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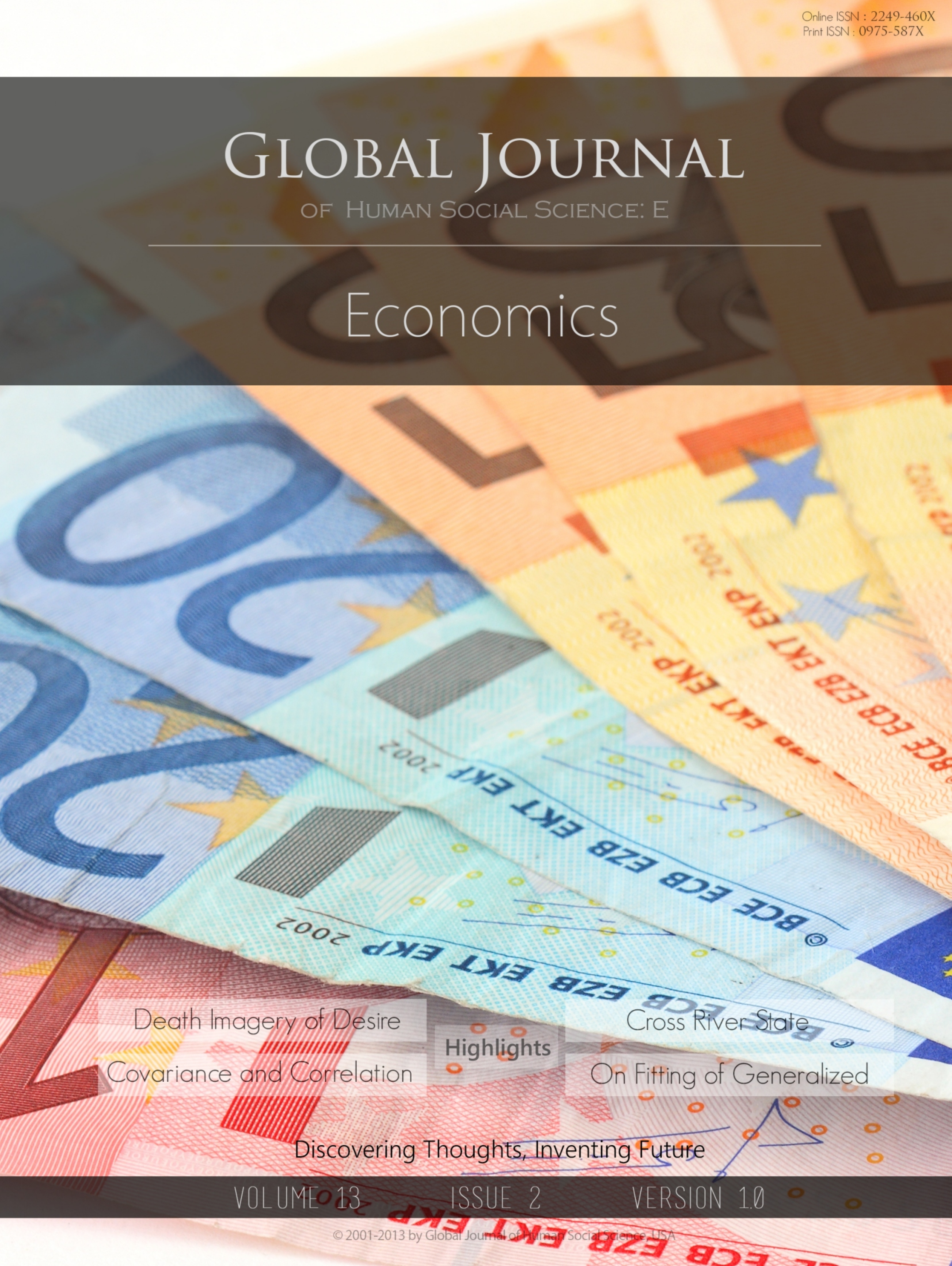

Death Imagery of Desire

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Highlights

Covariance and Correlation

On Fitting of Generalized

Discovering Thoughts, Inventing Future

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Covariance and Correlation between Education Mismatch and Skills Mismatch in Tanzanian Formal Sector

By Dr. Ahmed Ame, Pius Chaya & Dr. Oswald Mashindano
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Abstract - This study examined the correlation and covariance between education mismatch and skills mismatch in the Tanzanian Formal sector taking Dar es Salaam and Dodoma regions as case studies. The study employed cross sectional and Worker Self Assessment (WSA) techniques with 319 workers from public and private sectors selected by multistage cluster sampling. Office interviews were conducted to collect qualitative data using structured questionnaire. The SPSS-16 statistical package was used for data analysis. Using Chi square at 5% level of significance, the results reported an existence of relationship between education mismatch and skills mismatch (χ^2=39.57; p=0.00). Using bivariate correlation, results portrayed a weak positive correlation between education mismatch and skills mismatch ($Cor_{em,sm}$=0.241).

Keywords : *skills mismatch, education mismatch, policy, formal sector, correlation, covariance.*

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COVARIANCEANDCORRELATIONBETWEENEDUCATIONMISMATCHANDSKILLSMISMATCHINTANZANIANFORMALSECTOR

Strictly as per the compliance and regulations of:

Covariance and Correlation between Education Mismatch and Skills Mismatch in Tanzanian Formal Sector

Dr. Ahmed Ame [α], Pius Chaya [σ] & Dr. Oswald Mashindano [ρ]

Abstract - This study examined the correlation and covariance between education mismatch and skills mismatch in the Tanzanian Formal sector taking Dar es Salaam and Dodoma regions as case studies. The study employed cross sectional and Worker Self Assessment (WSA) techniques with 319 workers from public and private sectors selected by multistage cluster sampling. Office interviews were conducted to collect qualitative data using structured questionnaire. The SPSS-16 statistical package was used for data analysis. Using Chi square at 5% level of significance, the results reported an existence of relationship between education mismatch and skills mismatch (χ^2=39.57; p=0.00). Using bivariate correlation, results portrayed a weak positive correlation between education mismatch and skills mismatch ($Cor_{em,sm}$=0.241). Also, using bivariate covariance, the results showed a positive co-vary behavior between education mismatch and skills mismatch ($Cov_{em,sm}$ = 0.112). This study therefore concludes that education mismatch and skills mismatch are not perfect substitute. It is thus recommended that the government should not take the existence of National Employment Policy of 2008 and its labour regulatory frameworks as a guarantee of success. Thus, deliberate efforts should be adopted to force both private and public employers to use the same standards, measures and regulations in recruitment to minimize incidence of mismatch. Also, the government and other labour market actors should avoid using education mismatch as a proxy for skills mismatch, since the two have no a one to one relation.

Keywords : skills mismatch, education mismatch, policy, formal sector, correlation, covariance.

I. Introduction

The correlation and covariance between education mismatch (EM) as well as skills mismatch(SM) have not been studied systematically in many formal labour markets (Arrow and Capron, 1959; Dieptro and Urwin, 2006; Asian Development Bank(ADB), 2005). More importantly, mismatch problem has been a crucial policy issue not only for policy makers, but also for social partners including employers associations and trade unions (CEDEFOP, 2010a).

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The education mismatch is a phenomenon prevailing when actual level of education possessed by the worker does not match with the requirement for the worker to be able to perform a particular job. This can further be expressed when the worker is either over educated (i.e. the worker has more level of education than what is required to do a particular job) or under educated (i.e. the worker has lower level of education that what is required to do particular job) (CEDEFOP, 2010a; Sugiyarto, 2007; Linsley, 2005).

Several studies (Linsely, 2005; Desjardins *et al*, 2011) have analysed the prevalence of education mismatch as well as skills mismatch in different periods of time. These have further found that education mismatch and skills mismatch are mutually exclusive problems. On the other hand, some scholars have treated education mismatch as equivalent to skills mismatch (Linsley, 2005). Despite these different thinking of researching on mismatch problem, yet few scholars still concur that education mismatch is significantly related to skills mismatch.

Linsley (2005) is an example of the study which treated higher level of education as a signal of more productivity of workers. In the same analysis, he contended that education signals skills and knowledge that are embodied in human being. However, treating EM as a mirror image of SM may not hold true in some situations as follows:- First, education mismatch is all about the deviation in terms of levels of education that workers possess and the demand for such levels. Second, a worker can have more level of education (i.e. over educated) on one hand, yet being under skilled on the other hand. In addition, the worker can have low level of education (under educated) yet he or she is over skilled on the other hand. Nevertheless, it is possible to find some workers who are both over educated and over skilled and others being under educated and under skilled on the other hand.

Moreover, there are notable studies on how education mismatch is correlated to skills mismatch (Lisley 2005, CEDEFOP, 2010b). However, studies on covariance between education mismatch and skills mismatch are scarce. In addition, methodologically, most studies have been reporting the relationship between education mismatch and skills mismatch using descriptive statistics such as percentages. For instance, Urwin and Di Pietro (2006) did a study in the Italian labour market and found a positive relationship between education mismatch and skills mismatch. They therefore reported that 72.77 percent of the graduates who considered their level of education to be adequate for the job, reported to have used "quite a lot" or "a lot" of knowledge and skills learnt at university. Likewise, 80.32 percent of graduates working in jobs for which they felt having a university degree were excessively claimed using "none" or "a little" of the skills and knowledge acquired at university. Allen and Van Der Velden (2001) as well as Green and McIntosh (2002) had the same observations. The CEDEFOP (2010a, b) analysis of mismatch across European countries found that 40 percent of workers were matched in all aspects. Through the use of cross tabulation, it was further found that first, over-skilling was clearly the predominant form of mismatch with an EU weighted average of 28.75 percent, with a range across countries of 18.50 percent in the Czech Republic, to 39.84 percent in Romania. On the other hand, over education ranged from 1.28 percent in Lithuania to 13.83 percent in the Czech Republic (ibid). Evidence on EM and SM in Africa is limited, with few studies in Nigeria (Adedeji *et al*, 2012).

The Tanzanian labour market is characterised with both informal and formal sectors. Also the labour market is made up of 20.6 million people who are currently in the labour force (URT, 2006). In addition, an average of 700,000 new entrants and re-entrants join the labour force every year including those in the formal sector (ibid). Therefore, more than 18.3 million people in Tanzania are estimated to be employed in a number of sectors including the formal sector (URT, 2006; Danish Federation of Trade Unions and the Danish Confederation of Salaried Employees and Civil Servants, 2003). The formal labour market is thus a legal, structured and organised institution. It is also characterised with both private and public sectors. In the same vein, the number of workers in the formal sector is as follows: - about 344,839 persons are in central, local and regional governments; 78,270 are in the parastatal enterprises and 682,118 are in private sector (URT, 2006).

There are notable efforts made by the government of Tanzania and other stakeholders in improving the labour market. The efforts have been successful through reforms such as Investment Reform and Privatisation (1980s), Public Sector Reforms Program-PSRP (1990s) and Civil Service Reforms Program-CSRP-(1993) (Danish Trade Union of Tanzania, 2003), adoption of the national employment policy of 2008 (URT, 2008) and enactment of the Tanzania Employment Law and Labour Relations Act of 2004 (URT, 2004). However, there is no clear evidence to affirm the effectiveness of such policy, reforms and acts in dealing with skills mismatch and education mismatch. In addition, there is no locally owned empirical evidence to show how EM can be treated as a mirror image of SM.

Therefore, the current study uses Pearson Chi square and Bivariate Analysis to answer the following key questions. First, is there any correlation between education mismatch and skills mismatch in the formal sector of Tanzania? Second, is there any covariance between education mismatch and skills mismatch in the formal sector of Tanzania? How about any relationship between education mismatch and skills mismatch?

II. Theoretical Framework

Human Capital Theory (HCT)

This study has adopted the Human Capital Theory (HCT) as a rudiment for understanding the relationship between education mismatch and skills mismatch in Tanzanian labour market. The HCT contends that a worker with more level of education is likely to have more skills and hence if employed he/she is likely to be more productive. As Borjas (2006) stated that human capital entails a bundle of skills based on the level of education that a person possesses, yet a person who has more level of education as determined by years of schooling is likely to have more return to schooling.

On the other hand, Linsley (2005) in his study on over education in the Australian labour market argues that, the level of education can predict the extent of skills that a worker possesses. However, Nordin et al (2008) opposed this by pinpointing that the level of education cannot predict the skills that workers posses, and thus we cannot use education mismatch as a proxy of skills mismatch. Similarly, Thurrow (1975) reported that even though the HCT can show the relationship between over education and under education with over skill and under skill respectively, yet there is no a causal effect relationship between the two problems. In the same vein, Nordin et al (opcit) argues further that over educated and under educated workers are likely to experience income penalty and income premium respectively and this cannot be the case of skills mismatch. The authors argue further that both over education and under education are just proxies of over skill and under skill.

The HCT is faced with paralysis. This is because the expectations of the schooling graduate may not obey the HCT due to the following grounds. The graduate may complete his/her Bsc in agriculture and thus expects to be employed in the post that he /she will potentially use the skills and the level of education. Things might be different in the labour market that is having stiff competition to get jobs and few job openings with high unemployment rate. Nevertheless, the opportunity cost of doing the job that matches the skills on one hand and the education level on the other hand is low than of not doing. Thus the graduate may decide to take in any posts so long he /she gets salary. Consequently, the workers might be over educated or under educated on one hand, and over skilled or under skilled on the other aspect. This is an area where HCT is violated. In this case, the human capital theory is disputed in the sense that a worker may end up getting low wage and becomes demoralized as he/she has no power of bargaining for the increment in wage due to the mismatch status that he /she possesses. Thus, the education mismatch is not a perfect substitute of skills mismatch and vice versa.

III. Research Methodology

a) *Study Area*

The study was carried out in Dodoma and Dar es Salaam regions due to their big number of formal sector workers where for Dodoma was 3.0% and for Dar es salaam was 19.03%(URT, 2006). On the other hand, the choice of Dodoma was thanks to higher government priority list since it was promoted to a capital city; this has led many government offices shifting to Dodoma (ibid).

b) *Research Design*

This study involved cross sectional and case study design as proposed by Sincich et *al.*, (2005) and Kothari (2007).This was due to their ability to study the problem of mismatch once and in one specific areas and in detail respectively. In addition, the study employed Workers Self Assessment(WSA) approach to study the EM and SM and to get data from workers while assessing themselves their matching or mismatch status with focus on education- job mismatch and skills-job mismatch (Duncan and Hoffman ,1991). This approach has been widely used as it is up-to-date and focuses on how an individual perceives the jobs in the labour market (Alba-Ramirez, 1993 Linsley, 2005). However, workers can give wrong information about their skills and education levels as observed by Hartog (2000).

c) *Data Collection Methods and Tools*

This study employed workers interview method to collect primary data on education mismatch and skills mismatch. The data were collected using structured questionnaires with open and closed ended questions. This method was administered to formal private and public workers. Also, this study pre-tested the survey instruments before comprehensive data collection. This ensured that the data were consistent over time and could be replicated in different settings, that is, they were reliable (Kothari, 2007; Baradyana and Ame, 2007).

d) *Sampling Techniques and Sample Size*

This study sampled purposively all districts from Dar es Salaam namely Ilala, Temeke and Kinondoni, to ncrease validity of results. For Dodoma region, Dodoma municipal, Bahi, Chamwino and Kondoa districts were sampled randomly. The sample size per district was as follows: - Dodoma municipal (72), Kondoa (3), Bahi (31), Temeke (6), Kinondoni (152), Ilala(38) and Chamwino (17). The choice of offices based on the merit of being public or private. Thus, this study sampled 177 workers from private sector and 142 from public sector. On the basis of sex, there were 201 male workers and 118 female workers. This sampling ensured that when the first was male then the second selection was female. This was possible in offices where representation of females was good. Thus, the study employed Multistage Cluster Sampling (MCS) method to get 123 workers from Dodoma region and 196 workers from Dar es Salaam region. Thus, Dar es Salaam region had the majority of the respondents since the region has many office workers. Therefore, the sample size for this study was 319 workers.

e) *Model Estimation*

Part I : *Bivariate Correlation Analysis*

This study employed Bivariate Correlation analysis to compare the association between education mismatch (over education and under education) on one hand, and skills mismatch (over skill, under skill) on the other hand (see equation 1)

$$\text{Correlation} = (\text{Cor}_{em,sm}) = \frac{Covem, sm}{\sigma em, \sigma sm} \tag{1}$$

Where

$Cov_{em,sm}$ -Covariance of chance of worker to have EM and/or SM

σ_{sm} -standard deviation of SM

σ_{em} -standard deviation of EM

Part II : *Chi Square Approach*

The relationship of classes of EM (i.e. over education and under education) and those of SM (i.e. over skill and under skill) was studied by using the contingency classification tables. In this approach, the aim was to establish the relationship between EM and SM, of which could provide findings to justify whether EM is a proxy for SM. The approach generates the chi square statistic at 5% level of significance.

Thus, equation 2 below was used to capture the relationship between EM and SM.

$$\chi^2 = \sum \frac{(Oi - Ei)^2}{Ei} \tag{2}$$

Where: χ^2 is the calculated Chi Square statistics, O_i is the observed value for person i; E_i is the expected value for person i

Part III : *Bivariate Covariance Analysis*

This study also calculated the covariance coefficient between education mismatch (over education and under education) on one hand and skills mismatch (over skill and under skill) on the other hand. The covariance measured the co- movement between education mismatch and skills mismatch (equation 3)

$$\mathrm{Cov}_{em,sm} = \sum_{i=1}^{n}\left[Lem - E(Lem)\right]\left[Lsm - E(Lsm)\right]Pi \quad (3)$$

Where

$\mathrm{Cov}_{em,sm}$	-Covariance of EM,SM
L_{em}	-Incidence of EM
L_{sm}	-Incidence of SM
$E(L_{em})$	-Expected incidence of EM
$E(L_{sm})$	-Expected incidence of SM
P_i	-Probability of mismatch

f) Hypothesis Testing

The testing of hypothesis used 5% level of significance (α) and applied the normal distribution tables since the sample size was large. The computed probability (p) value was also compared with the alpha (∝). In addition, chi square statistic was computed and compared with the tabulated chi square value as a measure of relationship. In addition, the covariance and bivariate correlation coefficient were used to compare if there was a convergence in terms of the inference made by the chi square. Therefore, this study tested the following hypothesis-

Hypothesis

Ho: The education mismatch is not a mirror image of skills mismatch
Ho: EM =SM (two tailed test)

Ha: The education mismatch is a mirror image of skills mismatch
Ho: EM ≠SM (two tailed test)

Decision Rule: Reject Ho: when p value (p) < α or chi square computed at 5% is greater than the chi square tabulated.

IV. Results and Discussion

a) Relationship between Education Mismatch and Skills Mismatch

The results in Table 1 show that by comparing the tabulated Pearson Chi square (9.49) at 5 % level of significance and computed Pearson Chi square (39.57); it was learnt that, the computed value of Chi square was greater than the tabulated one. Using the p value of 0.00, the study infers the same observation as those of chi square. In addition, the p-value (0.00) was less than alpha (∝). Therefore, this study learnt that there was a strong evidence to reject the null hypothesis and statistically inferred the presence of significant relationship between education mismatch and skills mismatch. This further implies that education mismatch can be used as a substitute of skills mismatch. These results were similar to the analyses carried out by Allen and Van Der Velden (2001) on Dutch graduates, Green and McIntosh (2002) on the UK graduates and by Pietro and Urwin (2007) on the Italian graduate labour market. In the same analysis, these findings support merely the Human Capital Theory which postulates that education is a proxy for skill. However, education mismatch did not provide sufficient evidence on the extent to which it could be the best representative of skills mismatch. This based on the fact that, during the reference months of data collection, about 33.1 percent of the Tanzanian formal labour market workers had skills mismatch and only 42.1 had education mismatch. Thus, even though there was a statistical relationship between the two, yet the relationship was not of one to one.

Table 1 shows further that 41.9 percent of the graduates who considered themselves as over educated, also reported to be over using their skills. Similarly, 8 percent of the graduates reported that they were over educated, yet they were under skilled. On the other hand, 16.1 percent of workers who reported to be under educated, yet they were over skilled, and 42.7 percent of the workers who reported to be under educated, yet they were under skilled. Thus, basing on the above analysis and results presented, it was understood that though there was an existence of strong equivalence between educational mismatch and skill mismatches, yet it did not have the direct causal effect relationship. Statistically, the EM could neither necessary nor be a sufficient predictor of the SM. The implication of the mirror image of both skills mismatch and education mismatch is centered on the fact that the number of workers with both over skill and over education is more or less the same and the same for under education and under skill. More importantly, over skilling could also imply having that a worker has more level of education in the current job. Thus, using education mismatch in policy making process as a response to skills mismatch is a fallacy.

Table 1 : Skills Mismatch vs. Education Mismatch

Items / SM	Parameters	EM Oe	EM Ue	EM Pme	TOTAL
Os	Sample size(n)	13	5	13	31
	% within Status of Skills Mismatch	41.9	16.1	41.9	100
	% within Status of Education Mismatch	34.2	5.7	6.7	9.7
	% of Total	4.1	1.6	4.1	9.7
Us	Sample size(n)	6	32	37	75
	% within Status of Skills Mismatch	8.0	42.7	49.3	100
	% within Status of Education Mismatch	15.8	36.4	19.2	23.5
	% of Total	1.9	10.0	11.6	23.5
Pms	Sample size(n)	19	51	143	213
	% within Status of Skills Mismatch	8.9	23.9	67.1	100
	% within Status of Education Mismatch	50	58.0	74.1	66.8
	% of Total	6	16.0	44.8	66.8
Total	Sample size(n)	38	88	193	319
	% within Status of Skills Mismatch	11.9	27.6	60.5	100
	% within Status of Education Mismatch	100	100	100	100
	% of Total	11.9	27.6	60.5	100

Other Parameters
Pearson Chi Square = 39.567
Observation(n) = 319
Tabulated X^2 = 9.49; p value=0.00

Key : Oe-Over education, Ue- Under education, Pme-Perfect Match in education
Os-Overskill, Us-Underskill, Pms-Perfect Match in skills

b) Correlation Between EM and SM: Bivariate Analysis

Results in Table 2 show that, the correlation between EM and SM was statistically significant at 1% level of significance, with p value of 0.00 and Pearson correlation coefficient of 0.241.This implied that EM could be used as a mirror image of SM; and thus there was a significant association between EM and SM. This meant that, an increase in the number of workers with over skill necessitated the increase in the number of workers with over education and vice versa.

c) Covariance Between EM and SM: Bivariate Analysis

Using covariance analysis, results in Table 2 show that, the covariance coefficient between EM and SM was at 0.112. This implied that the EM and SM had a positive co-vary behavior, though it was weak. More specifically, this inferred that both EM and SM were moving in the same direction, of which was positive. Similarly, an increase in the number of workers who were under skilled necessitated the increase in the number of workers who were under educated and vice versa. Thus, having a weak covariance, implied that EM cannot have strong predictive power on the SM and thus it could be wrong to use EM to address SM. Thus, these findings were consistent with those from Chi square approach as well as from Allen and Van Der Velden (2001) on their study on Dutch graduates, Green and McIntosh (2002) on their study on UK graduates and of Pietro and Urwin (2007) on their study on Italian graduate labour market. Also, these findings support the assumptions of Human Capital Theory which portrayed that education could stand as a proxy for skills.

Table 2 : Correlation and Covariance Analysis

Status	Measures	EM	SM
EM	Pearson Correlation	1	.241(**)
	Sig. (2-tailed)	.	.000
	Sum of Squares and Cross-products	155.687	35.567
	Covariance	.490	.112
	Sample size(n)	319	319
SM	Pearson Correlation	.241(**)	1
	Sig. (2-tailed)	.000	.
	Sum of Squares and Cross-products	35.567	140.163
	Covariance	.112	.441
	Sample size(n)	319	319

** *Correlation is significant at the 0.01 level (2-tailed).*

V. Conclusion and Recommendations

a) Conclusion

The aim of this study was to test for any existence of mirror image between EM and SM; and also if we can use EM when we need to design labour policy to address SM. The study employed three approaches namely bivariate correlation, bivariate covariance and chi square approach. The study has discovered that there is a significant statistical relationship between EM and SM. Thus, EM can be used as a mirror image of SM. More specifically, the EM and SM are not perfect substitutes. In the same analysis, it is learnt that there is a clear positive association or correlation between EM and SM though it is weak. This hampers the predictive power of EM on SM as proposed by the human capital theory. On the other hand, the study has found out that EM and SM move in the same positive direction, in the sense that workers with under education are likely to be under skilled. In the same vein, workers who are over educated are likely to be over skilled. However, the way EM and SM co-vary is tending to be weak.

b) Recommendations

Based on the conclusion above, this study recommends that, first, the government and other stakeholders of labour market should not rely on EM to respond to SM, since this can provide wrong policy outcome. Second, there is a need for the government to enhance priority of retraining staff who are either over educated, under educated or over skilled and under skilled. This will ensure that they potentially use their skills and education levels in service delivery. The government and other labour market stakeholders should adopt a standardised and harmonised system of recruitment and career development. This shall ensure that incidences of mismatch are reduced. Last, there should be a deliberate need for the government and other labour market stakeholders to expand investment in areas which have high propensity to absorb skilled labour force. This would assist in turn to reduce unemployment rate as well as reduce the chance of workers or job seekers to be attacked with EM and SM.

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On Fitting of Generalized Pareto Distribution

By T. A. Raja & A. H. Mir
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Abstract - The Pareto distribution is to model the income data set of a society. The distribution is appropriate to the situations in which an equilibrium exists in distribution of small to large. There exists many generalization approaches to the distribution. In this paper an effort has been made to compare the applicability of generalized Pareto distribution with Picklands (1975) by using a real life income data set. The model has provided considerable a good fit to the data set. Some well known distributions has been derived as a special case of this model for suitable choice of parameters.

Keywords : *pareto distribution, picklands (1975) generalized pareto distribution, a new generalized Pareto distribution, Income data set, Goodness of fit.*

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On Fitting of Generalized Pareto Distribution

T. A. Raja [α] & A. H. Mir [σ]

Abstract - The Pareto distribution is to model the income data set of a society. The distribution is appropriate to the situations in which an equilibrium exists in distribution of small to large. There exists many generalization approaches to the distribution. In this paper an effort has been made to compare the applicability of generalized Pareto distribution with Picklands (1975) by using a real life income data set. The model has provided considerable a good fit to the data set. Some well known distributions has been derived as a special case of this model for suitable choice of parameters.

Keywords : pareto distribution, picklands (1975) generalized pareto distribution, a new generalized Pareto distribution, Income data set, Goodness of fit.

I. Introduction

a) Pareto Distribution (PD)

The Pareto distribution was proposed by an Italian born Swiss economist named Vilfredo Pareto (1897) as a model for the distribution of income. It is a skewed, heavy tailed distribution and is some times referred as Bradford distribution. Pareto used this distribution to describe the allocation of wealth among individuals. A large portion of wealth of many societies is owned by a smaller percentage of the people in that society. This distribution s sometimes expressed more simple as the Pareto principle or The "80-20" rule which says that 20% of the population owns 80% of the wealth. This distribution is not limited to describing wealth or income distribution, but to many situations in which an equilibrium is found in the distribution of the "small" to the "large". It is widely used and has played a very important role in explaining population occurrence, natural resources, insurance risk, business failures and has recently been used to study the ozone levels in the upper atmosphere. Wingo (1982) discussed the unimodility of the conditional likelihood function of the Pareto distribution using multi censored samples. Arnold and Press (1983) gave an extensive historical survey of its use in the content of income distribution.

The probability density function (p. d. f) of two parameter Pareto distribution is defined as

$$f(x, \alpha, \beta)= \frac{\alpha}{\beta}(\alpha/\beta)^{-(\alpha+1)} \tag{1.1}$$

$\alpha, \beta>0$ and $x\geq 0$

Where β is a scale parameter and α is a shape parameter.

The probability density function (p. d. f) of three parameter Pareto distribution is defined as

$$f(x, \alpha, \beta, \lambda)= \alpha/\beta\left[1+\frac{(x-\lambda)}{\beta}\right]^{-(\alpha+1)} \tag{1.2}$$

$= \quad 0 \quad$ otherwise

where $\lambda<x<\alpha, \quad \beta>0, \alpha>0$

β is a scale parameter, α is a shape parameter and λ is the location.

b) Generalized Pareto distribution (GPD)

Like other distributions the Pareto distribution was generalized. The Generalized Pareto distribution (GPD) was introduced by Picklands (1975). The probability density function (p.d.f) is defined as

$$f(x, \alpha, \beta)= 1/\beta\left[1-\frac{x\alpha}{\beta}\right]^{(\frac{1}{\alpha}-1)} \tag{2.1}$$

$= \quad 0 \quad$ otherwise

The range of x is $0\leq x<\alpha$ for $\alpha\leq 0$ and $0\leq x\leq \beta/\alpha$ for $\alpha>0$

The GPD is heavy tailed, skewed and is used to model extreme values as investigated by Hoking and Well (1987), Smith (1989, 1990), Davison and Smith (1990). Smith (1990) gave a review of two most widely used methods based on generalized extreme value distribution. Samia and Mohammad (1993) used five

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modifications of moments to estimate the parameters of Pareto distribution. Abdel Ghaly etal (1998) obtained the prediction of the shape parameters. Choulakin and Stephens (2001) obtained the goodness of fit for the generalized Pareto distribution. Abd Elfattah etal (2007) obtained a new generalized Pareto distribution and derived some well known distributions as special cases.

c) A Model of Generalized Pareto Distribution

In this paper a model of generalized Pareto distribution as given by Abd Elfattah etal (2007) by introducing one more shape parameter "γ" is applied it to real life data set regarding family income sample from Kashmir (Jammu and Kashmir)-India.

The probability density function of the new generalized Pareto distribution is as

$$f(x;\alpha,\gamma,\beta,\lambda)=\alpha/\beta\left[\left(1+\frac{(x-\lambda)}{\beta}\right)^{\gamma}\right]^{-(\alpha+1)}.\left(\frac{x-\lambda}{\beta}\right)^{\gamma-1} \tag{3.1}$$

where $\lambda<x<\alpha$, $\beta>0$, $\alpha>0$ and $\gamma>0$

α and γ are shape parameter and λ is the location and β is a scale parameter

To prove that f(x) is a probability density function, following conditions are to be satisfied.

i. $f(x)\geq 0$ and

ii. $\int_{-\infty}^{\infty} f(x).dx=1$

$\lambda<x<\alpha$, $\beta>0$, $\alpha>0$ and $\gamma>0$ are the parameters of the model.

$f(x)\geq 0$ for all x which proves (i)

clearly $f(x)\geq 0$ establishes condition (ii) as $\int_{-\infty}^{\infty} f(x).dx=1$ The rth moment about mean of the generalized Pareto distribution is

$$\mu_r=E(x-\mu)^r=\int_{\lambda}^{\infty}(x-\mu)^r.f(x;\alpha,\beta,\gamma,\lambda).dx$$

$$=\alpha\beta^r\sum_{j=0}^{r}\binom{r}{j}(-1)^j.\left[\frac{\tau(\alpha-\frac{1}{\gamma}).\tau(1+\frac{1}{\gamma})}{\tau(\alpha)}\right]^j.\left[\frac{\tau(\alpha-\frac{r-j}{\gamma}).\tau(1+\frac{r-j}{\gamma})}{\tau(\alpha+1)}\right]$$

Where

$\tau(.)$ is defined as the gamma function.

Here r can take any value r=1, 2, 3…., there fore mean and variance of x can be defined as

$$\mu=\beta\frac{\tau(\alpha-\frac{1}{\gamma}).\tau(1+\frac{1}{\gamma})}{\tau(\alpha)}+\lambda, \quad \text{and}$$

$$\sigma^2=\beta^2\left[\frac{\tau(\alpha+\frac{2}{\gamma}).\tau(1-\frac{2}{\gamma})}{\tau(\alpha)}-\left(\frac{\tau(\alpha+\frac{1}{\gamma}).\tau(1-\frac{1}{\gamma})}{\tau(\alpha)}\right)^2\right]$$

d) Derivations of Some Distributions

Many distributions can be derived from 4-parameter generalized Pareto distribution for different choices of the parameters.

(i) For γ = 1 the four-parameter Pareto distribution reduces to three-parameter Pareto distribution with p. d. f as

$$f(x,\alpha,\beta,\lambda)=\left[1+\frac{(x-\lambda)}{\beta}\right]^{-(\alpha+1)}$$

where $\lambda<x<\alpha$, $\beta>0$, $\alpha>0$

β is a scale parameter, α is a shape parameter and λ is the location

(ii) For $\gamma = 1$ and $\lambda=0$ it reduces to two parameter Lomax distribution with p. d. f as

$$f(x, \alpha, \beta) = \alpha/\beta \left[1+\left(\frac{x}{\beta}\right)\right]^{-(\alpha+1)}$$

Where x>0 and, $\beta>0, \alpha>0$

(iii) For ($\gamma = \beta = 1$ and $\lambda=0$) it reduces to Beta type II distribution with p. d. f as

$$f(x, \alpha,) = \alpha(1+x)^{-(\alpha+1)}$$

Where x>0 and, $\alpha>0$

Similarly many more distributions can be derived for suitable choice of parameters.

e) *Goodness of Fit*

As Pareto distribution provides a good fit to income data a lot of work has been done on it. In this paper the new generalized Pareto distribution has been fitted to income data along with Picklands (1975) generalized Pareto distribution to three hundred families from Kashmir valley of Jammu and Kashmir-India. The sample has been selected at random and stratified random sampling procedure involving all the six districts of Kashmir valley has been adopted for the purpose.

Table 1 : Fitting of New Generalized Pareto Distribution

Class	Income (Rs) Xi	Observed frequency (Oi)	Expected Frequency (Ei) by Picklands (1975)	Expected Frequency (Ei)
1	< 10,000	202	196	186
2	10,000-20,000	65	69	74
3	20,000-30,000	18	23	25
4	30,000-40,000	9	7	13
5	40,000-50,000	4	3	1
6	50,000 and above	2	2	1
Total	-	300	300	300

The mean and standard deviation of the above data set has been found as mean=16565.75 and standard deviation= 18850.40. The Chi-square statistics for new generalized Pareto distribution referred by its p-value is (p=0.387) and Chi-square statistics for Picklands (1975) generalized Pareto distribution referred by its p-value is (p=0.843) reveals clear non-significance in both the cases. Thus encouraging that the new generalized Pareto distribution also provides a good fit to the real life data set.

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Social Capital and Economic Growth Opportunities: A Case Study of Rural Households in Obudu, Cross River State, Nigeria

By EBI, Bassey Okon, Emmanuel, Nathan & UBI, Peter
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Abstract - This study examined the relationship between social capital and economic growth opportunities. Primary data were collected from a sample of 500 households in Obudu Local Government Area, Cross River State, Nigeria. Information on household income, demographic factors, human capital, physical assets and social capital were collected. Social capital covers six dimensions: groups and networks; trust and solidarity; collective action and cooperative; information and communication; social cohesion and inclusion; and empowerment / political action. Social capital index for each household was constructed in the scale of 1 to 10 using linear transformation technique. The entire data was analyzed using logit model estimation. The results provides evidence and lend supports to the assertion that social capital play important role in stimulating economic growth of the rural households.

Keywords : *social capital, economic growth, logit model; Nigeria.*

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Social Capital and Economic Growth Opportunities: A Case Study of Rural Households in Obudu, Cross River State, Nigeria

EBI, Bassey Okon [α], Emmanuel, Nathan [σ] & UBI, Peter [ρ]

Abstract - This study examined the relationship between social capital and economic growth opportunities. Primary data were collected from a sample of 500 households in Obudu Local Government Area, Cross River State, Nigeria. Information on household income, demographic factors, human capital, physical assets and social capital were collected. Social capital covers six dimensions: groups and networks; trust and solidarity; collective action and cooperative; information and communication; social cohesion and inclusion; and empowerment / political action. Social capital index for each household was constructed in the scale of 1 to 10 using linear transformation technique. The entire data was analyzed using logit model estimation. The results provides evidence and lend supports to the assertion that social capital play important role in stimulating economic growth of the rural households. Other variables found to be important include physical capital, human capital, household size and dependency factor.

Keywords : social capital, economic growth, logit model; nigeria.

I. Introduction

Stimulating economic growth opportunities has been one of the main objectives of development planning in Nigeria, the emphasis has been specifically spelled out and documented in various government development plans, i.e. the four National Development Plans (1962-1968, 1970-1974, 1975-1980 and 1981- 1985), Structural Adjustment Programmes (SAP 1986-1990), National Economic Empowerment and Develop-ment Strategies (NEEDS) and vision 2020. In fact stimulating economic growth and reducing poverty is a national agenda in Nigeria.

As a result of various efforts to stimulate economic growth, Nigeria recorded economic growth rate of 7.4% in 2011. However, the growth of 7.4% is disproportionate to the reality on ground, especially on rural poverty due to the reason that national wealth concentrate in a few hands (severe income equality).The overall poverty rate in Nigeria stood at 34.1%, while the poverty incidence in rural areas is foun to be higher (36.4%)(National Bureau of Statistics 2010). Estimates of inequality also indicate that Nigeria has more unequal distribution of income than Ethiopian, Madagascar, India and Niger and the predominance of rural poverty over urban has been consistence since 1996 (Agbokhan, 2000; Bolarin, 2010, etc.).

Generally speaking, the strategy to reduce poverty in Nigeria consists of two main elements. The first element is to increase the income and productivity of the poor. This was to be achieved by expanding their productive capital as well as increasing their efficiency and productivity such as by adopting modern techniques, replanting and redevelopment of crops, irrigation, introduction of new crops, and improved marketing, credit, financial and technical assistance. Second, to improve the quality of life of the poor by provision of social services such as housing, health, education and public utilities (Matthew and Johnson 2002; Yusuf, 2008 and Bolarin, 2010).

Thus, in Nigeria, the strategies to create economic growth opportunities are generally macro in nature. Besides, assistance to the poor is focused on improving the physical and human capital of the poor to enable them to expand their economic activities, increase productivity and income. It appears that another important form of capital, that is social capital, is neglected in creating economic growth opportunities for the poor. This is unfortunate, since a growing body of recent literature has demonstrated that social capital which is define as the networks and reciprocal behaviours which characterized a social group.

Social capital is generally characterized by (i) groups and networks, (ii) trust and solidarity (iii) collective action and cooperation (iv) information and communication (v) social cohesion and inclusion and (vi) empowerment and political action is important for the advancement in material gain and welfare (Ian et al, 2001; and Abdul-Hakim et al, 2010). It is an essential form of capital, such that it plays an important role in affecting the well-being of households as well as level of development of communities and nations. In fact, it has been suggested that social capital is an important

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determinant of poverty (Graootert, 2001 and Yusuf 2008; etc). Besides, Isham et al (2000) argued that communities that are endowed with a higher stock of social capital are in a better position to gain more economic growth opportunities. Putnam (2002) also showed that the level of social capital were strongly correlated with number of social consequences such as lower level of violent crime, lower mortality levels, and better educational outcome. Goetz (2007) also demonstrated that social capital is vital in poverty alleviation, and strategies as such improving the educational level of the poor and the creation of new jobs do not necessary guarantee a reduction in poverty. These efforts must be complemented with the development of social capital if the strategy is to be effective. This study attempt to investigate the argument and hence, to ascertain whether there is evidence that lends support to the contention in Nigeria. Towards this end, this paper investigates the level of existence of social capital and whether social capital at the rural household level stimulate economic growth opportunities or reduces the probability of the household being poor using logit model.

This paper is organized into four sections as follows. Section I provides the introduction, section II discusses the sources of data, measures of growth and social capital as well as the model for estimate in the study. Section II discusses the results, while section IV concludes.

II. Data and Method

a) The Data

The data used in this study are primary data gathered through a survey conducted between July and August, 2012 in Obudu local government of Cross River State, Nigeria. Obudu is located in the Northern senatorial district of Cross River State, consisting of ten local wards with a total population of about 160,106 (National Population Commission, 20006). While the estimated number of households is about 20,013. The sample of the study consists of 500 households which were selected through a stratified random sampling method. This represents about 2.5% of the estimated total households in ten wards.

b) Measures of growth/poverty

Here, per capital income is used in capturing growth while poverty line per capital of N4,500 per person per month based on the world bank measure of $1 per person per day and exchange rate of #150 per a $ was used in segregating the poor and the non-poor households in the sample of our study. Therefore, for the purpose of the analysis, a household do not achieved growth or is poor if per capital income of the household is less than $1 (N150) per day or N4, 500 per month.

c) Measures of social capital

In the literature, there is a disagreement on definition and what constitutes social capital. In fact, there is also a disagreement on how social capital should be measured. Following Grootaert et al (2004); and Abdul-Hakim et al (2010), social dimensions or components. The six dimensions and the related items for measuring them are presented in table 1 below.

Table 1 : Social capital dimensions and the related indicators

Dimension of social capital	Items
Group and networks	i) Membership in formal or informal organization or association ii) Ability to get support from those other than family members and relatives in case of hardship.
Trust and solidarity	i) Most people in the community can be trusted ii) Most people in the community always help each other.
Collective action and cooperation	i) More than half of the community contributes time or money towards common development goals. ii) High likelihood that people in the community cooperates to solve common problems.
Information and communication	i) Frequently listen to radio ii) Frequently read newspaper iii) Frequently watch television
Social cohesion and inclusion	i) Strong feelings of togetherness within the community ii) Feeling safe from crime and violence when alone at home.
Empowerment and political action	i) Have control in making decisions that affect everyday activities ii) Vote in the last general election (2011).

All of the items representing each domain are in the form of "yes" or "no" answer. A value of 1 is assigned to "yes" answer, while a value of O is given to "no" answer. In order to derive the social index for each individual household, the percentage of "yes" answer is calculated. This percentage is then transformed into a scale of 1 to 10 by applying a linear transformation, as follows:

$$Y = h(X) = 1 + (9/100)*X \quad (1)$$

Where, Y is the social capital index score and x is the raw score (percentage of "Yes" answer).

d) The logit model

In estimating the effects of various factors on the probability of a rural household achieving growth, a binary choice model based on the maximum likelihood model is employed. A dummy dependent variable which takes the value of 1 and O is used. The value of 1 is assigned to a household not achieving growth (poor) i.e.

if the income of the household is less than the specified poverty line income. On the other hand, the value of O is assigned to a household that achieved growth (non-poor household is equal to or more than the specified poverty line income; the logit model used in this study is specified as follows:

$$Y^* = \beta X; + U \quad (2)$$

Where

Y_i = 1 (no growth) if $Y_i^* > 0$

Y_i = 0 (growth) if $Y_i^* < 0$

β = Vector of Parameters

X_i = Vector of independent variables

U_i = error term

The probability of a household not achieving growth or otherwise, is postulated to be a function of demographic characteristics of the head of the household, the household characteristics, as well as physical, human and social capitals of the household. The demographic characteristics of the household head are characteristics such as the age, gender and marital status, while the household's characteristics are characteristics such as the household size, number of dependants, and remittance (Wooldridge, 2002; and Abdul-Hakim, et al, 2010).

Hence, the probability of household i not achieving growth could be written as

$$\Pr(Yi) = L(\beta Xi) = \frac{\exp(\beta Xi)}{1 + \exp(\beta xi)} \quad (3)$$

Where L is the logistic function and

X_i = (AGE, GEN, MARST, HHSIZE, DEPEND, PEMIT, PHYC, HUMC, SOCC)

The detail explanation of the variables used are presented in table 2.

Table 2 : Description of Variables

Variables	Definition
Dependent variable Growth Independent variable	(Binary) yes = 1, No = 0 (Using poverty line income)
Age (AGE)	Age of the head of household
Gender (GEN)	Male = 1, female – 0
Marital status (MARST)	Married = 1, single or divorced = 0
Household size (HHSIZE)	Household size
Dependency (DEPEND)	Number of dependents
Remittance (REMIT)	Total value of remittance by children not living together (1 month)
Physical capital (PHYSC)	Value of physical assets (₦)
Human capital (HUMC)	Number of years of education of the head of household
Social capital (SOCC)	Index of household social capital

It is expected that SOCC, HUMC, PHYC and REMIT would have a negative relationship with the probability of not achieving growth otherwise positive relationship. This is because these variables are expected to contribute to an increase in household income; on the other hand, it is expected that DEPEND would have a positive relationship with the probability of not achieving growth. The effects of AGE, HHSIZE, GEN and MARST on the probability of not achieving growth cannot be determined apriori.

III. The Results

The results of the study are presented in table 3 below;

Table 3 : Estimated coefficients/parameters

Variables	Coef.	Z-test	P-value
AGE	-0.14	-0.59	0.56
GEN	0.04	1.28	0.00
MARST	0.25	0.53	0.02
HHSIZE	0.29	3.24	0.11
DEPEND	0.09	2.07	0.096
REMIT	-0.01	-0.4	0.45
PHYC	-0.32	-2.11	0.213
HUMC	-0.43	-2.58	0.24
SOCC	-0.41	-3.36	0.04
CONSTANT	-1.27	-4.27	0.09
Sample size = 500 LR chi^2 (10) = 19.50 Prob > chi^2 = 0.001 Pseudo R^2 = 0.12 Log likelihood = -83.4925			

The result in table 3 indicates that: SOCC, HUMC, PHYC, HHSIZE and DEPEND significantly influenced the probability of household not achieving growth. On the other hand, AGE, GEN, MARST and REMIT are found to be insignificant, the results also shows that, as expected, social capital (SOCC) is an important variable to explain the likelihood of rural household in Obudu not achieving economic growth. The estimated coefficient of social capital (SOCC) as shown in table 3 is -0.41 and significant at 1% level. This result implies that, ceteris paribus, social capital has a negative impact on the probability of not achieving growth. Hence, a unit increases in social capital (SOCC) will decrease the probability of household not achieving growth by 0.41. Alternatively, ceteris paribus, a 10% increase in SOCC will reduced probability of household not achieving growth by 4.1%. The findings of this work agree with the results of the work of Abdul-Hakim et al (2010).

IV. Conclusion and Policy Implication

It appears that strategies designed to stimulate growth opportunities among rural households in Nigeria focus more on physical and human capital with no or less emphasis on social capital. Hence, it is believed that social capital should be given more attention in stimulating growth in the rural households. The finding of this work provides evidence and lend support to the fact that social capital does indeed matter to the policies efforts design to stimulate economic growth opportunities among rural poor. While physical and human capital is important, the result suggest that promoting social capital could further enhance the economic growth potentials of the rural households.

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Anxiety and the Death Imagery of Desire

By Gregory Loewen
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Introduction - The mockery that death seeks to wield over life is no better exemplified than in the *risus sardonicus* that seems to betray its own irrationality at the thought of being able to taunt us from beyond the grave. Such a grinning gripping looking awry seems to say to us, 'here too is your fate, you'll see, and the thought of your realization of it makes me mirthful!' The immediate reaction of the living is to pretend that we have not seen such a face, to ignore its remorseless stare, as one looks away from the portrait that follows us too closely-especially if the ancestor had a notorious reputation-perhaps the looking awry threatens us with the same historical fate through a contagious magic or action at a distance-or perhaps the woman in the painting is not as pretty as we might desire, or the man not as handsome, etc. But the face of death appears in many guises, and we must constantly attempt to think of something other than its presence, the elephant in the room that is as inconvenient as it is immovable: "We don't know how to deal with death, and so we ignore it as much and for us as long as possible. We concentrate on life.

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Anxiety and the Death Imagery of Desire

Gregory Loewen

I. Introduction

The mockery that death seeks to wield over life is no better exemplified than in the *risus sardonicus* that seems to betray its own irrationality at the thought of being able to taunt us from beyond the grave. Such a grinning gripping looking awry seems to say to us, 'here too is your fate, you'll see, and the thought of your realization of it makes me mirthful!' The immediate reaction of the living is to pretend that we have not seen such a face, to ignore its remorseless stare, as one looks away from the portrait that follows us too closely-especially if the ancestor had a notorious reputation-perhaps the looking awry threatens us with the same historical fate through a contagious magic or action at a distance-or perhaps the woman in the painting is not as pretty as we might desire, or the man not as handsome, etc. But the face of death appears in many guises, and we must constantly attempt to think of something other than its presence, the elephant in the room that is as inconvenient as it is immovable: "We don't know how to deal with death, and so we ignore it as much and for us as long as possible. We concentrate on life. The dying don't want to impose their plight on the people they love, even though they may be eager, even aching to talk about what it means now that they face it." (Taylor 2007:723). Yet this inability to 'deal with' is surely of recent origin, as all ethnographic work suggests that communities face death with an intimate solidarity. It is perhaps because we have lost this ability, at least culture-wide, in large-scale mass societies that the inability to confront head on the death's head shows up as an epiphenomenon. The rationalization of modern life has found its way even into the process of dying and beyond. Whether it is contrived and evil, as in the rationality of the gas-chambers, or individuated and existential-and once again, the figures of the Doctor and the Clinic are present at both extremes-there is a sense that the social fabric of modern organizations can aid us, can provide cover for us as we advance, haltingly, upon the horizons of our demise. Even our collective demise, which has the same kind of banal rationality about it as did the systematic genocides of our era, carries the logic of annihilation to its final step; a species-wide genocide that leaves no survivors of any kind. But this is too abstract, too much a part of the day to day in which we live, at least since the mid-1950s, to be of immanent concern. Rather, we stare back at the *risus sardonicus* mainly because we feel its stare to be a personal one-it is looking at us and no other. We begin to understand the authenticity of modernity when we notice this same gaze emanating from sources of rationality. When we return it, we enter into cultural critique. This desire to speak about death, even to death itself, can aid us in speaking to the forces of suasion and centers of power that delimit our freedom whilst we are still alive. Indeed, this is the more important outcome of the desire to become intimate with death through dying: "Doctors and others fail to pick up on this desire, because they project their own reluctance to deal with death onto the patient." (ibid). There is also surely the banality of the profession that has its object human death, though not usually its goal. The Nazi Doctors were perhaps medically available to confuse the statuses of these two kinds of objects, and failed, miserably, to object to the second meaning of death as a result of a human process. In their collusion and their belief, they radically excerpted themselves from the empathy which the death of the other must awaken in us. But this distanciation is, in many lesser degrees, still a characteristic of all professionals who maintain their 'professionalism'. On the one hand, one could not survive oneself without doing some of this. The health worker would not last long if she became entwined with each patient. Too little empathy, on the other hand, and one also could not perform one's duty to the sick and dying. And this duty means not merely what is included in contractual obligations as a social role, health professional or otherwise. Duty here means, more importantly, the wider human and humane responsibility that each of us has to the other, because it is a self-responsibility that needs to occur as part of the process of self-understanding. The other, ideally, provides this self-same act and function for us, and not always directly in return.

Both because of such a duty, and in spite of it, the desire for death springs out of an ultimate desire for solitude and for a final adjudication of self-consciousness. For too long, we might imagine nearing the end of our mortality, have we been beholden to others. For too long have we put our existential needs in the background as we have looked to solve the problems of others, and indeed, somewhat more illusorily, the problem of otherness as a whole. Yet there is a final rite of passage that must be undertaken if we are to make authentic this desire for self-reliance in the in the face of death, and indeed, our impending demise aids us in doing so: "This dependence on other people, this fear of being forced to be alone, puts Self-

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Conscious man at the mercy of other people, so that he is forced to laugh when they say laugh and weep when they say weep [ ]. But 'other people' cannot save us from death, and death forces us to face our solitude." (Mendel 1974:217). The introspective desire for both the time and the being of a life lived, well or otherwise in our own valuation, is part of the character of this force. So the suasion of death is not at all about its dark mystery, but has everything to do with how one has lived, how one has run along toward it, which is why we have such idioms as 'running a good race', 'riding a good ride', and such-like in casual language.

That there are highly rationalized ways of meeting the death's head speak not only to our desire-'let's just get it over with, after all'-but as well rehearse the problem of being other-directed and reliant at the very moment when self-responsibility as the way to self-understanding is of the utmost. Of course, rehearsals can easily turn real, and indeed, specific rationalities plan to make them more authentic at the drop of a proverbial hat. *These* kinds of stages, set as they are not only by others but by abstract otherness such as the state, contrive to push us along into the face of death both prematurely and unethically. There is hardly time and space needed for reflection on the battlefield, or within the other extremes of wage-slavery. Speaking of the history of Tibet, Bataille notes something that can easily be generalized to any thinking people: "The creation of an army may have been rationally called for, but it was nonetheless at odds with the feeling upon which life was founded [but] To go back on so absolute a decision would have been to renounce oneself: it would have been like drowning to escape the rain." (op. cit. 106). The call to arms taken in a social context devoted to the preservation of life has a cunning about it that is not easily outlasted. 'We must defend ourselves', our *way* of life, we might say to ourselves, or at least, make a big show of it so the other thinks twice before attacking us. In doing so, however, the way of life itself has been transformed into the way of death, and this eventuality merely shows that the two of them do not ever really part ways in the first place. What we produce, the life of our culture is certainly merely one variant of the theme of humanity. At the same time, our production does not occur in a void. When we make ourselves, we tend to unmake others, or at least, suggest that they make themselves differently than they had done so before the wild-fire spread of capital and its attendant practices around the globe. Blackburn shows agreement with Bataille on this point, for "The true contrary to the concept of production, as of creation, however, is not that of consumption, but that of destruction. Consumption is merely a peculiarly creative form of destruction..." (Blackburn op. cit. 15). Indeed, it may not be as creative as all that, when we consider what we routinely consume and how we consume-vast hoards of persons gorging themselves with foodstuffs lacking in basic nutrients, vast hoards of the same and of others passively staring at images on screens small and large, and so on-these compulsions of the desire for death, since they attempt to enact an early death of both body and mind, organism and intellect, are also badly managed dress rehearsals for our ultimate, and sometimes collective, demise.

Such activities are the vulgar prosthetics of a promethean godhead that, in its mortal form, misunderstands the nature of the logos and of our relationship with historical Being in general. For some, the godhead that is also human, and thus imparts, at least analogically, the semi-divine abilities to destroy oneself piece by piece, is monstrous both in form and in principle: "It is strange and, at least to me, somewhat frightening to see with what enthusiasm many intellectuals embrace this monster, regarding it as a first step towards a 'more sublime' interpretation of divinity. On the other hand, the attitude is also very understandable for the remaining human features are features many intellectuals would love to possess...". (Feyerabend op. cit. 95). Why have the perverse patience for the gradual self-destruction of what is merely human, when one can imagine oneself as the relative omniscient to all other forms of known life, and thus give oneself the powers of ultimate and sudden destruction. We have given ourselves these powers, and their denouement is simply the wretched agony of the half-human animals who survive the first god-like strike. Along with this is the grim-faced dogmatism that all should respect our power, or our godhead. All will perish by the fire that is both vengeance and purification. Indeed, since there is a next world, and that a better one, all should welcome their sudden deaths and thus be converted, in the end, by the end.

The apocalypse as imagined by specific Western agrarian religions is of this kind, but it is ultimately only an hypostasization, an expression of human power writ into the world at large, an extension of the promethean power which was once the domain of authentic gods. Its dissemination to humanity was the most risky thing a higher being could do, because mortality knows best its own self, and thus its imagination is limited to the horizontal visions of the life-cycle, rather than the vantage point of the divine aerie. And so it takes revenge against itself whilst claiming liberation: "We would like to be able to concentrate all chemical action into a handful of gunpowder, all hatred into one swift poison, an immense and unutterable love into a humble gift. In the unconscious of a prescientific mind, fire does perform actions of this kind; an atom of fire in certain cosmological dreams is sufficient to set a whole world ablaze." (Bachelard, op. cit. 72). On the one hand there is such a desire that allays itself within the acts needed for day to day subsistence; the lighting and maintain of a fire, the cooking of animal flesh, the heating hearth of the domus, the sexual acts, the expressions of temper and argument, the social control of children, and what have you. But these are miniscule and routine activities, expressing as they do only what is necessary, and not what is profound. We may embellish them in rituals, we may imagine that all humans must perform them regularly, but these luxuriant aspects of the simple life in fact make life worth living for, and not so much dying for, even if they do also make life not as simple as we might have expected. It remained to couple the desire for death with the unremitting love of life. These same apocalyptic religious ideas had within them the sense that through the end of the 'this-world', the other world would be brought about, or, at least brought into focus so that those who were once humans could now participate in such a realm. There was irony, but also, when forced upon others of all stripes, a sheer hypocrisy to any such movement that claimed salvation was at hand, but only through the allegory of destruction which, in retaining its metaphorical force-in conversion one is 'twice born', as it were-actually tells us that death is to be desired not for itself, but as a rite of ascension to eternal life: "...Christian doctrine and 'peace movements' may have had some deterrent effect on resort to violence, although it must be accepted against this view that the reality of the afterlife was evident and important to the true believer that it made death a less intimidating threat, even for its perpetrator, so long as penance and absolution were made." (Blackburn, op. cit. 130). One could, therefore, commit any violence in the name of both creation and destruction, because these two cosmic events had the same source, a godhead to which we are now trying to move toward. In doing so, we must repeat the acts of any God whose Being is the order of the universe as well as its moral suasion. In joining hands with such a force, we become as such a God is imagined to be, and it is perhaps this aspect of human desire that most equivocally translates our participation in the life-cycle of birth and death. That we can imagine such a cycle as eternal-witness the historically recent big bang theory of creation and destruction which differs little from Eastern cosmogonies thousands of years old-is testament to the human desire to partake in the life-giving and life-ending events over and over again without end. It is a way of not only accepting our personal deaths, but death in general as the manner in which new life comes into the world and the cycle is continued. Indeed, the continuation of the cycle is what makes life worth dying for, for "...death distributes the passage of the generations over time. It constantly leaves the necessary room for the coming of the newborn, and we are wrong to curse *the one without whom we would not exist*. In reality, when we curse death we only fear ourselves. The severity of *our will* is what makes us tremble." (Bataille, op. cit. 34, italics the text's). If we are dishonest about our condition when we attempt to escape the 'luxuriance of life' in human form, as Bataille continues, it may be due to the sense that we experience the most intense form of the will to death, which will inevitably appear no matter how dishonest we may become in its face.

Indeed, we may be said to take ultimate pleasure only through the pain of leaving the human behind us, the path prepared before us by those we both love and hate-and even each of these we may have detracted or exonerated as the case may be, pending smaller contexts and interaction we may have experienced with them-and the privilege of seeing these people die before us. In the paroxysm of violence, lust and love become as one, and we drown our hatred of our own mortality in the desire to see the *will* of humanity come to a momentary end: "It is this paradox that defines surplus-enjoyment: it is not a surplus which simply attaches itself to some 'normal', fundamental enjoyment, because *enjoyment as such emerges only in this surplus*. If we subtract the surplus we lose enjoyment itself..." (Zizek, op. cit. 54, italics the text's). This *jouissance*, the focus of which is the extermination of desire through its final, fatal expression, codetermines the paradox of the human will to life, for it is what acts as the *Aufheben* of birth and death. Like the popular song 'Death by Sex', we must, upon entering into both the schematic and the experience of this surplus, be sure that we are both 'coming and going at the same time'. That the orgasm is referred to as the 'smaller death' in the stereotypically romantic language of the French only makes us laugh a little more, increasing our ability to enjoy this surplus of meaning by being a little sardonic about the allegory of union and the desired loss of oneself in and through the other, two exorbitantly flaming candles into one. Yes, the smirk of all 'well-laid' plans is the living expression of the smile of rigor mortis, a smug complacency that one has died and yet lived to die another day.

Yet it is hardly only through pleasureful desire that we chase our own demise. There is an entirely different class of such experience that has been expressed as the dour abstinence from enjoyment, let alone joy: "Consider melancholy: black bile is not the cause of melancholy, it embodies it, it *is* melancholy. The emotional life is porous here again; it doesn't simply exist in an inner, mental space. Our vulnerability to the evil, the inwardly destructive, extends to more than just spirits which are malevolent. It goes beyond them to things which have now wills, but are nevertheless redolent with the evil meanings." (Taylor 2007:37). Whether or not one feels 'blue' or 'black' and so on has here to do with the presence or absence of an aspect of the wider world which is intrusively palpitating in its character. Even if such things are extant only in certain combinations of contexts-the body and the personality, the spirit and the place etc.-their force is one inherent to their character and this character is brought about by circumstances that have their own volition, but also within which we can participate. Taylor is correct to

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contrast the modern, clinical version of sadness or anomie, 'depression' or even ideational suicide as it is now referred to, but it is not merely the Cartesian division of ontological labor that is the source of this recent difference. (cf. ibid). Rather, how one 'feels' about one's situation is also a thing in itself. Emotions have been shown to affect neural chemistry. It is an open debate as to which is the chicken and which the egg in these kinds of cases, and this ambiguity-indeed, the aleatory nature of these conditions is likely also near the root of their 'causality'; we cannot decide what is happening to us and how much we are responsible for our situation-itself ambiguates the distinction between mind and body. The clinician tells us we can control our own feelings; mind over matter. But the previous metaphysics gives similar advice: "If adversity hath killed his thousand, prosperity killed his ten thousand: therefore adversity is to be preferred; the one deceives, the other instructs: the one miserably happy, the other happily miserable: and therefore many Philosophers have voluntarily sought adversity, and so much commend it in their precepts." (Burton 1938:529 [1651]). This counsel suggests that the dictum *aspera ad astra* be taken as a directive; that is, only by going through adversity does one attain the heights (the stars) or immortality or eternity, etc. The interpretation, or at least the emphasis, changes by the time Beethoven takes over this phrase and makes it his motto. By the Romantic period, the dictum turns into a descriptive; that is, if you encounter adversity, keep going through it and you will attain the stars. This is the literary source of Churchill's optimistic and yet sardonic comments about 'going through hell'. But the major pivot upon which melancholy suffered its shift of meaning came through the attribution of *depth* to sorrow. This was also a Romantic leitmotif: "Sadness made one 'interesting'. It was the mark of refinement, of sensibility, to be sad. That is, to be powerless." (Sontag 1978:31). The one who seemingly voluntaristically turned away from the pursuit of power, and was also seen to give it up in one's personal affairs to the point of not being able to laugh, take a joke, or get out of bed in the morning, became a kind of fetish for the introspective intellect of the Romantics. The old quip about the famous novelist who ultimately ruined his career because he gave up alcoholism, nocturnal wanderings and depression is well taken here. By the time we react to this framework along the way to the encounter the psychoanalytic archaeology of the matter of sorrow's continuity and its mythological self-referencing to the fallen state of humanity, the abilities we have to work in the world have been cast as being attracted to the light, as it were, while the dangers of navel-gazing are attributed to self-interested thinking and the desire for death. At first, it is Hegel "...who argues that vision and hearing are the proper senses of art because all of the other senses are stimulated by the effects of a destruction of the world. Freud seems to agree with this argument..." (Horowitz 2001:228). Though Freud attributes the ascendance of such worldly sense to evolutionary biology, organismic adaptation alone could not have produced the self-concept. Indeed, one would think altruism to be the more refined sensibility of an animal that had both volition and reflection, with or without the sensus communis of the social contract. Given this, "One is often tempted to wonder whether, if Freud had recognized the internal economy of melancholia *before* he formulated his theory of narcissism, he and Abraham would not themselves have carried further their exploration of intra-psychic animism." (Brierley 1951:81 italics the text's). The sense that the self can feed back into itself only self-directedness has a touch of the narcotic about it. Indeed, Brierley herself suggests the 'magical' quality of such a conception which surely is fitting given the problem a new and rational discourse of the irrational suggesting that such thinking only occurs *outside* the model of consciousness it proposes; that is, only as unreflected reactive thinking and doing which is sourced in the unconscious life: "Its exploration is of great importance, since the more irrational aspects of human life and behaviour, e.g. the sphere of beliefs and values, not to mention politics, are largely dominated by animistic thinking, and rational thinking is far more influenced by it than is generally recognized. The proportion of rationalization in reasoning is frequently high." (ibid). It is striking, and heartening, to note that a mid-twentieth century female critic was unafraid to state clearly the truth of the male-dominated public life as being ironically, and paradoxically, shot through with either irrational actions and non-rational value systems. The latter might even be seen to have become the former through the very process of rationalization in modern institutional life. Perhaps in the wake of Nuremberg it was more obvious that politics was so dominated, but it is a critique that we cannot afford to leave behind us.

Given that the 'interesting' quality of the person who has given himself over to sadness might well merge with the magical quality of the person who attempts to be charismatic in a rational/legal system of authority, the social role of such a person[perhaps an odd inversion of the village idiot in the realm of the intellectual or the political, a figure of projected pity turned into a figure of unholy fascination-introduces a convolution into the path of desire on its way to the place of death. We are distracted from the course through lingering with the potential malingerer. Yet in the meanwhile, the other end of the thread continues its motion. Death itself does not tarry awhile with the living dead. Soon enough our more authenticating desire tears us away from the way-stations of theater, the half-way houses of the morose or the charming, the smaller than life and the larger than life, their *gravis* unable to finish their own graves. And so we continue: "He approached death, which approached him, more and more quickly; he approached it in preceding it, and anticipated it with these images and glosses, for which the grammar of the future anterior no doubt does not suffice to convey their force and time, their sense." (Derrida 2001:157). The temporality of self-mourning, Derrida continues, does not give itself over to the language of prediction or predication. We might well add that working through mourning is the manner in which we allow ourselves to accept that we are not only moving along in the direction of our demise, but that death as an empirical event, and as no mere harbinger, is moving along that self-same path. We confront this situation as one that takes us outside of the closed loop of originary psycho-analytic melancholy, as its act appears to us as a 'sacrifice', "...a pure loss without any narcissistic benefit." (Zizek op. cit. 127). It is one that we hesitate to make in its entirety, at least at first, because the desire for death also wishes to keep on reproducing its desire. Hence its alteration and inverse perambulations in the wake of tragedy, the waking of sorrows, and the wakes held as social spaces of the reaffirmation of community. Such a desire has only itself to consume, but this is not ultimately a paradox: "This contradiction, at the very root of the intuition of being, favors endless transformations of value." (Bachelard, op. cit. 79). It is these translations, such as sorrow or contrived political charm, apocalyptic thinking at once waiting to be saved by the one who overcomes the apocalypse, madness ascending through madness, melancholia rescued by charisma-and how often do we imagine that the 'mentally ill' simply need someone to *love* them selflessly?-that give us the sense that "Since we must disappear, since the instinct for death will impose itself one day on the most exuberant life, let us disappear and die completely. Let us destroy the fire of our life by a superfire, by a superhuman superfire without flame or ashes, which will bring extinction to the very heart of the being." (ibid). This kind of destruction is not everything the heart alone desires, but rather is all mortality can do to itself to prove its own existence as a guise of Being. In immolating itself in a manner that no mortality could withstand, the desires of the heart are finally overcome.

It is not only the imagined subject that is the object of its own demise. The mortality of the object too cannot be objected to in too abject a way. What is destroyed by an 'inflammation' of Being, by the inflammatory language of the other, or yet further through the conflagration of transmigrating spirit, its ascent arrested in mid-air by a voice of flame speaking in the unknowable tongue of the dead, is more akin to an object in the object realm. In any case, it no longer 'lives' in the usual manner of living things. It has wasted itself upon living, as it were, and now must record how such a consumption of life was, after all, also a consummation of it. This has a special effect upon the human being as both an organism in a chain but also as the source of all authentic wastefulness in a nature from which he is partially exempt: "The general movement of exudation (of waste) of living matter impels him, and he cannot stop it; moreover, being at the summit. His sovereignty in the living world identifies him with this movement; it destines him, in a privileged way, to that glorious operation, to useless consumption." (Bataille, op. cit. 23). We may well criticize this kind of activity as being egoistic in the extreme. What right do we have, ask the few, to make the earth our garbage-scow, traversing the ellipse like a pariah barge, never nearing close enough to the ultimate fire to be consumed in an ultimate event? Yet we are also carrion-eaters, we consume our own garbage, so that the earth only slowly reveals its human transformation-greenhouse gases, irradiated lakes and the like-and in its inorganic non-conscious justice, becomes unlivable at the very point when humanity must be destroyed. In other words, the earth as a world of humans conceals its own *risus sardonicus* until it can flash the grin at us when it will mean the most. This time may well be fast approaching, but like our individual deaths, the point of no return is difficult to precisely predict. One will know it when it occurs, we are told, somewhat perversely, as if some Pauline environmentalist had come back from the Levantine birthplace of world-denying soteriology to announce the final denial of the world, though this time, with his own death-mask smirk, to then reveal no paradise to which we as a species might exeunt. So egotism revels at all corners of this predicament. It wastes exuberantly, while it warns smugly. It desires to be both the deed and the doer, the criminal and the detective. It wants to possess for itself alone both the success of the crime and the accolade for its solution, except in this case the crime cannot be absolved by our collective perpetration being caught up in the folding nets of an imploding ecosphere. And rather than admitting to such deeds and thus then attempting to pay a remittance for them, committing to rehabilitate the damage we have done with a view to the future, we blame the ego in our subjectitude for seeking revenge against a world we imagine has tried to imprison it in the object. Thus the ego becomes a freedom-fighter who circumnavigates the child-self by claiming that it is 'too mature' to be distracted by the visions of the child, this latter wishing to conjure again the pristine garden of its birth. The ego, rather, imagines itself, and is imagined by an entire discourse, to be the source of a problem that only it can solve. It has given itself, quite egotistically, a sacred task, and yet the problem is that of the 'dirty job' which 'someone has to do': "It's the latest fetish introduced into the holy of holies of a practice that is legitimated by the superiority of the superiors. It does the job as well as any other, everyone realizing that it is always the most outmoded, dirty, and repulsive object that best fulfills this function-this function being entirely real." (Lacan 2004:124 [1966]). Once taken up, however,

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such a job quickly reveals itself as a drudge. No singularity of prideful or resourceful egotism could ever clean up its own act. This is where the excavation skills of psychoanalysis appear on the scene, bearing with them their heavy equipment, discursive apparatuses that can dig the deepest hole. If this kind of operation fails, the gaping gap-toothed hole can at least be used to dump more garbage into, out of sight, quite literally out of mind! Mouths agape, these forays into the structure of the self perhaps reveal more about our uncanny ability to distract ourselves from the pragmatic task of curbing our exuberance regarding consumption of resources and production of waste, in which we North Americans provide the Olympian epitomes. No surprise here, given that we live in the most highly individuated society in history, our egos striving for, more than anything else, an inequality of egotism. At the same time, there is also, as we have seen, a strong desire to be the savior, even to sacrifice our own life through the proclamation that our ego was the herald of continued life, that our vision was more realistic and forward-thinking than all others. In doing so, we allow ourselves to participate in yet another version of the smug smirk of death, this time combining melancholia and desire. In this, the human being "...*realizes* his discouragement and impotency; he makes a phantom of his own fatigue. Thus the mark of changeable man is placed upon things. That which diminishes or increases within ourselves becomes a sign of a life that is either stifled or fully awakened within reality." (Bachelard, op. cit. 45). Perhaps this is the most salient of all the errors which appeals to the half-objectified half-objected to subjectivity of humanity. We desire most of all to make sure that our way of life is projected onto an objective landscape where it can remain unchanged. The pyramids of Giza may be the most obvious of examples, monuments to a mortality which, as we shall shortly see below, are transfigured into an immortality that seeks to deny the history of beings. Even their presence in a desert, deserted of the usual foliage and organisms that enliven the stolid earth is of more than metaphoric interest. Or perhaps the landscape of the pyramids has become a desert over time, the energy and resources drawn up into the limestone edifices, like trees sucking water from their immediate hinterlands. Such an energy, we may imagine, performs some occult function in the process begun by the original practitioners of the greatest occult science, the priestly preservation of life through death.

Such monuments represent the will to have both an increase of being and an expression of desireful longing to become larger than life. Such a duet of options is, however, rarely in tune with itself: "If we have the choice between that which appeals to us and that which increases our resources, it is always hard to give up our desire in exchange for future benefits. It may be easy if we are in good condition: Rational interest operates without hindrance. But if we are exhausted, only terror and exaltation keep us from going slack." (Bataille, op. cit. 164-5). If the desire for nothingness merges the two, ultimate fear and joy now both operating them without limits, this must be the vivisection that produces the exhaust of auto-combustion. Yet we do not wish to die at the hands of just any worldly force. The sensibility that we must be the authors of our own demise also appears to be just as rational. This is so because only within our own hearths do we find that we no longer die alone, especially in the non-rational worldviews of pre-industrial social organizations, for it is within the hearth that we are recalled to our true community, the circle that gave us birth and nurtured us, both in the reality of place and in social reality. Of course, the sense that one cannot die a stranger to one's own land produced long-lasting biases against any form of otherness which in most regions of the world have lasted in a variety of sometimes little-altered forms to our own day. Nevertheless, "Fear of the alien, in particular the alien soldier, had a quite rational basis which helps explain the frequent manifestations of xenophobia and particularism that were characteristic of the pre-modern world." (Blackburn, op. cit. 62). If dying amongst one's community, within the interiority of the hypostasized self which itself gave life to our selves is the ideal, and remains so-one only need think of the hospital death and the home death to bring this sentiment to the forefront of our anxieties, the former too rationalized, the latter with just enough of the non-rational 'homey' quality to make it part of the magic circle of life-there are still instances where we are called upon to pass away the quietude of 'going in one's sleep' for the still romanticized heroism of 'dying with one's boots on'. If this is to be the case, there is another response that our community makes on our behalves. This is especially or ultimately so "...when the actions involved also imply, for the participants, the facing of an incalculably weighty risk-their own death-then ritualisation, by freeing the mind from the need to ponder, is probably effective." (Gellner 1985:80). Ironically, the lack of forethought regarding the desire for self-immolation helps the process along to its sought after conclusion. The feelings that hold us back have to do not with the loss of life, but of the anticipated lost, or at least, radically transformed, quality of love and community without which we would have never lived in the first place.

The hypostasization of death therefore involves us in its own circle, articulated through a rite of passage that has no identifiable terminus, at least from this side of the 'river'. Just as the boundary flows along with no apparent or visible stoppage, no place of rest, one must traverse this symbolic obstacle in order to do just that. 'Eternal rest;' it may not be, but exhaustion means that one *must* rest, for however lengthy a period, liminal, purgatorial, heavenly, and one of the great fears

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regarding the hellishness of all imagined underworlds where there is to be not an evaluatory sojourn but an indefinite or even an everlasting sentence is that there exists and can exist no rest nor hope of rest in these horrifying places. When we perish, exhausted by the flames of life, driven to death by the desire to live in the fullest possible manner, we also may well feel we have done such a job of it that rest is deserved. Certainly, archaic soteriologies of self-knowledge weigh this part of their other-worldly evaluation quite heavily. Was one's life well-lived, did one manufacture a *good* life, rather than merely *the* good life? Did one live on as a good human being rather than merely as a human being who lived well, high on the hog of neo-colonialism. When Aristotle reminds us that the 'best revenge is living well', he means both of these things to be intimately related, that the ethical life generates the 'good life' for itself. Otherwise, we become obsessed by a history that rematerializes in front of us at the slightest insult. We never overcome the thingness that we have let it become. We are becalmed in its waters, drifting ever closer to the ghostly derelict that we know, once close to, or yet more terrifyingly, once aboard, we are no longer our own masters and must succumb to *ressentiment* and further, neurosis. Therefore, the overcoming of the resented meanings through the forgetting of history which Nietzsche recommends, avoids the problem of pouring human meaningfulness into a void-or perverting it by producing the waste that fills in the holes in our consciousness, as above-and ameliorates the drive to "...attempt to domesticate the Thing by reducing it to its symbolic status, by providing it with a meaning. We usually say that the fascinating presence of a Thing obscures its meaning; here, we say the opposite is true: the meaning obscures the terrifying impact of its presence." (Zizek, op. cit. 77). The thingness of an object gone wild, broken out beyond our control-Zizek uses RMS Titanic, the most famous, though hardly the most horrifying, shipwreck of modernity to illustrate his point-produces its new Lovecraftian status of the Thing which should *not* have been. We should, we reiterate to ourselves and whoever else might *listen* to us, have been able to control things better: steer the ship, slow her down, post more lookouts, provide searchlights, take a different course, not listen to passenger's advice or hubris-it is amazing, looking at the history of modern shipwrecks, how often senior crewmen and deck officers give in to their passenger's desires (witness the very recent and ridiculous wreck of the Italian cruise ship)-but in the end we did not. This 'end' indeed must produce the effect of losing control over things, of making them thus the Thing which overcomes our uncapitalized beings. We did not capitalize upon our existence when we needed to, or perhaps we knew this and deliberately desired to remain small in the face of a world rewriting itself as immanent before our very eyes. This is the fascination of which Zizek speaks, and to pretend its non-existence is the very thing that allows it an uncanny humanity, the very thingness that produces the Thing and thus all of its overcoming of being through the forgetting of time. For the Thing renders itself to us as timeless, we will never get rid of it, like Poe's famous Raven inside our houses, it's nevermore sounds against the passage of time, and thus ends the passage upon which we have booked our destinies.

Like the sorcerer's apprentice, we are the students of being. Its power is not yet our own, but through our trial and error we produce the monsters which Goya and others have famously remarked are but the 'dreams the reason': "In fact, *to think of a power means not only to use it, but above all to abuse it.* Were it not for this desire to misuse it, the consciousness of power would not be clearly felt." (Bachelard, op. cit. 78, italics the text's). The usual moralizing chides us for being 'all too human' in our approach to the infinite, but perhaps this is what is necessary for us as humans, and we can only attain the horizon of Being by suddenly being thrust by our own incautious devices into its arms. Like the realization that we are in love, or even the needful but criminal comprehension that we must 'make love' where it might not actually exist, whether or not the other is willing, this thrusting home of ourselves over the threshold of normative social being both exalts and shames being in the world. The very criminality of unbridled lust helps this process along, though in the moment of its realization we are at pains to understand what it may mean to us later on. Remorse, if it comes at all, is always a reaction: "Anguish arises when the anxious individual is not himself stretched tight by the feeling of superabundance. This is precisely what evinces the isolated, individual character of anguish. There can be anguish only from a personal, *particular* point of view that is radically opposed to the *general*." (Bataille, op. cit. 38-9, italics the text's). If life is inherently overflowing, as Bataille continues, the one who is 'full of it' cannot himself suffer anguish. Thus the exuberance which overflows itself into a conquest of the other is never at risk for an ethical review. It is too full to know itself to still be empty of such things. The absence of reflection within a humanity that partakes of life as such should give us pause, because it is the same feeling of superabundance that allows us the leisurely and unexamined consumption of resources to the 'nth' degree, and thus the ultimate destruction of the world.

There *is* such reflection, but it tends towards a meditation on the *results* of these excesses, which for so long before the advent of modern industrial systems had very little effect on the overall picture. The earth was never in real danger from humanity until quite recently. Such ruminations take the form of warnings more than policy. As with other forms of discourse, it is always easier to mount a criticism than to do something differently, and this itself is also a reflection on the convenience of enjoyment of surplus rather than the sometimes inconvenient storing of surplus for future and needful use. As well, within the caveat discourses of critical modernity, the humanism that is shown there also turns away from itself by relying, sometimes quite heavily, on the previous world-systems of other-worldly soteriology and occluded kerygma: "Strangely, many things reminiscent of the religious tradition emerge in these and other writings, while it is also in some cases clear that they mean to reject religion, at least as it has been understood." (Taylor 2007:321). But such a rejection-e.g. it is the religious construction of the ego in the image of a god that is the true problem of consumption and waste (the world is yours for your uses and the like) as well as the religious notion of the apocalypse that is responsible for our veering towards self-destructive tendencies-is based on the idea that the present can thoroughly extinguish the past, as if the past was no longer a part of itself, like ridding oneself of an ague or complaint that had threatened to become both chronic and thence terminal. It is unlikely that this is the case, first of all, because these agrarian notions are still part of us and will be until the species itself evolves into what could not be called entirely human, and secondly, that for every shady idea that we have inherited from the previous metaphysics there is present to a brighter one that guides our secular salvation. The stewardship of the earth, for instance, or the idea that we are a singular and important part of the cosmos, are such ideas. They too betray the same egotism as the destructive sensibility, and they too will not be overcome -indeed, they are less likely to be so, given their general valuation as goods in themselves-unless and until a new species arises through our co-constructed auto-evolution. To make the world as it is a meaningful place, the social world is constructed as a symbolic architecture, rich and complex, but with the overarching thematic of attempting to objectivity social relations and personal desires: "Thus the symbol first manifests itself as the killing of the thing, and this death results in the endless perpetuation of the subject's desire." (Lacan 2004:101 [1966]). In terms of cultural evolution, the reconstruction of death in meaningful and symbolic ritual is archaeologically often taken to be the first *symbol* of humanity itself, of our most recent and 'modern' speciation, the doubly wise sub-species of Homo within which we at length have remained. Lacan continues, "The first symbol in which we recognize humanity in its vestiges is the burial, and death as a means can be recognized in every relation in which man is born into the life of his history." (ibid). When we do so, we also over-reach the simple but singular event of death and make it into a symbol of existential freedom. If the funeral is the *first* symbol, it takes the form of symbolization itself. That is, every other act of meaning will have some necessary relation to the new concept of mortality, new because we are unaware ethnographically or archaeologically of another sensibility that we imagine to be more akin to the remaining animal kingdom, where death surely goes unrecognized in the manner in which humanity has attached itself to it: "...the funeral rite presents an act of symbolization par excellence; by means of a forced choice, the subject assumes, repeats his own act, what happened anyway. In the funeral rite, the subject confers the form of a *free* act on an 'irrational' contingent natural process." (Zizek, op. cit. 249). Hence meaningfulness in general will begin to appear to have the power of confronting and combating the lack of sense in the world, or, if the world has its own sensibility, a structure of symbols which is quite apart from human doings, then the world will be considered a creation of another order, in which humans must live, and thus must also make choices rationally to survive within. Whether or not one adheres to creation or evolution as an explanatory schema for the whys and wherefores of human existence, one must come face to face with the character of distanciation inherent in all meaning-making. The desire for death is not to be taken at *face* value. The smugly smirking *rigor mortis* of the moment of death is, on the face of it, a mockery of life, yes, but it is also to be taken as its own warning: Those who only laugh or smile at life whilst alive will suffer the grim fate of not being able to recognize death for what it is. It remains only a symbol and not an authentic terminus. This is so whether or not, once again, one has within one's worldview an afterlife where humanity continues even though consciousness itself is transformed, or where humanity is discontinued by the transformation of matter itself. Rather, we must interpret the desire for death to be in fact a desire for a *meaningful* death, and melancholia or depression to the rumination on how; in fact, one can make such a radical event meaningful before it occurs. This is why the melancholic often seems to be rehearsing his own demise, living a living death, as it were. This must be accomplished in advance and cannot be left to those who continue, who succeed our presence in the world. They have their own task-all funerals are for the living-and thus we ourselves take on the task of burying what we are in the meanings of what we had been, our legacies, our 'contributions', our experiences which are uniquely, we imagine, our own. In doing so, we do make a contribution to the general picture of the human condition, to be succeeded and built upon over the passing of generations and to make way for the next question of beings in the world; to get out of the way of the process of Being as the world at large, and to get on with one's own death as a mean to exhort our successors to attend to their own autochthonous business: "The difference for human beings lies in the group character of the selection in question and in their concomitant scope for conscious rational choice of means to advance and secure survival, to reject failures and bequeath knowledge and ideas to their offspring, a

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faculty characteristic of human evolution." (Blackburn, op. cit. 158). If we are tempted to use our own deaths to utter a final and lasting self-portrait as the grinning ironist, telling the same old joke of the 'lie of life' again and again, we are also just as capable of interpreting and thus exhibiting life in death as a puzzle to be figured out, an aporia to be bridged by the meaningfulness of being able to possess desire at all.

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28. Make colleagues: Always try to make colleagues. No matter how sharper or intelligent you are, if you make colleagues you can have several ideas, which will be helpful for your research.

29. Think technically: Always think technically. If anything happens, then search its reasons, its benefits, and demerits.

30. Think and then print: When you will go to print your paper, notice that tables are not be split, headings are not detached from their descriptions, and page sequence is maintained.

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Key points to remember:

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Final Points:

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- Fundamental goal
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- Significant conclusions or questions that track from the research(es)

Approach:

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- Present a justification. Status your particular theory (es) or aim(s), and describe the logic that led you to choose them.
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Approach:

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

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- Sum up your conclusion in text and demonstrate them, if suitable, with figures and tables.
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- Present a background, such as by describing the question that was addressed by creation an exacting study.
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Approach

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	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

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