a paradoxical identity which tries to avert the inevitability through human efforts and subverts the symbolic identity, to seek meaning in interpersonal relationship and life. Hayavadana engages with this dual reality of human being which Becker refers to "existential paradox''. The way an individual conflates this paradox, has been analysed from the existential human paradigms which involves inner experiences, desires, memories and the sense of alienation. It further investigates the societal myth of an individual used by Karnad to locate a man in the larger human context. It further argues that Karnad poses a problem of identity in a world of tangled relationship.

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Existential Humanistic Paradigm in Girish Karnad's "Hayavadana"

Chandra Shekhar Dubey

Abstract- This paper attempts to interrogate Girish Karnad's 'Hayavadana' from the perspective of existentialism relating the protagonist to main concerns of existential paradigm such as freedom, choice, responsibility, finitude and death. Individual's variety of responses to fear and anxieties forge a paradoxical identity which tries to avert the inevitability through human efforts and subverts the symbolic identity, to seek meaning in interpersonal relationship and life. Hayavadana engages with this dual reality of human being which Becker refers to "existential paradox''. The way an individual conflates this paradox, has been analysed from the existential human paradigms which involves inner experiences, desires, memories and the sense of alienation. It further investigates the societal myth of an individual used by Karnad to locate a man in the larger human context. It further argues that Karnad poses a problem of identity in a world of tangled relationship. The dichotomy of mind and body has been analyzed from the existential paradigm of alienation, human consciousness, freedom, choice, and sufferings. This paper concludes that Hayavadana is condemned to live with his physical form, which further suggests incompleteness, and liberation from it suggests futility as reflected in existential philosophy of Jean Sartre, Albert Camus, and Frank Kafka.

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I. Introduction

Existential humanistic, perspective is a philosophical engagement with human conditions and choices in life which seeks to explore human existence, its meaning, and relevance about human sufferings, desires, sense of alienation, freedom, and freedom of choice. This paper further raises some questions concerning the method and conceptual structure of the existential paradigms in the philosophical postulates of Heidegger, Sartre, Camus, and Kafka. Heidegger is primarily concerned with the questions of humanistic existence about freedom and temporality. To Sartre, our adventures with the being and with our fellow beings are aspects of our body consciousness. Sartre in his book *Being and Nothingness*, writes "My ultimate and initial project –for these are but one –is, as we shall see, always outline of a solution of the problem of being'' (Sartre, 29). Commenting on the problem of being, which remained initial and ultimate purpose of Sartre to solve the riddles of being. Joseph S. Catalano says "In most general sense, the problem of being is nothing less than understanding the relation of all existence to human existence''. (Joseph S. Catalano, 1985, p17). Camus and Kafka conceptualized the human conditions of existence in terms of stark reality, destiny and absurdity of human conditions.

Michelle Horan in his psychoanalytic study deliberates on essential factors constituting existential-humanistic paradigms, which correspond to the general tenets of existential philosophy, and these are further relevant to theoretical postulates of this paper. To quote him "The existential humanistic paradigm pays particular attention to the essential factors of human existence, such as the facts (and often concerns) of death, freedom, choice, responsibility, finitude, and meaning (Yalom, 1980). As per the humanistic tradition there is great focus upon the here-and-now, or the actual of what is being experienced by an individual in a given moment (Bugental, 1999). There is emphasis on the subjective realm of experience, the inner experience of an individual that is impacted by grappling with issues of life, death, meaning, and finitude, and on how these issues are affecting the individual's life in the present moment'' (Michelle Horan, www.easewellbeing.co.uk>Horan-2007). The present paper strives to analyze Girish Karnad's *Hayavadana* in the perspective of the above existential paradigms. Sartre's existential psychoanalysis of comprehension applies to Karnad in understanding the human condition and dichotomy of body and mind. Karnad presents two models of existence first, natural and harmonious and second, transformed and disharmonious and subsequently reinforces the theory of duality of being. However, Karnad like Sartre lends his characters freedom of choice, but they are caught into the eventuality of destiny. In the first existential proposition both of Karnad's protagonists had freedom of choice and they chose death but their second existential conditions were externally governed in which their will had no role to play but accept the will of the Providence or human error with a sense of duality looming large on body and head (mind). Like Camus and Kafka, Girish Karnad used the motifs of myths and legends to make these a vehicle of a new vision. To Karnad these myths and legends assume a new form showing the absurdity of life with all existential concerns and conflicts, man's eternal struggle for getting perfection in life and subsequent frustrations, sufferings and sense of alienation. Veena

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Noble Dass rightly pointed out that Karnad was deeply influenced by the form of western playwrights, as she writes "…He has been in the west and has been influenced by the drama of Giraudoux, Anouilh, Camus and Sartre in his search for new forms of drama. Yet he is essentially in Karnataka tradition as he works the myths- Puranic, historical and literary.'' (Veena Noble Dass, 1988, 131).

Girish Karnad's brilliance as a playwright lies in his craftsmanship of weaving several narratives in his plays to evoke human and cultural thoughts of a rich tradition. His plays namely *Hayavadana, Yayati, The Fire and the Rain, Bali and Naga-Mandala* employ the narratives of myth, folktales to evoke an ancient or premodern text in the modern context by lending those socio-religious and cultural relevance in the present. Aparna Bhargava Dharwadker in her introductory note to *Collected Plays, Girish Karnad* writes "Folktales from different periods and sources provide the basis of *Hayavadana (*Horse Head, 1971), *Nag-Mandala* (Play with a Cobra, 1988) ….each successive play by Karnad marks a departure in a vital new direction, and invention of new form appropriate to his content –ancient myth in *Yayati,* fourteenth-century north Indian history in *Tughlaq*, a twentieth-century folktale accentuated with Thomas Mann's retelling of it in *Hayavadana.….'' (*Karnad, *Introductory note, Collected Plays*, 2005, ix).

Karnad's engagement with myth in *Yayati and Hayavadana* shows the reception of myths in the cultural and national life of India in the contemporary contexts. *Hayavadana* is Karnad's restatement of intransigent faith in human intellect and it is also a psychoanalytical study of friendship and love with existential perspective. It is also an ironic commentary on the contemporary state of society and people's greed and uncontrolled lust for sex and power. To quote Aparna Bhargava Dharwadker "The majority of his plays employ the narratives of myth, history, and folklore to evoke an ancient or postmodern world that resonates in contemporary contexts because of his uncanny ability to remake the past in the image of the present'' (Karnad, *Collected Plays*, *Introductory note* by Aparna Bhargava, 2005, ix). *Hayavadana* originally written in Kannada by Girish Karnad was later translated into English by him. The play is based on a story from Somdatta's *Kathasaritsagara* but Karnad borrowed from Thomas Mann's retelling of the original Sanskrit story in *The Transposed Heads: A legend of India.* The original version poses an ethical question while Mann presents the mechanistic conception of life, bringing it down to existential musings and duality of body and mind whereas, he upholds the supremacy of mind over body. Karnad while addressing these questions extends the play to the existential problem of identity, which is individual but blurred, mechanical and devoid of meanings of life, therefore, absurd. This problem of identity is further intensified in a world of tangled relationship. Karnad in his note to this play admits "The central episode in the play – the story of Devadatta and Kapila -is based on a tale of *Kathasaritsagara,* but I have drawn heavily from on Thomas Mann's reworking of the tale in *The Transposed Heads ...''* (Karnad, *Collected Plays*, V, I 2005, 103). In the opening scenes, Bhagavata describes Devdatta and Kapila the closest friends – 'one mind, one heart'. Devadatta is a man of intellect and Kapila is the 'man of the body'. The former is known for his intellectual brilliance, scholarship and wisdom, later is known for his physical prowess and bodily charm. A dramatic shift comes when Devadatta marries Padmini. Kapila falls in love with Padmini and she is also infatuated by the charm of his body. These words of Bhagvata give graphic description of both these friends and heroes "One is Devadatta. Comely in appearance, fair in colour, unrivalled in intelligence, Devadatta is the only son of the revered Brahmin, Vidyasagara. Having felled the mightiest pundits of the kingdom in debates on logic and love, having blinded the greatest poets of the world with his poetry and wit, Devadatta is as it were the apple of every eye in Dharmapura''. (Karnad, *Hayavadana,* 2005, 106*).* On the other, Kapila has been described as the son of an ironsmith, Lohita, who is to the king's armoury " as an axle to the chariot wheel … He is dark and plain to look at, yet in deeds which require drive and daring, in dancing , in strength and physical skills, he has no equals'' (Karnad*, Hayavadana* , 2005,106). " The world wonders at their friendship'' but caught into a tangled relationship, with Padmini both of them loose their serenity of mind. In a sequel of events that ensues out of this tangled relationship they kill themselves. Padmini seeks the blessings of Kali and in fits of passions and nervousness willingly or mistakenly transposes their heads, giving Devdatta Kapila's body, and Kapila that of Devadatta. This results in confusion of identities and the ambiguous nature of personality. Both Devadatta and Kapila discovered themselves alone, in a void, and as individuals began to think about how to overcome this absurd position and give meaning to their existence. To their horror, they discovered the pity and sufferings of human condition. This shock unveiled their solitude and alienation which further explains the absurdity of their existence. It is this meaninglessness of their existence, which triggers their impulse to get freedom from this chaotic situation.

One of the humanistic existential paradigms discussed by Karnad in *Hayavadana,* is the freedom which he imbibes from Sartre's existential philosophy. Sartre was a great champion of freedom and he went to the extent of saying that man is not only free but he is freedom. Nabnita Roy rightly puts it "In fact, as an ardent propagator of human freedom, Sartre experimented with different ways and means of achieving freedom, that is, by writing philosophical and literary works, or by participating in direct political activities he was always in search of the roads to human freedom''. (Nabnita Roy, 1997, 12). Karnad in this play

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acknowledges the barriers to freedom both man-made and natural. In case of Devadatta and Kapila their obstacles are both man -made and natural. Seen in terms of complicated tangled relationship and triangular love of Padmini, Devdatta and Kapila, it appears to be man-made. Because Padmini was infatuated with Devadatta's intellect and Kapila's body represented by the dichotomy of mind versus body and intellect vs. physical prowess respectively in the play. However, Karnad uses this existential contradiction well expounded and debated in Thomas Mann's *The Transposed Heads,* to underline the existential duality and socio-psychological implications of the existential absurdity arising out of it. Padmini tries, inflamed with her lust and worldly pleasures to bargain the best of the two but loses both at a point of time therefore, resorts to seeking divine intervention for getting them back. It serves two purposes for Karnad first, helping him in exploring mythic-existential paradigms in the play and secondly, lending relativistic theatrical advantage in erstwhile contemporary Indian theatre, which proved to be a great success later. This point of view could be further corroborated with these words of Aparna Bhargava Dharwadker in introductory note to *Collected Plays* , " However, refracted through Thomas Mann's philosophical novella *The Transposed Heads*, Karnad's distinctive view of femininity, and a reflective double frame , the conventions underwent a process of defamiliarization in *Hayavadana* that produced a genuinely original work for the urban Indian stage, and created a unique intellectual and theatrical excitement throughout the decade of the 1970s". (Aparna Bhargava, *Introductory note,* Karnad*, Collected Plays,* 2005, *xxiv).* The story of Devadatta, Kapila and Padmini poses philosophical questions about the riddles of identity and reality. The philosophical elaboration of conjugality, "proscribed desire', and 'accidental' disruption of identity can be resolved through death only. Devadatta and Kapila to get rid of their existential absurdity choose death, which can be seen in a larger perspective of existential paradigms of freedom and choice expounded in Sartre and Camus. To Sartre and Camus the desire for freedom is central to human existence and absurdity, which is born out of failures to get free from an unfree world. Devadatta and Kapila find it difficult to cope up with the stress of their complicated new positions in tangled relationship with Padmini. Inspired by their own internal logic of love and sacrifice in the face of utter helplessness both of them kill themselves. Devadatta's these words "You are two pieces of my heart- Live happily together. I shall find my eternal happiness in that thought'' (Karnad, *Hayavadana*, Act I, 2005, 136-7). Devadatta in his act of killing, redeems his unfulfilled vow to Kali but his interior motive is to get rid of tangled relationship by choosing death. Kapila subscribes to the same logic after lamentations: '' No, Devadatta, I cannot live without you. Devadatta, my brother, my guru, my friend…You spurned me in this world. Accept me as your brother at least in the next. Here, friend, here I come. As always, I follow in your footsteps.'' (*Hayavadana,* Act I, 2005, 139). Kapila kills himself to get rid of the same absurdity.

Albert Camus wrote in *The Myth of Sisyphus,* "What is called a reason for living is also an excellent reason for dying'' (Camus, *The Myths of Sisyphus*, 1975,12). The phenomenon of death in *Hayavadana* can be explained with Camus' words "Men are never really willing to die except for the sake of freedom: therefore they do not believe in dying completely''. Death is not liberation for Devadatta and Kapila as with their transposed heads with the blessings of goddess Kali they come back to life. Devadatta's body with Kapila's head and Kapila's body with Devadatta's head. However, this poses moral and psychological problems often bordering on emotional realms of all three characters namely Devadatta, Kapila and Padmini. Seeking liberation from the complicated webs of relationship they forge a bond of servitude with the destiny and Providence. An attempt to escape from this servitude, is falling into more dangerous existential trap characterized by sufferings, pity, alienation and psychological problems. Faced with hard truths of life and incongruities of existential absurdity these characters break, get tormented and engaged in the debate of the futility of their existence. The situation gets perpetuated as there is a rejection of society; its value system and moral code of conducts arising out of the ambiguous identities and troubled existential complexities of the characters. Caught into the trap of existential and moral dilemma, Devadatta and Kapila question the propriety of their relationship and they try to locate their identities in this complicated web of relationship. The questions loom large casting their dark and long shadows on their souls as to who is Devadatta, who is Kapila and finally, who is real husband of Padmini? Tormented by their own existential dilemma and obliteration of real identities they intrigue and debate their existential positions. The person with the head of Devadatta is identified as Devadatta and the person with the head of Kapila is identified as Kapila. However, such markers of identification carry their own inner contradictions in terms of body and mind dichotomy. They feel an apparent change on the levels of their bodies and consciousness. With their exchanged heads they laugh at their absurdity. Their blurred identities are expressed in these words as they sing "What a good mix! No more tricks! Is this one that or that one that? Ho! Ho!" (*Hayavadana*, Act I, 2005, 141). Devadatta explains this existential crisis attributing to *Shastras* "... the head is the sign of a man…'' *(Hayavadana,* Act I, 2005, 146). Kapila's dilemma poses a realistic and moralistic question, which not only unveils the ambiguities of their identities but also expresses the existential crisis. It also poses a moral

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question to Padmini's identity as wife of Devadatta. To quote Kapila "But the question now is simply this: whose wife is she? (*Raising his right hand*.) This is the hand that accepted her at the wedding. This the body she's lived with all these months. And the child she's carrying is the seed of this body'' (Karnad, *Hayavadana*, 2005, Act I, 146). While Devadatta and Kapila are engaged in a debate regarding whose wife is Padmini, assigning importance to head and body, Bhagavata finding no solution to the problem attributes it to fate or destiny. "Must their fate remain a mystery ?'' (Karnad, 2005, 149). Mixing of two heads by Padmini is either driven by her secret desire to have the best of the two, as argued by Kapila and Devadatta and justified by Devadatta "There is nothing wrong in it. It's natural for a woman to feel attracted to a fine figure of a man'' (Karnad, *Hayavadana,* 2005, 148). Veena Noble Dass rightly observes "If Mann's aim was to stress the ironic impossibility of combining perfectly the spirit and the flesh in human life, Karnad tries to pose existential ideas like problem of being and the metaphysical anguish of the human condition''(Veena Dass, 1988, 154).

Padmini epitomizes unworldly desire of a person for perfection, and seems to rejoice at the mix up "Fabulous – body -fabulous brain - fabulous Devadatta.'' (Karnad, 2005, Act II, 153}. Human constraints and imperfection occupy a significant polemical space in existential philosophy. Karnad unlike Mann without entering into the polemics of duality of mind and body, uses the myth of Kali to unravel the vulnerability and helplessness of the unfortunate human beings. The helplessness of Devadatta and Kapila could be compared with Kafka's protagonist in *The Metamorphosis*. *The Metamorphosis* tells the story of a salesman, Gregor Samsa who awakened one morning, to find himself transformed into a big insect, and subsequently, struggles to adjust to this new condition. Like Gregor, Devadatta and Kapila are also quintessentially alienated men. Devadatta and Kapila are conscious of the inferiority of their respective bodies to manoeuver the situations and subsequently they are filled with a sense of self-negation, feelings of absurdity and dehumanization. Hayavadana, a Gandharva who is condemned to live like a horse with head of a horse, is another example of this existential absurdity, a situation which has been superimposed by external forces: divinity or destiny. Hayavadana with the blessings of Kali, a divine intervention gets transformed into a horse with the human voice, which impinges upon the theme of imperfection.

The theme of incompleteness and the absurdity of human condition form the contours and colors of humanistic, existential paradigms in Karnad's *Hayavadana.* Karnad considers the existential positions of Devadatta, Kapila, Padmini and Hayavadana completely humiliated and dehumanized to the extent of a self- declaration that it is not worth living. Caught into the perplexed chains of their beings all characters are haunted by anxiety. Karnad handles the desire for perfection so artistically to find a solution to the riddles posed by the main and sub plot of the play. The ironic impossibility of perfectness , problem of ambiguous identities , their sense of alienation , acceptance of each other the way they are, and inescapable forces of reality and destiny have been amicably resolved by choice of death. Camus in his essays "Absurdity and Suicide'', "Absurd Creation '' and "Absurd Freedom'' argues that absurdity is condition of non-living, unable to grapple with the reality and acceptance of the absurd. To Camus human existence is an utter absurdity, and in depression a person invents the reasoning of 'logical suicide' (Camus, *The Myth of Sisyphus*, 1975, 96). All these characters are tormented by the idea of incompleteness and sense of their beings and nothingness. Kapila resonates this sense of nothingness, utter absurdity in his lamentations with Padmini where he stresses another death or suicide. They have lost the meanings of their life Padmini who is initially enthused by the idea of perfection, 'Fabulous body 'and 'Fabulous mind'' gets tormented by Devadatta and Kapila and finally by Kapila who says, how she has made their lives miserable. Karnad evokes pity, anger, and turbulent emotional upsurge resulting in alienation. Padmini is overpowered by the feelings of absurdity as she confesses: "Yes, you won, Kapila. Devadatta won too. But I the better half of two bodies – I neither win nor lose. No, don't say anything. I know what you'll say and I've told myself that a thousand times. It's my fault. I mixed the heads up. I must suffer the consequences, I am sorry. I came. I didn't think before I started. Couldn't." (Karnad, *Hayavadana*, 2005, 170). Karnad doesn't endorse Padmini's desire to have perfect in life for Karnad believed that a man cannot be perfect. The mad dance of incompleteness engulfs Devadatta, Kapila and Padmini establishing Karnad's conviction that desire for completeness is impossible in the cultural and moral context of the society. The subplot of *Hayavadana* is a sequel to the main plot where all free characters are caught into their existential problems. Devadatta and Kapila engage in fierce physical combat which culminates in death. They choose death to escape from their ambiguity and absurdity. Padmini performs the absurd by negating on the one hand, and magnifying, on the other, what she had negated earlier. "If I'd said, 'Yes, I'll live with you both, perhaps they would have been alive yet. But I couldn't say it. I couldn't say. 'Yes'. No Kapila, no, Devadatta. I knew it's in my blood you couldn't have lived together. You would have to share not only me but your bodies as well. Because you knew death you died in each other's arms" (Karnad, *Hayavadana,* 2005, Act ii, 176). Deceived by her own destiny and tormented by the jibes of Kapila, she feels alienated. Therefore, she is the creator of her own illusory existence: "They burned, lived, embraced and

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died. I stood silent" (Karnad, *Hayavadana,* 2005, 176). Padmini becomes *sati,* as she finds that in pursuit of perfection she lost the best of the two. Sartre writes in *Being and Nothingness,* one cannot choose to be free, but one is condemned to be free. All these three characters are condemned to choose death to be free. Hayavadana's transformation into a horse with the human voice explains his incompleteness, agony, and sense of alienation "I have become a complete horse – but not complete being! This human voice – this cursed human voice – it's still there! How can I call myself complete! …How can I get rid of human voice?" (Karnad, 2005, *Hayavadana*,181). The plight of Devadatta and Kapila is as much divine as that of human. Hayavadana's yearning for complete horse is granted by the divine intervention i.e. blessings of Kali. Veena Dass thinks that the play essentially shows the threads of integrity of being "the integration of the self and the wholeness of personality" (Veena Dass, 1988, 156). Padmini's conflict of choice, her sense of freedom, her absurdity of being, and finally suicide by becoming *sati,* are some of the existential paradigms which loom large on the existential plane in this play.

The humanistic existential paradigms in *Hayavadana* have been artistically woven into the plot, in theme, form, characterization, which collectively produce theatrical effect. Sartre's existential contention that consciousness reveals being and nothingness, has been successfully executed by Karnad in *Hayavadana.* Sartre further argues that "Nothingness lies coiled in the heart of being – like a worm''. (Sartre, *Being and Nothingness,* 56). Devadatta and Kapila carry these worms in the heart of their beings as reflected in their pathetic human condition, alienation and absurdity. The existential notions of freedom, choice and death have been developed on thematic lines marking a sharp departure from Mann's *The Transposed Heads.* The theme of futility, nothingness, fractured identities, conflicts have been explained in terms of existential paradigms in Sartre, Camus, and Kafka. Sartre in his ontological interpretation of body and consciousness considers body as part of consciousness, a reality which can be discerned in Devadatta's and Kapila's painful realizations in *Hayavadana.* It is this consciousness which makes their beings miserable, inescapable, forcing them to court death. The feelings of nothingness, anguish, alienation, and absurdity have been artistically executed in the individualities of Devadatta, Kapila, Padmini and Hayavadana. The arguments of Devadatta, Kapila and Padmini illustrate the existential undertones perception, imagination, desire, love and hatred which have been mainly governed by the consciousness of being. Karnad successfully molds the theory of duality of mind and body to the existential realms. Both Devadatta and Kapil find themselves as individuals unable to fit into their new social role, a phenomenon which can be explained in terms of Sartrean existential philosophy. Sartre in his work *Existentialism is Humanism,* holds that a man is an ensemble of his actions and plans, he is solely responsible for his choices and decisions. He further argues that our responsibility is blessings and a curse. It leads us to feel things like anguish, forlorn and despair. Kapila's these words echo the anguish and despair of their decision: "With what confidence we chopped off our heads in the temple'' (Karnad, *Hayavadana*, 2005, Act II, 175). The existential paradigm of acceptance of the consequences of an action by an individual has been reflected in these words of Kapila: "Our cut heads roll to the very hands which cut them in the temple of Kali.'' (Karnad, *Hayavadana*, 2005, 175). Karnad's construction of plot and representations of feminity, desire and identity address the existential questions. The problem of duality and imperfections have been resolved by Karnad to death, divine, and animal. The ideological framework of the play focuses on the existential paradigms of ambivalent within its constraints, choice, negation, and death. Padmini's desire for the best of the two men (brain and brawn) violates the feminine behavior and dismantles the notions of propriety in a society which Karnad hardly endorses.

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The Relevance of African Concept of Theological Understanding of the Cross: Towards African Christian Theology

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Abstract- This paper started with Paul's idea on the meaning of the cross. The author tries to look at the teaching of Paul on the meaning of the cross and briefly looking at the modern view of the event on the cross. He also X-ray the contribution of African culture in throwing high on the context of Africa on the matter of the cross and the understanding of African culture in atonement. In this paper the author also exposed the belief of African's on the matter regarding death as a positive and fulfillment of life. The shedding of the blood of Christ may be seen as throwing high and strengthening the community, through their ancestor. On the whole as Paul's understanding of the cross expressed in the context of his Jewish background, so the gospel must be expressed in terms of the culture of Africans.

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I. Introduction

IN Christendom, race and cultural background not with standing, they still believed that the death of Christ on the cross is very significant and the most central. The generality of Christians from whatever cultural background must react to this central belief. Despite this belief, it has argued that the cross been such a radical events, all are still talking of culture not only loses its significance, but also it amounts to setting man's pride over and against the gospel. According to this line of argument, the cross underlines thee seriousness of sin which permeates human life and thought. This cannot be the last sword, however, for so long as it is only flesh and blood which will stand beneath the cross, the question of meaning and significance, in relation to human or cultural identities, arises. Indeed the fathers and founders of the church viewed that the cross has been seen fro different perspectives in accordance with prevailing circumstances.

What is important here is that there should be an genuine battle with this event on the cross. The New Testament plainly invites people to undertake this, thus, it is appropriate, in dealing here with theological experimentation that an attempt should be made to look at the cross from the African perspective. To do so, however, it is necessary first to examine the New Testament materials on the subject, and then, given the history of the church in African, to raise the question of relevance of the theological understanding of the cross which the church in Africa has inherited.

II. Paul's Idea on the Event of the Cross

Serious argument is very important with the event on the cross. The New Testament spoke extensively about it. It is the duty of the researcher to first deal with Paul's idea on the event of the cross and also deal with African cultural belief and context of the cross. It is also important to look into the New Testament materials on the matter on the cross. Therefore, come about the relation on the theological understanding of the cross which the church in Africa is also belief in. before speaking on Africa concept of theology of the cross we must firstly, examine the teaching of Paul in the New Testament materials on the cross. Paul's letter contain the greatest concentration of biblical references to the matters of Jesus Christ and His resurrection. In Paul's preaching and his analysis on the matter oc cross, he said that "for the word of the cross is filly to those who are perishing, but to us who are being saved it is the power of God". For Paul, God was in the crucifixion carrying out His plans for the ultimate benefit of human race[1]. The Corinthians situation which forms the background to this declaration has been admirably described by killing.

The Corinthians, he says:

Regard the wretchedly earthly Jesus as belonging to the past and preter to invoke the exalted Lord and victory over the powers of fate. From the fact of possession of the spirit and from their 'superior' knowledge they deduced a self assured freedom which permits tem to indulge in all kinds of self- glorification, arrogance, inheritableness self-opinionatedness, violence, even drinking bouts and intercourses with sacred prostitutes….Paul refers these extravagant liberationist, resurrection, fantasts who want to anticipate heaven on earth, to the crucified.

Paul said in Philippians 'that' 'And being found in human form he humble Himself and became obedient unto death, even death on the cross. There must be a very good intention from Paul for emphasizing Christ's death on the cross[2]. He was ready to preach undiluted message on the cross simply because the cross was a stumbling block to the Jews and subordination to the gentile's. it is an aberration to preach to the Jews that

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salvation must come from the cross because their belief is that longed man is an accursed by God. Paul has his reason from using the language he used in describing the importance of the cross. The language mostly used by Paul on the matter of the cross is sacrificial Language3. Paul also noted that Jesus Christ is the Passover victim. Since we cannot save ourselves s Jesus Christ dead for us on the cross so that we can serve. This cross in question is a power one, the power that help when we are powerless, things that we could not have been able to do was done through this unfailing power of the cross[4]. Through this power on the cross Christ reconciled us with God Himself. The power is a sacrificial one in which he took responsibility for evil, accepted us as we are, and accepted in Himself the consequences of evil and sin, because of the death of Jesus Christ on the cross men recognize the inadequacy of their attempts to justify themselves.

Therefore, it is clear that Paul felt strongly about the Cross. He categorically states that the cross accomplished our salvation. He is not about to keep himself are a distance from the Cross simple because it excites ridicule and bewilderment in certain quarter because of its associations. To the Corinthians he states his preoccupation in words which adequately sum up this brief survey of Paul's convictions regarding the cross: For I decided to know nothing among you except Jesus Christ and him crucified[5].

In view of this becomes somewhat unimaginable at first, to discover that Paul uses quite forceful language about the Resurrection also. Paul would bewildered by such views as have been expressed in our tie, that no significance should he attached to the references to the Resurrection. It is generally felt that the New Testament evidence for the Resurrection should he taken seriously, and to do so is become aware of the urgency of Paul's language which leaves no room for doubt that he considered the Resurrection to be a crucial element of faith in Christ: "if Christ has not been raised, then our preaching is in vain and your faith is in vain'. From this and other passages it becomes evident that the Resurrection meant a great deal to Paul: Paul appears to he as much Resurrection-conscious as he is Cross- conscious.

Though some of the passages which refer to the Resurrection do so only in the course of Paul's dealing with matters of controversy, the references are no less significant if for no other reason than Paul considered it necessary to use the Resurrection fact in that way. Thus see have 1 Corinthians 6:14: "And God raised the Lord and will also raise up by his power'. In this section of 1 Corinthians Paul is dealing with the issue of prostitution and he makes the point that prostitution is wrong- how could one practice immorality when we are members of the Christ who has been raised? Our human personality may have been shaped by its physical existence on earth, but we are to the restores to life. Similarly[6]. Paul words in 1 Corinthians 15:14, to which we referred above, came up in connection with a controversy: apparently the view was held by some that there would not be a Resurrection of the dead. This verse occurs in 15:12 19 where Paul points out the impossible and ridiculous conclusions which logically follow from a denial that there is any resurrection of the dead. If Paul argues, the dead are incapable of being restored to life. Then Christ was not raised: after all Christ was a human being. If the dead are not raised, the Resurrection of Jesus cannot have occurred: this could negate what is already known about the life of Christ. Even if one allow that some of these passages do not set out to reduce the Resurrection to salivation primarily salvation and that the Resurrection comes in as Paul address himself to particular issues, it still is quite clear that Paul set much store by the fact of the Resurrection.

When one has allowed all that, it still is a fact that the tone of the references to the Cross and the Resurrection cannot be said to indicate that Paul sets up the Resurrection in such a way as to diminish the importance of the Cross. On the contrary, the Cross remains for Paul the great challenge. It would not do to put the Cross in the shadow of the to see in Paul's letters a distinction between the Cross and the Resurrection as the relate to the Christian's life, even if sometimes he speaks of the two in such a way as they relate to suggest that they constitute one reality. The variety of imagery Paul uses serves to underline his conviction that the Cross was the event that worked bur salvation bringing us unto a new life with Christ. The Resurrection, the event which brought living people into physical contact with Christ, becomes the visible symbols of the newness of life which the Cross accomplished for humanity. The language of the cross is such as to suggest that, for Paul, far from its being merely a 'transit station' on the way to the Resurrection, it is the foundation of the story of man's salvation. As Kung has put it the Cross puts in question a false conception of the Resurrection.

III. African Thought

In these days there are signs of death becoming commercialized in the urban centers in Africa, but to a very large extent death is celebrated in the traditional ways event in the lager towns and cities. The following are some of the significant ideas in the celebration of death.

Death is caused by evil. The African understanding of causation is of relevance here: nothing happens which will not have been purposefully caused. Death invariably receives something more than a physical explanation. To he sure, physical explanations are understood, but the African would go beyond the physical to seek a theological explanation. Thus the death of a centenarian may raise questions of the died

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at that particular time, and not earlier, or later: and a religious explanation stands ready at hand: some agency or other with evil designs might have caused the death. In the event of sickness or death there is resort to ritual specialist to try and find out the real cause of change in the person's physical state, even where such a change might have been physical caused, such as snake-bite. The spirit world not being separate from the physical world, according to the African conception, all that brings suffering and depreciation is ultimate traceable to other than physical causes. "The religious beliefs of the people are used to offer the explanation and African turn to their relationship God, fellow members of the community ancestors and spirits.

Death does not end life. The occurrence of death is not considered to- mark the cessation of life. The dead are believed to be going on a journey, one which is described in physical terms as crossing a river in a boat, and which invokes having the wherewithal to pay one's way: since he might become thirsty on the way, he would need water. Then, once on the other side, in the land of the dead, he lives a physical existence which is patterned after his earthly existence. He may become a revered ancestor, called upon as a member of the living group in various situations. Some of the death- ceremonies might appear to imply a denial of the dead being alive: thus in some widowhood ceremonies ritual activity is undertaken to sever the relationship between the widow and the dead husband. However, it is because the dead are believed to alive that it becomes necessary to perform such rites, which have as one their aims to prepare the widow for possible remarriage. To use Idowu's terminology, the dead remain the 'living dead revered and communed with .indeed it might[9] said that in African though death leads into life. The Yoruba Nigeria for example, carry out special rites on the eight day following the death: on the day known as the day of rising' one of the ceremonies performed signifies that death had gone back and life forward.

Death does not server the bond between the living (aid the dead. In most African societies there is a great concern for giving the dead proper burial so that they arrive safely in the land of the dead. Death rituals may take weeks, or months, or even years especially where there is the customer of a second burial, as among the Igbo of Nigeria. This second burial takes place some time after the initial rites, and its purpose is to ensure that every proper procedure has been followed to ensure the arrival of the dead in the other world. A s the belief goes. Ho ever and paradoxically installing the dead properly on the other side ensures that they remain members of the living as well. In other words, the rites have the effects strengthening the bond between the living and the dead especially as the latter are recognized as a source of reference for an ethnically acceptable life. Death is an occasion for seeking ignored life. Since death makes people into spirits and thus members of the spirit world, the dead are believed to be in a position to grant boons. As these messages are illustrative of the African concern for life they are concerned with health, children, and generally those things which would strengthen the effectiveness of the petitioners as contributor to the maintenance of society's equilibrium. Where reincarnation beliefs a held, prayers may be said petitioning the spirits to ensure that where the dead person returns to the existence he would more successful in life. In any case, death becomes an occasions for seeking greater life.

Death does not negate natural self- expression. Death does imply loss, but it does not end man's self-expression. Loss may have occurred, but there is on-going life, and this is symbolized in various ways. In the last century one Methodist missionary serving in Nigeria commented, in a report to his superiors in London on the woman's propensity for dancing in public. Often I have been grieved while joining with them imitating their example, perhaps the very day in which a near relation, father Brother, Sister, has been called into the eternal world. The dancing is a powerful affirmation of life, from the African point of view. One of Nottingham's observations is apt here:

Without death the eliminator, there cold be continuing life but even when this positive affirmation is obscure, in any societies the termination of the death rituals, which furnish occasion for the gathering of a group of otherwise scattered individuals in marked by discreet feasting circumspect conviviality.[10]

This affirmation of life is widespread in Africa as part of death rites: it has effect of saying very eloquently that life must go on.

Death affects the whole community. In Africa societies death affects a much wider social group than the deceased's immediate family. The ritual in connection with death serves to reaffirm the sense of solidarity of the larger group, and to place the latter's support at the disposal of the bereaved. Relatives. Friends neightbours and even those who only knew others who had known the deceased- all these could flock around taking part in wakes, visiting the bereaved and at the appropriate moment making donations to them. Throughout the period of the rites there will be a concourse of people coming and going. There is identification with the family of the deceased. Quite often the number of people present at a funeral is not in direct proportion to the social importance of the deceased when he was alive. Death whether of the high or the low, brings about a great deal of community interaction. In the light of this understanding of death in Africa, and also considering the New Testament understanding of tile significance of Christ's death, how would the Church in Africa see the Cross if it felt free, as it should, the re-examine the received theology from the West? It is evident, to begin with, that it would not speak in muted

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tones but in glorious affirmation of the Cross as that which is the basis of the Christian hope. The South African theologian, Gabriel Setiloane, has anticipated this in his 'Liturgical statement' entitled I am an African in which he writes:

"And yet for us when He was on the cross
This Jesus of Naszareth, with holed hands and
Open side, like a beast at a sacrifice:
When he is stripped naked like us
Browned and sweating water and blood in the heat of the sun,
Yet silent
That we cannot resist Him"[11].

The context of this statement is of course, south Africa where Africans suffer humiliation and die both in their homes and in prison, but it is a picture that could be viewed against the background of many an African country outside South Africa. The Cross demonstrates human degradation and evil, but it is also demonstrates triumph However, a more detailed answer is need to the question of why African cannot resist the Christ on the Cross. Instead of going through the six characteristic ideas arising from the celebration of death in Africa. We shall note three ways in which African life and thought could be recalled to great advantage having in mind teaching of the New Testament on the significance of the Cross[12].

1. The African believes that death binds up relationships in society, revitalizing the living and underscoring their sense of community.

Paul's language about Cross clearly adumbrates this kind of understanding. He writes:

"The cup of blessing which we bless, is it not a participation in the blood of Christ? The bread which we break, is it not a participation in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the bread. Consider the people of Israel are not those who eat the sacrifices partakers in the altar"[13] what Paul is saying here is that eating and drinking at the Lord's Table if sharing in the death of Christ and also sharing in life one with the other. The reference to Israelite sacrifice here is instructive. It is evident in I Corinthians 10.18 that Paul had in mind the peace-offering, the most significant characteristic of which was the communal meal which took place as part of its ritual: the worshipper would invite kinsmen to a mea. Made from the flesh of the victim. This sacred meal had the dual effect of uniting with God those who participated in the eating and strengthening the bond binding them together as a community. It is evident that the kind of language Paul is using here relates his ideas very closely to African experience and the goal of life.

It has just been pointed out that one of the implications of the communal meal in Israelite sacrifice (as in sacrifice in African traditional religion) was that the worshipper and kinsmen had fellowship with God. Now the Cross is the supreme sacrifice in which Christ is both the initiator and the victim, so that in a singular sense by His death on the Cross Christ is linked to us. One very important piece of Old Testament legislation on sacrifice may be recalled: the victim for sacrifice was to be without blemish. Christ was the perfects victim; by his death he merits, to use an African image, to be looked upon as Ancestor, the greatest of ancestors. Who never ceases to be one of the 'living dead' because there always will be people alive who knew Him. Whose live were irreversibly affected by His life and work. He becomes the one with whom the African Christian lives intimately (as well as with the other living dead), on whom he calls and to whom he offers prayer. The physical cross like the staffs and stools looked upon as material representations symbolizing the presence of the ancestors, becomes the symbol of Christ's being the ever-living[14].

IV. Conclusion

Paul's position is not without its dangers must be acknowledged: thus, because of his attachment to his background, Paul seems to have an uncertain attitude to other peoples traditions, when his attitude to his own traditions would have meant for him the corollary of his having respect for others attachment to their own traditions.

This however, is not to question the wisdom of his relying on his Jewish traditions as a way of reaching to what God in Christ has done for him.

In adopting a critical attitude to certain Western formulations of the significance of the death of Christ, it is not being suggested that the Church, that is, to interpret the Scriptures to suit its circumstances. What has been pointed out here, among other things, is that while certain Western formulations of the significance of the Cross may correctly reflect Western social circumstances, they may not be in full accord with biblical teaching. Hern is a danger which must not be taken lightly in expressing the gospel in a given cultural situation.

Thus it can hardly be argued that the cross readers of no account all cultural assertion. Indeed, as we have observed elsewhere, the radical nature of the Cross serves to underline the extent to which God would go to identify himself with mankind in the totality of human circumstances.

Notes

1. 1 Corinthians 1:18.
2. Philippians 2:8.
3. A.J. Blasi, Moral (1968), Conflict and Christian Religion, New York. Peter Lenwzer, Published Company P. 158.
4. A.J. Blasi, Moral Conflict and Christian Religion P. 159.

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5. G.M. Jantzen, (1988), Mystic and Theology of the Cross, New York, Paul Stant Press. P.28.
6. J. Parratt, A (1987), Reader in African Christian Theology, London. Latimen trend and company Ltd p. 85.
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9. E. Bolaji Idowu (1973), African traditional Religion A definition, London. SCM Press Ltd) p. 135.
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11. G. Setiloame, (1972), Liturgy of African Culture in Worship, Luthausa. Lesotho Press, P. 22
12. J. Parrat, [1987] A reader in African Christian Theology. P. 95.
13. I Corinthians 10:16-18.
14. G.M. Jantzen, (1987), Mystic and Theology of the Cross, New York. Paul Stant Press. P. 289.

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Is there a Future? Some Answers from Indian Philosophical and Narrative Literature

By Phyllis Granoff

Introduction- The assumption in a conference talking about the future, is, I think, that the future is something we can in fact talk about as distinct from the present and the past by definition, in function and in ontological status. Alas, as I began to think more closely about these assumptions I was ready to call off the show. Many Indian philosophers in fact argued that it is impossible to define the three times, past, present and future as distinct from each other; some even went so far as to assert that no difference can be seen in the function of something that is past and something that is future. Both past and future can be objects of knowledge, and this is trickier, both can act as causes giving rise to products. This ability to cause something was seen by Buddhists and following them, by Jains too as the very definition of existence; an imaginary flower doesn't emit fragrance but a real flower does. If past, present and future things all can act as causes, then they are all equally existent.

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Is there a Future? Some Answers from Indian Philosophical and Narrative Literature

Phyllis Granoff

I. Introduction: Philosophers Grapple with the Mystery of Time

The assumption in a conference talking about the future, is, I think, that the future is something we can in fact talk about as distinct from the present and the past by definition, in function and in ontological status. Alas, as I began to think more closely about these assumptions I was ready to call off the show. Many Indian philosophers in fact argued that it is impossible to define the three times, past, present and future as distinct from each other; some even went so far as to assert that no difference can be seen in the function of something that is past and something that is future. Both past and future can be objects of knowledge, and this is trickier, both can act as causes giving rise to products. This ability to cause something was seen by Buddhists and following them, by Jains too as the very definition of existence; an imaginary flower doesn't emit fragrance but a real flower does. If past, present and future things all can act as causes, then they are all equally existent. Debates over the ontological status of the past and future and the very nature of Time are many in Indian philosophy and have a complex history. More often than not such rarefied philosophical arguments existed in an intellectual world that was very different from the extensive space occupied by narrative literature in all of India's three classical religions, Buddhism, Jainism, and Hinduism. In some cases stories may even appear to be at odds with fundamental doctrines. An obvious example of such a disconnect between doctrine and story literature is the entire genre of Jātakas or stories of the Buddha' s past births, in which the Buddha explains that he was the character in the past about whom the story was told, despite the pan-Buddhist denial of an enduring self. Stories from all three traditions have complex ways of dealing with the three times, past, present and future, and I will argue here that their treatment of time is one case in which narratives mirror the philosopher's concerns.

Debates about the nature of the past, present and future in Indian philosophy are debates about Time itself, Kāla, as a substantial entity that can be clearly defined. The challenge for the philosopher who accepts the reality of Time is to explain how Time can be one entity and yet be experienced in three different ways, as past, present and future. The Buddhist philosopher Nāgārjuna in his Madhyama kaśāstra, chapter 19, has a brief refutation of Time that serves as a useful starting point for discussion.[1]Nagarjuna has three basic points in this chapter but his main argument is fairly simple. Past, present, and future are relative concepts and are defined with reference to each other. For example, the past and future are only understood with reference to the present time. Now for the past and future to depend on the present, they must exist in the present time. Something that does not exist cannot depend on something else. Or, another way of saying the same thing, if the past depends on the present then the present must exist in the past. What we get in the end is that past, present and future must all exist simultaneously. This is, I hope to show, exactly the impression we get from certain narratives.

One of the most radical Buddhist doctrines dealing with past and future that eradicates the distinction between them develops several centuries after Nāgārjuna, with the philosopher Prajñākaragupta in the 9th c. CE. [2]Prajñākaragupta argues that what is in the future can serve as a cause of something that preceded it. The normal construction of causality, which met with pretty much universal approval from all the schools of philosophy, is that a cause immediately precedes its product. For Prajñākaragupta this understanding of causality which had imbedded in it a strict temporal relationship between prior cause and posterior effect was too limited. Prajñākaragupta uses omens as a case in point. It is the future good fortune or misfortune, he argues, that causes an omen to appear. There are other cases in which a theory of future causes is called upon. Buddhists have a distinctive theory of inference, arguing that there are only two possible relationships between the terms in a valid inference and one of these is causality. One can infer a cause from its product because in the absence of a cause either a product would not exist or if it did, it would be eternal. But there is another feature of these inferences: it is not possible to infer a product from a cause, since causes do not always produce their products. Many things may intervene to stop a cause from functioning. This Buddhist theory ran up against several widely accepted

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[1]*Madhyamakaśāstram*, ed. P.L. Vaidya, Darbhanga: Mithila Institute of Post-Graduate Studies and Research in Sanskrit Learning, 1960.

[2] *Pramāṇavārttikālaṃkāra,* ed. Rahula Samkrtyayana, Patna: Kashi Prasad Jayaswal Research Institute, reprint, 2010, pp. 67-68.

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inferences; among them is the inference that a constellation x will rise soon because we now see constellation y, which we observe always precedes it. This looks like an inference of a future product, constellation x, from its cause, constellation y. There were ways around this, but Prajñākaragupta's theory of future causality provided a new one. He said that this inference constellation x will rise, because constellation y is present, is in fact an inference of a cause, the future constellation x, from its product, the present constellation y. [3]This theory of backward causation radically undermines efforts to separate the three times; it implies that there is no difference in functioning between a cause that is past (the normal theory) and a cause that is future(the new theory) and makes future, past and present functionally equivalent.[4]Given that the definition of existence in Buddhism is causal efficiency, in this theory past, present and future are not only equally existent; they cannot be defined as different from each other on the basis of whether or not they have causal efficiency. This is a radical theory. Well before Prajñākaragupta Buddhist philosophers of the Sarvāsvivāda school had argued for the necessity of granting existence to past and future factors, and even some causal function, but they then endeavored to explain what differentiates past and future from present factors. They distinguished the present from the past and future by arguing that while past and future have capability, only present factors have activity. [5] Prajñākaragupta does not make any such distinction when he makes the case for future causality.

Prajñākaragupta's ideas were rejected by non-buddhists, but Nāgārjuna's arguments about Time find a close parallel in the celebrated work of the Vedānta philosopher ŚrīHarṣa, the Khaṇḍana khaṇḍakhādya. The Khaṇḍana has a more extensive refutation of the three times, past, present and future.[6]The opponent here, a representative of a realist school like the Nyāya or Vaiśeṣika, holds that time is a substance and that it is one, all-pervasive, and eternal. ŚrīHarṣa replies that in that case the present time would never be perceived as past or future, since by definition if it is one and unchanging it would always have to be perceived as present. The opponent is allowed to refine his doctrine somewhat and say that time is a single substance but that it is also three-fold by nature. In that case, ŚrīHarṣa replies, when something is perceived as present it should also be perceived as past and future, since all time by its very nature is three-fold, past, present and future. The next suggestion is closer to what realist philosophers actually do say, and that is that time is one but it is differentiated into past and present by its association with something external to it, namely the activity of the sun. This is not going to solve the problem, since the past and the future and the present will all share this characteristic of being delimited by the movement of the sun. If it is the same solar activity, we are back where we started from- that it is impossible to differentiate the past and future from the present. Next the opponent tries to improve his position by saying that the present time is characterized by the movement of the sun that is currently taking place, while the past time is characterized by a movement of the sun that no longer exists and the future by a movement of the sun that is yet to come into being. It is not difficult to see what the problem is with this formulation: the definition of the present requires that we already know what the present is, since it requires that we are able to distinguish the activity of the sun as present, past and future. You thus need to know the present to know the present. And one can also ask what activity determines that the present activity of the sun is present? Again, it is not hard to see that this eventually results in an infinite regress of activities to demarcate an infinite series of present activities. ŚrīHarṣa continues, but the general trend of the argument is clear. The past, present and future are inextricably intertwined and every effort to define them as separate from each other must end in failure. In fact whatever definition the opponent can give for one of the three times applies equally to the other two times[7]. ŚrīHarṣa ends up in the same place as Nāgārjuna: past, present and future would all be one and the same time.

In their debates with other philosophers Jains stand somewhere in between Nāgārjuna and ŚrīHarṣa on the one hand and their realist opponents on the other. [8] They repeat several arguments shared by Nāgārjuna and ŚrīHarṣaagainst the Nyāya/Vaiśeṣika contention that Time is a substance that is one, all pervasive, and eternal. [9] Prabhācandra, a 10th c Digambara philosopher, may be taken as

[3] Anne Clavel, "Can the Rise of Rohiṇī be Inferred from the Rise of Kṛttikā? A Buddhist-Jaina Controversy", *Buddhist and Jaina Studies,* ed. J.Soni, M. Pahlke and C. Cüppers,Lumbini: Lumbini International Research Institute*,* 2014, pp.342-367.

[4] On backward causation see Eli Franco, Jitāri on Backward Causaiton (bhāvikāraṇavāda) in KL Dhammajoti, ed *Buddhist Meditative Praxis Traditiional Teachings &Modern Applications,* Hong Kong Centre of Buddhsit Studies The University of Hong Kong, 2015, 81-117. I thank Eli Franco for sharing with me his edition of Jitāri's text.

[5] On the Sarvāstivāda theory see Collett Cox, *Disputed Dharmas: Early Buddhist Theories on Existence*, Tokyo: The International Institute for Buddhist Studies, 1995, 141-145.

[6] *Khaṇḍanakhaṇḍakhādya* ed. Pandit Lakshmana Sastri Dravida, Benaras: Chowkhamba Sanskrit Series,1914. pp. 1238-1248.

[7] See also Jonathan Duquette and Krishnamurti Ramasubramanian, "Śrīharṣa on the Indefinability of Time", in *Space, Time and the Limits of Understanding*, eds. S. Wuppulari & G. Ghirardi, Springer: The Frontiers Collection, 2017, pp. 2-16.

[8] I make this qualification since much of the Jain concept of time is specifically Jain and never enters into mainstream philosophical literature. See for example the *Dravyasamgraha* of Nemicandra with English Translation of Vijay, K. Jain, Dehdradun: Vikalp Printers, N.D.

[9] *Prameayakamalamārttaṇḍa*, ed. Pandit Mahendrakumar Shastri, Mumbai: NirnayaSagara Press, 1941, pp. 564-568.

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representative. He adds to the arguments against Time as a single eternal substance the observation that in different countries at any given moment time is different. Prabhācandra nonetheless accepts the existence of time as a substance, arguing that it is in fact atomic and not all- pervasive. Many of his arguments are aimed at making sense of our perceptions of remote and near, whether referring to the past or future. Something in a time remote from us is remote because many particles of time separate our present time from it, while something that is near future or past has fewer particles between it and us. [10] What is striking about Prabhācandra's discussion is that he has only one brief comment about distinguishing the past from the future; he simply says that such a distinction is impossible in the opponent's view in which Time is one and eternal and yet he does not elaborate on how the distinction is possible in the Jain theory. Distinguishing the three times from each other remains something of a problem for him. Prabhācandra also accepts the reality of conventional measures of time, the seasons, months, hours and days, units which are defined with reference to the movement of the celestial bodies. Some Jain descriptions of the conventional units of time, with differentiation of past, present and future by means of the activity of the sun that is itself either past, present or future, look very much like the opponent's view against which ŚrīHarṣa argues.[11] Jain thinking it seems did not entirely escape the conundrum of making sense of Time on the one hand and the three times on the other.

It is often difficult to move from the abstract arguments of the philosopher to other forms of writing and to know if the rarified philosophical speculations had any bearing on life closer to the ground: on literature or on religious practice. I hope to show that in fact we can see in narratives and poems from all the three religious traditions the same kinds of slippage between past, present and future that the philosophers highlight and in the Jain case we may even find a clear distinction between remote and near past. I begin with selected Buddhist literature.

II. The Lives of the Buddhas: Past, Present and Future

The three times glide into each other in many ways in the narratives of the lives of the Buddhas. It has been noted that generally the past and the future are described in Buddhist literature with the same phrases, "many aeons from now in the past" or "many aeons from now in the future": anāgatea dhvaneasam khyeyekalpe or atīte 'dhvaniasam khyeyekalpe. It is possible to substitute past for future and future for past without changing anything else in the phrase.[12] In a way this could serve as a metaphor for the treatment of the past and future in the literature that treats the lives of the Buddhas, in whichthe past, present and future seem virtually identical and are always intertwined. For Buddhists, Śākyamuni, called by scholars the historical Buddha to distinguish him from the mythical Buddhas of the past and future, was only one of many Buddhas. There were Buddhas in the past and will be Buddhas in the future. The Pali Buddhavamsa is probably the best known text on the Buddhas of the past and tells the lives of 25 past Buddhas. [13] An earlier Pali sutta the Mahāpadāna sutta, had told the lives of the seven Buddhas of the past. There is also in Palian Anāgatavamsa, "The Future Lineage", that describes the coming of the future Buddha Maitreya, after a brief account of some of the Buddhas of the past. It is not uncommon for texts to include accounts of both the Buddhas of the past and the future.

Descriptions of the events in the lives of the Buddhas of the past and future exist in the Sanskrit Buddhist traditions as well. The Mahāvastu includes two recensions of a Many Buddhas Sutra, Bahubuddhaka sutra; the speaker is the Buddha of the present Śākyamuni, and he tells of both the past Buddhas who came before him and Maitreya, the Buddha who will come after him. A version of the Many Buddhas Sutra or Bahubuddhaka sutra has been discovered among the very earliest Buddhist manuscripts from Gilgit, bringing the date of this genre of texts down to the 1st c CE.[14] Another text, the Bhadrakalpika Sutra, gives information about the usual Buddhas of the immediate past and the future Buddha Maitreya, but then talks about some further 999 Buddhas of the future. [15]

The lives of past Buddhas and future Buddha(s) in all these texts are formulaic and remarkably similar to each other. The speaker is the present Buddha, Śākyamuni, and being Omniscient he knows equally both past and future. The past and the future are both objects of perceptual knowledge for the Buddha. Richard Salomon in discussing these texts that combine accounts of future and past Buddhas remarks that in Buddhist sources there is no difference between history

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[11] For example, see the discussion in Pt. Sukhlalji's*TattvārthaSūtra*, L.D Series 44, Ahmedabad: L.D. Institute of Indology,1974. p. 164.

[12] Ingo Strauch More Missing Pieces of Early Pure Land Buddhism" New Evidence for Akṣobhya and Abhirat in and Early Mahayana sutra from Gandhāra p 47

[13]*Buddhavaṃsa and Cariyāpiṭaka*. Ed. Rev.Richard Morris. London:Pali Text Society, 1882.

[14] For a discussion of the *Mahāvastu* sections on the Buddhas of the past see Vincent Tournier *La formation du Mahāvastu,* Paris: École Francaised'Extreme-Orient, 2017, ch 2, pp. 125- 194.

[15] It seems that the texts listing Buddhas other than Śākyamuni were initially about the past Buddhas, which is what we see in the Pali*Buddhavaṃsa.*Continuing into the future with Maitreya occurs in the *Mahāvastu*.Maitreya is also mentioned in the *MūlasarvāstivādaBhaiṣajyavastu.* See Tournier 156-169.

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and prophecy.[16] In fact, this is clear from the title of the texts: in Pali accounts of the past Buddhas and of the future Buddha are both called vaṃsas, a term we usually translate as history, but which is more properly an account of a lineage. I return to this use of the term vaṃsa below.

These texts in fact provide a narrative parallel to the Buddhist philosopher's denial that there is anything unique about the past or the future or that it is possible to define one to the exclusion of the other. For the philosopher, given the dependence of the three times on each other, the conclusion was clear: since something can only depend on another thing that exists at the same time as itself, it must be admitted that all three times, dependent as they are on each other, would have to exist at the same time, meaning that they all would have to be either past, present or future. This makes it utter nonsense to speak of three distinct times, past, present and future. Again, for the philosopher this absurd situation was meant to lead any thoughtful person to reject entirely the very notion of time. But for those who wrote the life stories of the past, present and future Buddhas, this kind of entanglement of past, present and future was a boon. It became a means to express the eternal nature of the Buddhist teaching and ensure that the object of Buddhist practice, Liberation or the achievement of Buddhahood, was open to the future.

The sense that the three times are not distinct from each other is conveyed by the fact that the lives of the Buddhas are so formulaic; as the present Buddha describes the lives of other Buddhas it is clear there is indeed very little if anything at all that differentiates a past Buddha from a future or the present Buddha. Indeed, in the Mahāvastu accounts of the many Buddhas, the past merges almost entirely into the future, that is, the present, the time of the narrator, as Śākyamuni, the present Buddha, recounts how in the past he was a merchant and made a vow to become a Buddha under a past Buddha who was also named Śākyamuni and lived in the city of Kapilavastu.[17] The present Buddha Śākyamuni also comes from Kapilavastu. The past is a double for the future, which in the time of the narrativeis the present. That the present Śākyamuni is exactly like the past Buddha Śākyamuni is clear from the content of the vow he makes at the very beginning of the Mahāvastu, "In the future may I be a Buddha exactly like this one; may I also be named Śākyamuni and have a city called Kapilavastu."[18] This particular past Śākyamuni was not the only past Buddha with that name; in fact our Śākyamuni had worshipped a vast number of Śākyamuni Buddhas.[19] The Buddhas of the past are indistinguishable from each other and from the Buddha of the future/present not only in their actions but even in name.

Lives of the Buddhas, whether they extend back into the past or move ahead to the future, in these accounts also remain deeply rooted in the present by the central presence of the historical Buddha Śākyamuni. Even where the past Buddha is not given the same name as the present Buddha as is the case in the Mahāvastu, nonetheless in a text like the Buddhavamsa the present Buddha Śākyamuni is the narrator and as he relates the lives of the past Buddhas he emphasizes who he was at that time and what meritorious deeds he did. In some cases he makes a resolve to become a Buddha in the future and attains a prediction that his desire will be fulfilled. The text is really an account of the past lives and deeds of Śākyamuni that resulted in his becoming the Buddha of the present age. In all these texts, whether the emphasis is on Śākyamuni's pious deeds or on predictions of future Buddhahood, whatever the names of the past Buddhas, the focus on the present Buddha brings together in his person the past, present and future. The past is significant because it is implies the future, which in the narrative is the present time. It is as almost as if the composer of these texts had something like Nāgārjuna's first verse in mind, that the present and the future are intimately tied to and dependent upon the past. The awareness of the inseparability of past, present and future, which led the philosopher to deny the very possibility of something called "time", is for these narratives part of their core structure and essential message.

Scholars familiar with Buddhist literature could easily add other examples of narratives in which past, present and future entwine. The entire genre of Jataka stories, stories of the past births of the Buddha, would be an obvious place to start. In the jatakas the Buddha tells a story of the past that is meant to explain the present. The texts use a telling simile; revealing the past, concealed to his audience, is like drawing out the moon that was behind a cloud. The moon and the past are there, but are temporarily invisible. [20]But I would like to turn to lesser known literature from Jainism and I begin with the life stories of the Jinas.

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[16] Richard Salomon, *Buddhist Literature of Ancient Gandhara: An Introduction with Selected Translations (Classics of Indian Buddhism)* Somerville MA: Wisdom Publications 2018, chapter 8.

[17] *Mahāvastu*, I.47; 3.239; 3. 243. GRETIL http://gretil.sub.uni-goettingen.de/gretil/1_sanskr/4_rellit/buddh/mhvastuu.htm accessed July 5, 2018.

[18] *Mahāvastu* 1.1. http://gretil.sub.uni-goettingen.de/gretil/1_sanskr/4_rellit/buddh/mhvastuu.htm, accessed July 5, 2018. On the past Śākyamuni see Tournier, pp.182-191. On p. 188 Tournier cites a passage from the *Abhidharmakośabhāṣya* 4. 110d identifying the past Śākyamuni as the Buddha under whom the present Śākyamuni made his vow to become a Buddha.

[19] *Mahāvastu,* I.57; I.61http://gretil.sub.uni-goettingen.de/gretil/1_sanskr/4_rellit/buddh/mhvastuu.htm, accessed July 5,2018.

[20]himagabbhaṃpadāletvāpuṇṇacandaṃnīharantoviyabhavantarenapaṭicchannakāraṇaṃpākaṭaṃakāsi., Apaṇṇakajātaka https://www.tipitaka.org/romn/, accessed December 21, 2018.

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III. Past, Present and Future in the Lives of the Jinas

Like the Buddhists, Jains believe in a series of past and future Jinas. There are twenty-four Jinas of our present world age, which constitute the Jinas of an extended present. I use the phrase extended present since many of these Jinas are said to have existed in a time remote from ours, although still in the present very long time cycle. Scholars believe that the last two in the traditional list of twenty-four, Pārśvanātha and Mahāvīra, were historical figures. Jains also composed texts which told the life stories of these 24Jinas. Unlike the Buddhist narratives which are held together by the central figure of Śākyamuni, who narrates the stories of the other Buddhas and tells us how he worshipped the past Buddhas, resolved to become a Buddha under them and received a prediction from one or more of them that he would become a Buddha, there is no one Jina whose life is the central focus of all the narratives and around whom stories of the other Jinas cluster.[21] This no doubt reflects the fact that many of the Jinas in the list were full-fledged objects of worship in their own right, which was less the case with the individual Buddhas of the past. That the lives of the Jina are different from the lives of the Buddhas is reflected in the very different words Jains and Buddhists used to describe their texts. The lives of the Buddhas were often calledvaṃsas. A vaṃsa is a lineage history; royal vaṃsas give the history of a dynastic succession. Monastic vaṃsas detail the succession of monks in the position of chief monk or abbot. A vamsa thus implies a direct connection between the individuals whose stories are told, either through biology or discipleship. Even where the accounts are not given the title vaṃsa, the parallel between the account of the successive rebirths of Śākyamuni at the time of the past Buddhas and a royal genealogy is clear from the language of the texts. Thus the Mahāvastu describes the prediction for Buddhahood given Śākyamuni by the previous Buddha Kāśyapa as his "being concentrated to the position of crown prince", yuvarājye 'bhiṣiktaḥ.[22]

By contrast the lives of the Jinasare most often called *caritas*, something we might translate as

"Account of the Deeds". *Caritas* of different individuals were often collected into a single text, but there was no expectation of any connection between the subjects of the different caritas.

Even when the lives of the twenty-four Jinas were put together as a collection, there was still minimal or no continuity from one life to another. In fact there are only two occasions in the lives of the Jinas in which a later Jina is said to be a rebirth of someone who had appeared in the life of a previous Jina. This is a stark contrast to the Buddhist texts like the *Buddhavaṃsa* or the *Mahāvastu*in which as we have seen the historical Buddha Śākyamuni appears as the main character in the life of the past Buddhas. Perhaps the best-known collection of the lives of the Jinas is the 12th c. *Triṣaṣṭiśalā kāpuruṣacarita* of the Śvetāmbara monk Hemacandra. It begins with the first Jina of our world age, Ṛṣabhanātha, and ends with the last Jina, Mahāvīra.

The life of Mahāvīra is somewhat atypical in the number of unfortunate prior rebirths for Mahāvīra that it recounts. It is also unusual that two of these rebirths appear in the stories of earlier Jinas, creating a tenuous connection between the lives of different Jinas. In the account of Ṛṣabhanātha we meet the Jina's grandson, Marīci. Marīci attends the preaching of his grandfather Ṛṣabhanātha, who predicts that he will one day become a Vāsudeva, a World-emperor or Cakravartin, and a Jina. The Jains single out a number of special individuals in theiruniversal history; Vāsudevasare wicked people who are defeated by their antagonists, the Prativāsudevas. [23]Marīci has a surprising career for a future Jina; he becomes a false ascetic and is subsequently reborn in low rebirths, in which he commits many violent acts. He turns up in his rebirth as a Vāsudeva named Tripṛṣṭha at the preaching assembly of the eleventh JinaŚreyāṃsa, where he finally gains solid faith in the Jain teachings. This does not stop him, however, from living a dissolute life and falling prey to violent anger. From that birth he is reborn in hell more than once; he endures several rebirths as animals and finally as a human begins to acquire good karma. [24] He will eventually become the last JinaMahāvīra. Tripṛṣṭha is mentioned again in the biography of the sixteenth Jina, Śāntinātha, one of whose previous rebirths is as a son of Tripṛṣṭha's brother-in-law.[25] Even from this brief account it is clear that although the lives of the three Jinas Ṛṣabhanātha, Śreyāṃsa and Mahāvīra and perhaps Śāntināthahave this minimal point of contact through Ṛṣabhanātha's grandson Marīci and his subsequent rebirth as the Vāsudeva Tripṛṣṭha, this association in no way serves to constructa linear account of the virtuous deeds that the previous rebirths of the Jina Mahāvīra performed under past Jinas and that led to his becoming a Jina. Many of Marīci's and Tripṛṣṭha's deeds, as we have just noted, are in fact quite heinous and lead to bad rebirths, in low caste families, or even

[21] Naomi Appleton, *Narrating Karma and Rebirth: Buddhist and Jain Multi-Life Stories*, Cambridge University Press 2014, pp. 116-126, contrasts Jain and Buddhist treatments of the lives of the Jinas and Buddhas with a different emphasis.

[22] *Mahāvastu* 1.1; Tournier p. 239.

[23] John E Cort,"Genres of Jain History", *Journal of Indian Philosophy,* 23: 469-506, 1995.

[24] The deeds of Tripṛṣṭha are told in the two Jina biographies, that of Mahāvīra and Śreyāṃsa, *Triśaṣṭiśalā kācarita*vols 3: 9-59 and 6: 10-17. References are to the translation by Helen M. Johnson, Baroda: Oriental Institute, 1931-1962

[25]*Triṣaṣṭiśalā kāpuruṣacarita*, vol. III, Baroda: Oriental Institute, 1949, p 208.

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worse in hell or as animals.[26]Jinas gain the karma that determines that they will become Jinas in their second to last rebirth, after which they are reborn in heaven. From heaven they are reborn on earth to become Jinas. [27]Mahāvīra gained his so-called Tīrthankarakṛt karma after being an ideal ruler who renounced and lived the life of an exemplary Jain monk.[28] The account of his deeds in that birth is brief indeed, so brief as to make us wonder if the author suspected that virtuous deeds make less exciting reading than wicked ones. We are told simply that as prince Nandana he ruled righteously and then renounced; as a monk he engaged in rigorous asceticism. Instead of deeds we are given a long list of his virtues, redolent of monastic scholasticism, rejecting five of this and four of that, knowing the 11 canonical scriptures and practicing twelve-fold penance, etc. [29] In fact this long list of his virtues in his second to last rebirth comes as something of a surprise after the wickedness of Tripṛṣṭha, recounted in some detail. Also significant is that Prince Nandana renounces the world to become a monk under the tutelage of another monk and not under a past Jina. [30] There is no effort, even in this one Jina biography that has connections to the lives of other Jinas, to establish anything like a lineage of Jinas in which there is continuity between the Jinas of the distant past and the present. There is also a sharp disjuncture over the long term between the past and future rebirths within this single biography. The rebirths of Mahāvīra in the distant past, in hell, as animals, are in stark contrast to his birth as a righteous prince and then a god and finally as the prince who will become the Jina. If we look at the individual rebirths, however, proximate rebirths are closely connected. Thus the wicked Tripṣṭha goes to hell for his violent deeds, and the imperfect ascetic Marīcikeeps turning up in low caste families. The distinction between remote and proximate past, so important to the Jain philosopher Prabhācandra, I would argue, is essential to understanding the trajectory of the rebirths in this biography. Even in the lives of the other Jinas, where there is more consistency over the many rebirths, the belief that the karma to become a Jina is bound in the penultimate human birth implies a special status for the proximate past.[31]

The life of Mahāvīra differs in another way from the vast numbers of didactic stories that Jains loved to tell. In the bulk of stories, there is no disjunction between the present and the rebirths of the proximate and distant past The world of Jain didactic stories verges on the claustrophobic, with souls transmigrating together over countless rebirths. Past enmities and loves continually resurface and explain otherwise seemingly random attachments and hatreds. In these stories, moreover, past, present and future as emotional experiences are indistinguishable, as souls repeat their past entanglements and head for more of the same in the future. These stories, and to a lesser extent the lives of the other Jinas, are consistent with the reticence of the Jain philosopher on the question of how past, present and future can be distinguished from each other.

The past lives of a Jina, proximate and remote, were all important to the Jina's life story, so fundamental that they even came to be listed in short hymns of praise to the Jinas. The 13th century monk Dharmaghosa composed a number of hymns to praise the Jinas that list the Jina's rebirths. [32]He has a series of short Prakrit poems in praise of each of the Jinas of the present world cycle, and he begins each poem by saying that he praises the Jina by reciting his past births. The hymn to the first Jina Ṛṣabhanātha begins in this way: I praise Rsabha, the son of Nābhi and Marudevi, who is radiant like gold and has as his sign the bull, who is five bows tall. I praise him by telling of his thirteen past births. O Lord! You were the merchant Dhaṇa in the city Khiipaiṭṭha, and in the second birth you were born in the land of the Uttarakurus, and a god in the third." For the last birth in which he is the Jina, Dharmaghosa provides more than just the place of birth; he gives the dates of the Jina's descent from heaven, birth, renunciation, achievement of Omniscience and Final Nirvana. He closes with a prayer that the Jina, praised in this way, will grant him wisdom, joy, and glory in the Dharma. Dharmaghoṣa's praise hymns of the other Jinas of the present world age are similar, although the number of past births he names for each Jina varies.

[26] The Buddha could also have unfortunate past births; in the *Temiya* or *Mūgapakkjajātaka*, 538, we learn that the Bodhisattva, having been king in Banaras for twenty years was born in hell, where he spent 80 years.After that he was born in heaven. https://www.tipitaka.org/romn/ accessed December 30, 2018. *Bodhisattopitadāvīsativass ānibārāṇasiyaṃrajjaṃkāretvātatocutoussadanirayenibbattitvāasītivassas ahassānitatthapaccitvātatocavitvātāvatiṃsabhavanenibbatti*.

[27] The second to last rebirth is also important in Buddhism; for the Theravādins it is the birth as Vessantara, but for other groups it is under the Buddha Kāśyapa. On this see Tournier 236-239.

[28] There is a standard list of the deeds that lead to binding the karma that will result in being a Jina. It begins with worshipping the Jinas and their images and includes looking after your gurus and fellow monks, mastering the scriptures, avoiding breaking the rules of proper conduct, meditating and practicing austerities. They are detailed in the biography of the first Jina, Johnson vol. 1, Baroda: Oriental Institute 1931, pp.80-85. The list of Nandana's virtues does not correspond to this standard list of actions leading to becoming a Tirthankara.

[29]*Triśaṣṭiśalākāpuruṣacarita,* vol.6, p17-20

[30]*Triṣaṣṭiśalākpuruṣaācarita,* vol. 6, p 19.

[31] At times Buddhists will also make a distinction between remote and proximate past, as in the *dūrenidāna* and *avidūrenidāna* in the biography of the Buddha in the jātakaṭṭhakathā. The distinction between remote and proximate past is well known to the Sanskrit grammarians; thus the perfect tense is enjoined for the remote past, while the aorist is intended to denote recent past. HarmutScharfe, *Grammatical Literature*, Wiesbaden: Otto Harrassowitz, 1977, p. 96.

[32] *Jainastotrasandoha*, vol.1, ed Caturavijaya Muni, Ahmedabad: Sarabhai Manilal Nabab, 1932, pp. 106-112.

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In another hymn in Sanskrit Dharmaghosa praises the twenty-four Jinas of the future world age. [33] While full-fledged biographies of these future Jinas do not seem to have been written, Dharmaghoṣa names one past incarnation for each of them, suggesting that there was a tradition of at least one past rebirth of each Jina. Dharmaghoṣa's list is close to the one given byHemacandra in the 12th c. [34] These past incarnations belong in fact to the present, by which I mean the present world age. The list of previous incarnations tells us something else about what this linking of future with a past rebirth can accomplish. Among the names of the previous rebirths are virtuous characters who appear in Jain story literature. Several are Jain lay women. Revatī, for example, is the past rebirth named for the Jina Citragupta. Her story is told in a number of didactic story collections. Although just a lay woman, Revatī was said to have been praised above all the Jain ascetics. She triumphs over tests put to her by someone who doubts that a mere laywoman can be so distinguished. [35] By celebrating the future Jinas along with a present rebirth the hymn has created a space for bringing into the world of the Jinas, those most honored individuals, a new group of exemplary men and women.[36] These two sets of hymns, of the twenty-four Jinas of our world age and of the future Jinas also make use of different types of the past; the rebirths of the twenty-four Jinas of our world age begin as the biographies do with the distant past, working their way to the near past, while the hymns to the future Jinas look to the recent past.

IV. What Time is it? Time in the Rāmāyaṇa

My final example is from the first book of the Rāmāyaṇa. [37] It is a remarkably complex treatment of time and verb tenses and I would suggest leaves the reader with the sense that it is hard to know what is past, what is future, what is present when they all so seamlessly turn into each other. King Daśaratha, Rāma's father, laments the fact that he has no son and wants to perform a sacrifice to get an heir. He asks for guidance and his charioteer Sumantra tells him what he must do. What he relates is of something that had been told in the past, that embodied a prediction for the future, and that is going to come to fruition in the present. Sumantra quotes the sage's words directly, retaining the original future tense. The sage Sanatkumāra predicts that a child will be born to the ascetic Vibhāṇḍaka. Named Ṛṣyaśṛṅga, this child will also be an ascetic, living in the forest. Romapāda, king of the Angas, will by his sins cause a terrible draught to afflict his kingdom. His counselors will tell him to fetch Ṛṣyaśṛṅga and marry him to his daughterŚāntā. The king mustentice Ṛṣyaśṛṅgato come out of the forest by having prostitutes lure him from his hermitage. Thus so far the quote what the sage Sanatkumāra had said, describing what will happen in the future. The account then turns in one verse to the past, as the narrator intervenes, making sure that King Daśaratha and we know that what was described as taking place in the future is already in the past. Sumantra tells King Daśaratha, in this way the king of the Angas had the ascetic's son Ṛṣyaśṛṅga brought to the kingdom, it rained, and Ṛṣyaśṛṅga was married to Śāntā (8.21). The narrator then returns to the prediction, "Ṛṣyaśṛṅga will bring you sons. Just so much have I told you of what the sage Sanatkumāra said." Daśaratha is delighted and wants to know more about how Ṛṣyaśṛṅga was made to come out of his hermitage.Sumantra obliges,but now places in the past the events that had been described in the future inSanatkumāra's prediction. He then returns to the prediction of the future that Sanatkumāra gave and the tense switches to the future. Sanatkumāra predicted, There will be a king named Daśaratha and this Daśaratha, desiring a son will ask for Romapāda to send Ṛṣyaśṛṅgato him to make a sacrifice so that he can get a son. Ṛṣyaśṛṅga will come, perform the sacrifice, and thereby ensure that Daśaratha has a successor.

Reading this story for the first time, it can be difficult to keep track of what is happening when. Like the Buddhist stories, the account is anchored in the present by a narrator, in this case the charioteer Sumantra, who is prompted to tell the story by the king Daśaratha, also in the present. Sumantra dips into the past to relate what a seer had once predicted; the prediction is of the future and told in the future tense, but it turns out that some of the future it predicted has already happened and other events are taking place in the here and now. The prediction says that there will be a king Daśaratha; in fact there is a king Daśaratha and he is listening to the story. The seer in the past also described how Ṛṣyaśṛṅga would be brought to the kingdom of Romapāda to stop the drought, future tense; when Daśaratha asks how this was done, the narrator in the present tells him, but this time he uses the past tense. Some of what in the past was the futureis now the past from the vantage point of the present; some events that were in the future are now the present. It is, I think, clear that if we are confused about what is happening when it is because these three times, past, present and

[33] *Jainastotrasandoha*, p. 241. Lists of the future Jinas with brief details figure as predictions in some of the Jina biographies, for example in the biographies of Ṛṣabhanātha and Mahāvīra in the *Triṣaṣṭiśalākāpuruṣacarita*, vol.1 pp 347-350; vol.6 p. 347.

[34] *Triṣaṣṭiśalākācarita*, vol 6 p. 347. The differences are for the former birth of the 18th Jina, Gārgali in Hemacandra, Mārgali in Dharmaghoṣa and for the twenty-third Jina, Dvāramada in Hemacandra and Amara in Dharmgaghoṣa.

[35] *Bṛhatkathākośa*, tr. Phyllis Granoff, *The Forest of Thieves and the Magic Garden*, Penguin:Delhi 1998, 256-264.

[36] See also Appleton, p. 122, for similar comments about King Śreṇika, who will be the first Jina of the future.

[37] *Rāmāyaṇa* 1.8-1.10.GRETIL http://gretil.sub.uni-goettingen.de/gretil/1_sanskr/2_epic/ramayana/ram_01_u.htm accessed July 4, 2018.

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future, are as Nāgārjuna and ŚrīHarṣa had insisted, relative concepts, slippery concepts that slide one into the other and cannot be defined except with reference to each other. The impression that the tenses are unstable is heightened in the original by the fact that Sanskrit has no indirect discourse. Thus a speaker from the past uses the future tense, and a present narrator retells the same events using the past tense. The same events are both future and past as the story is told.

The entanglement of past, present and future, is in some ways one of the central themes of the first book of the Rāmāyaṇa. The opening chapters of the epic offer two strikingly different summaries of the epic. As the first chapter begins the epic's traditional author Vālmīki asks the sage Nārada who was the most virtuous and heroic man in the world. Nārada replies that it was Rāma and he proceeds to tell in brief all that Rāma has done. Nārada uses the past tense throughout; he begins with a recitation of all Rāma's glorious qualities and then gets right into the heart of the epic story. Rāma's father wanted to crown him king, but instead in keeping with a promise he made to one of his wives, he is forced to banish Rāma to the forest and crown her son instead. Rāma's wife Sītā is abducted by the demon Rāvaṇa whom Rāma defeats. Nārada's account ends with Rāma's recovery of Sītā, his return to Ayodhyā and his taking over the kingship. All of this has already happened. Nārada then switches to the future with a prediction of the greatness of Rāma's rule, when everyone will prosper and righteousness will prevail. This seems straightforward; Vālmīki will compose a poem about something that has happened in the past. But it is not quite so simple. In the next chapter the god Brahmā comes to Vālmīki and he tells Vālmīki again that he should compose a poem about Rāma that includes things both known and hidden. Vālmīki thus composes his poem about what has happened to Rāma in the past (2.31) but also about what will happen to him in the future (3.29). What was missing in Nārada's account of Rāma's deeds is here specifically named: the abandonment of Sītā (3.28). Vālmīki acquires the knowledge of the future through the god Brahmā's aid and composes an account of the deeds of Rāma, a carita that includes an account of the future, sabhaviṣyaṃsahottaram (4.2). The Rāmāyaṇa, then, in its entirety is to be about the three times, to mingle past and future, and it is not surprising that its first major event, the birth of Rāma, examined above, does just that, when it uses a present narrator to describe a future prediction made in the past and realized partially in the present and partially in a time that was future from the perspective of the speaker who made the prediction, but past from the perspective of the King who is now learning about it.

Throughout the first book of the Rāmāyaṇa the past, present and future are inextricably linked to each other. Rāma's education is accomplished through a journey that he makes with the sage Viśvāmitra. Stopping at various points along the way Rāma learns of his lineage and the great deeds of his ancestors. Many of the stories he is told involve the past, predictions of the future or curses made in the past, and present resolutions. Here is a typical episode. Rāma and Viśvāmitra have come to the city Mithilā. Just outside the city is a deserted hermitage, and Rāma asks Viśvāmitra to tell him about the place. Viśvāmitra begins with an account of the past. This was once the hermitage of the sage Gautama, who with his wife Ahalyā practiced austerities there. The god Indra lusted after Ahalyā and taking on the outward form of her husband slept with her. She was not fooled by his disguise, but she was curious to know what it would be like to sleep with the god. Gautama is also not fooled and he curses Indra to lose his testicles and Ahalyā to remain in the hermitage invisible to all for one thousand years, living only on air, fasting, sleeping on ashes (1.47.28-30). His curse is also a statement of what will happen in the future; "You will remain here, he tells her, living on wind". She will be released from the curse when Rāma enters the forest and she offers him hospitality. We are familiar with the pattern: a story of what happens in the past includes a prediction of the future. We return to the present when Viśvāmitra tells Rāma that he should now rescue Ahalyā, and this he does. Past, future, present; there is a synchrony to these events as the future becomes the present, a present that is driven by the past future prediction.

V. Concluding Remarks

All the texts I selected for study in this essay are lives: lives of the Buddhas, lives of the Jinas, and the life of Rāma. They all deal with the past, present and future, albeit in different ways. The treatment of time in these texts is distinctive, and I attempted to show that in each group of texts it has strong resonances to what philosophers were arguing about the nature of time. In the Buddhist lives of the Buddhas, it is indeed difficult, as Nāgārjuna argued, to distinguish past, present and future, so dependent are they on each other. And as Śākyamuni in the present tells how he worshipped Śākyamuni in the past, and made a vow to be exactly like him in the future, past and present and future do seem to be happening at the same time. The same melting of past, present and future into each other, I argued, is evident in the Rāmāyaṇa. The Jain philosopher I studied here had concerns that were not apparent in Nāgārjuna, nor in the Vedānta philosopher ŚrīHarṣa, who was his contemporary. Prabhācandra was more concerned about distinguishing the remote past from the immediate past than from distinguishing past from present or future. Reading the biography of the Jina Mahāvīra I focused on the sharp a distinction between how remote rebirths and proximate rebirths

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functioned, mirroring the importance that this difference had for the philosopher. I suspect that it was to a great extent the future that troubled the philosophers most, in particular, what determined the future and if it was possible or even desirable to escape the pull of the past. I would further argue that what made for somewhat muddled philosophy made for compelling stories; after all, the relationship of the future and present to the past, both remote past and proximate past, continues to engage us, as readers of these stories and authors of our own personal narratives.

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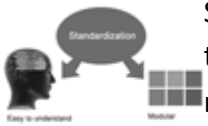

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Techniques for writing a good quality homan social science research paper:

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.



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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.

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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.



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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.



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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

A

Adumbrates · 30
Antecedent · 13

C

Conjugality · 23
Connotations · 10
Contradiction · 23
Criterion · 12
Crucifixion · 27

D

Dichotomy · 21, 23
Disharmonious · 21

F

Femininity · 23

I

Inferiority · 24

L

Linguistic · 10, 11

M

Manifestation · 18

P

Paradox · 21
Preparatory · 13
Protagonists · 21

R

Relativistic · 23
Ridiculous · 28

U

Unrivalled · 22



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