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Discovering Thoughts, Inventing Future

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Anthropometric and Performance Parameters of Japanese High School American Football Players: A Case Study of Selection for International Matches

By Daichi Yamashita & Takafumi Kubo
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Keywords: *cross-sectional study, long-term athlete development, talent identification, talent development.*

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Keywords: cross-sectional study, long-term athlete development, talent identification, talent development.

I. Introduction

American football is a collision sport that requires specific physical attributes and high fitness levels, including sufficient weight combined with strength, power, speed, and quickness. Distinct physical profiles are also required for the different playing positions (Iguchi et al., 2011, Robbins, 2011, Vitale et al., 2016). In the evaluation of football talent in developing players, the National Football League (NFL) draft status (McGee and Burkett, 2003) and recruit rankings from high school (Ghigiarelli, 2011) consider greater physical performance to reflect a higher level of playing ability, regardless of the position.

While Japan is one of the leading nations in American football, there remains a large gap in performance between Japanese and American (U.S.) players (Yamashita et al., 2017). In fact, Japan has never won against a U.S. international team and no Japanese player has ever played in a regular-season game of the NFL. Previous research comparing top college U.S. players invited to the NFL tryout and Japanese national team candidates revealed that the Japanese players were physically smaller and shorter, as well as being slower and less powerful than their U.S. counterparts (Yamashita et al., 2017). In addition, a comparison of the physical characteristics (e.g., height and body mass), strength, and power between Division 1 collegiate teams in Japan and the U.S. revealed significant differences for all playing positions, with lower anthropometric characteristics and performance parameters for Japanese players (Iguchi et al., 2011). The findings of these studies indicate that the system of talent identification and development for American football used in the U.S. could be of benefit in Japan.

Previous research among U.S. high school American football players revealed that players with a high recruit ranking were taller, heavier, and faster than those with lower rankings (Ghigiarelli, 2011). Dupler et al. (2010) also reported an age difference, with players in grade 11 scoring higher on physical characteristics and performance parameters than grade 10 players. Moreover, these studies indicate that the talent identification and development system used in the U.S. is effective. To date, however, a similar evaluation has not been performed among high school American football players in Japan. As such, it is unknown which physical characteristics and performance parameters improve with age among these athletes, as well as how the performance parameters of the top Japanese high school players compare to their U.S. elite counterparts. This information is essential at this juncture of development of American Football in Japan to assist coaches and trainers with talent identification and athlete development to improve performance of Japanese American football teams relative to the U.S. Therefore, the purposes of this study were 1) to compare the physical characteristics between grade 10 and grade 11 high school American football players across different player positions and 2) to compare their physical characteristics to the normative values for U.S. elite high school players and national-level Japanese players.

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II. Materials and Methods

a) Participants

Two-hundred forty American football players participated in the tryouts for the 15th and 16th Pacific Rim Bowl (held on July 29, 2017, and July 27, 2019). The Pacific Rim Bowl is a friendly match played biannually between Ashland High School (Oregon, USA) and an all-star team from the Kansai High-school American Football Association, which is one of two high school American football associations in Japan. The Bowl aims to develop character and leadership and enhance cultural awareness among players from the two teams (Ashland Football Club, 2019). The roster selection includes multiple processes: football skill testing, physical performance testing, and interviews. Most of the athletes who participated in these two matches were considered to be above average to elite level football players.

In Japan, the tryouts were held at the American football field, the EXPO FLASH FIELD, in Osaka, Japan, in March 2017 and 2019. The 2017 and 2019 tryouts included 117 players from 26 high schools and 123 players from 30 high schools, respectively. We excluded data from 4 players who did not complete all selection processes due to injury. After these exclusions, our study sample included 101 grade 10 players and 135 grade 11 players, with 37 (37%) and 68 (50%) players, respectively, selected to the rosters.

A high school in Japan consists of a 3-year program, with the first, second, and third year corresponding to grades 10, 11, and 12, respectively, in U.S. high schools. We note that all players from Japan were in grade 10 or 11 at the time of the tryout and in grade 11 or 12 on game day as the school year begins in April in Japan.

Participants and their parent/guardian provided written informed consent for players to participate in the entire tryout process. The testing was conducted in accordance with the Declaration of Helsinki and was approved by our institutional ethics committee of the institute (H27-060).

b) Procedures

The testing included two anthropometric characteristics (height and body mass) and three physical performance measurements (broad jump, pro-agility shuttle, and the 40-yard sprint). Height was measured to the nearest 0.01 m and body mass to the nearest 0.1 kg. Each performance test was performed twice, with the best performance included in the analysis. Before all performance testing, participants completed a standardized warm-up designed by the coaching staff. All players wore their own cleats during the tests.

To measure the broad jump, players placed their toes behind the start line and jumped forward, as far as possible, with arm swing and countermovement. Upon landing, athletes were allowed to fall forward and touch the ground if needed, but not backwards. The distance was measured from the start line to the heel, recorded to the nearest 0.01 m.

For the pro-agility shuttle, two coaches measured the time concurrently using handheld stopwatches (CASIO, Tokyo, Japan), with the average time recorded to the nearest 0.01 s. The shuttle run was performed between three lines, set 5 yards (4.57 m) apart. Each trial was performed as follows: initiated with the athlete straddling the middle line in a ‘three-point stance’ with the right hand touching the central line; first direction of the run to the right, with the right hand touching the 5-yard line; turn and run in the opposite direction (10 yards, 9.14 m), touching the far line with the left hand; with one last turn and run back to the center line.

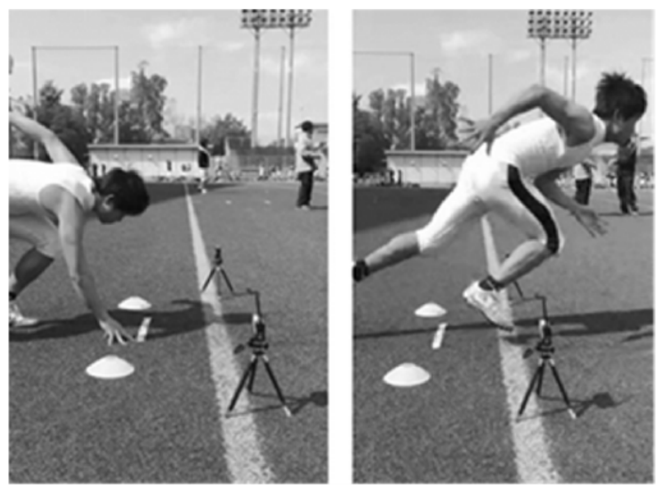

Fig. 1: The start of the 40-yard dash. Left; the three-point start, with the photo beam placed at the height of 0.3 m. Right; the moment at which the photocell beam is interrupted by a player’s shin passing through it, which records the start of the dash.

The time of the 40-yard dash was measured using a photocell infrared gate (T.C. Timing System, Brawer, Utah, USA), recorded to the nearest 0.01 s. The gates were placed on the start line (10-yard line on the field), at the height of 0.3 m, with the other gate placed on the 40-yard line at the height of 1.0 m. Each sprint was started 0.3 m behind the initial timing gate, in a 3-or 4-point stance with the finger(s) placed on the line (Fig. 1).

For analysis, players were stratified into their playing position as previously defined (Yamashita et al., 2017): skill players (wide receivers, running backs, and defensive backs); big skill players (fullbacks, tight ends, and linebackers); and linemen (offensive and defensive lines). Quarterbacks, punters, and kickers (20 players) were not included as these require position-specific skills (Sierer et al., 2008).

In terms of talent identification, we quantified the number of participants who met criteria (defined as the average value) for each of the performance parameters from two previous studies: (1) U.S. high school players with a 2-star recruit ranking (Ghigiarelli, 2011) and (2) Japanese players who were candidates of the 2015 IFAF (International Federation of American Football) senior World Championship (Yamashita et al., 2017). We do note that our protocol of the 40-yard dash was different than the one used in these two studies and, therefore, a reference value for the 40-yard dash was not used. The star value was denoted as the number of stars obtained in the ranking, which range from 1 to 5 as per the 247Sports ranking definition. For example, in 2009, 5-star recruits (n=32), 4-star recruits (n=300), 3-star recruits (n=1339), and 2-star recruits (n=621) (247Sports, 2009).

c) Statistical analyses

We compared measured anthropometric characteristics and performance parameters between grade 10 and grade 11 players across the position categories. All measurements were reported as the mean ± SD. An independent *t*-test was used to evaluate age-specific differences, with Cohen's *d* used to determine the effect size of identified differences, as follows: $|d| \leqq 0.2$, a trivial effect; $0.2 < |d| \leqq 0.6$, a small effect; $0.6 < |d| \leqq 1.2$, a moderate effect; and $2.0 < |d|$, a large effect (Hopkins, 2010). The α-level was set at $p < 0.05$ for all analyses. Statistical analyses were performed using MATLAB 2019a (Math Works, Inc., Natick, MA, USA).

III. Results

The comparison of physical characteristics and performance parameters between grade 10 and 11 players, for each position category are reported in Table 1. For linemen, only a moderate increase ($d = 0.62$) in weight was identified between grade 10 and 11 ($p < 0.05$), with no differences or moderate effects for all other measured variables ($p > 0.05$ or $|d| \leqq 0.6$). For big skill players, no differences or moderate effects were identified between grade 10 and grade 11 players. However, for skill players, except for body mass, all other variables were significantly greater for grade 10 than grade 11 players ($p < 0.05$); however, the effect size of these differences was small ($0.2 < |d| \leqq 0.6$).

Fig. 2 shows the scatter plots relating height to body mass and all three performance parameters for all Japanese high school players, grade 10 and grade 11 shown separately, by position categories. The mean ± SD for the Japanese athletes and for the 2-star U.S. high school players is indicated. The number (and proportion) of grade 10 and 11 players who met the pre-defined criteria for physical characteristics and performance parameters is reported in Table 2. Overall, only one player (in the big skill category) was heavier than the U.S. normative values. For linemen, thirteen (21.3%) players were better in broad jump than the U.S. and Japanese criteria and twenty-four (39.3%) were faster on the pro-agility shuttle than the U.S. criteria. For big skill players, 2.2-8.7% and 4.3-17.4% of the players were superior to the U.S. and Japanese criteria, respectively. For skill players, 0-28.2% and 5.5-20.9% of the players were superior to the U.S. and Japanese criteria, respectively.

Table 1: Physical characteristics and performance parameters for all three position categories for players in grade 10 and in grade 11.

Linemen (Offensive line, Defensive line)					
Variables\Grade	10^{th} (n = 27)	11^{th} (n = 34)	*d*	Magnitude	*p*
Height (m)	1.74 ± 0.06	1.77 ± 0.10	0.51	Small	0.054
Body mass (kg)	94.8 ± 11.6	102.4 ± 13.2	0.62	Moderate	0.020*
Broad jump (m)	2.17 ± 0.18	2.23 ± 0.23	0.26	Small	0.323
Pro-agility shuttle (s)	5.22 ± 0.39	5.08 ± 0.33	0.41	Small	0.113
40-yard dash (s)	5.41 ± 0.34	5.40 ± 0.37	0.01	Trivial	0.961
0-10 yard (s)	1.65 ± 0.09	1.67 ± 0.09	0.25	Small	0.329
10-40 yard (s)	3.76 ± 0.27	3.73 ± 0.29	0.10	Trivial	0.701

Big skill players (Full back, Tight end, Linebacker)					
Variables \ Grade	10th (n = 18)	11th (n = 28)	*d*	Magnitude	*p*
Height (m)	1.70 ± 0.05	1.73 ± 0.05	0.41	Small	0.181
Body mass (kg)	75.9.± 7.1	79.2 ± 7.9	0.44	Small	0.161
Broad jump (m)	2.45 ± 0.16	2.43 ± 0.14	0.09	Trivial	0.760
Pro-agility shuttle (s)	4.78 ± 0.21	4.76 ± 0.20	0.10	Trivial	0.734
40-yard dash (s)	5.08 ± 0.22	5.04 ± 0.17	0.20	Trivial	0.507
0-10 yard (s)	1.61 ± 0.07	1.58 ± 0.07	0.38	Small	0.217
10-40 yard (s)	3.47 ± 0.17	3.46 ± 0.13	0.08	Trivial	0.788
Skill players (Running back, Wide receiver, Defensive back)					
Variables \ Grade	10th (n = 45)	11th (n = 65)	*d*	Magnitude	*p*
Height (m)	1.72 ± 0.05	1.70 ± 0.05	0.43	Small	0.030*
Body mass (kg)	68.1 ± 6.0	70.1 ± 6.0	0.34	Small	0.086
Broad jump (m)	2.48 ± 0.13	2.53 ± 0.14	0.40	Small	0.046*
Pro-agility shuttle (s)	4.73 ± 0.23	4.63 ± 0.19	0.48	Small	0.013*
40-yard dash (s)	4.97 ± 0.15	4.89 ± 0.15	0.50	Small	0.012*
0-10 yard (s)	1.58 ± 0.07	1.56 ± 0.07	0.41	Small	0.038*
10-40 yard (s)	3.38 ± 0.11	3.33 ± 0.11	0.44	Small	0.025*

*Data are mean ± SD. * p < 0.05.*

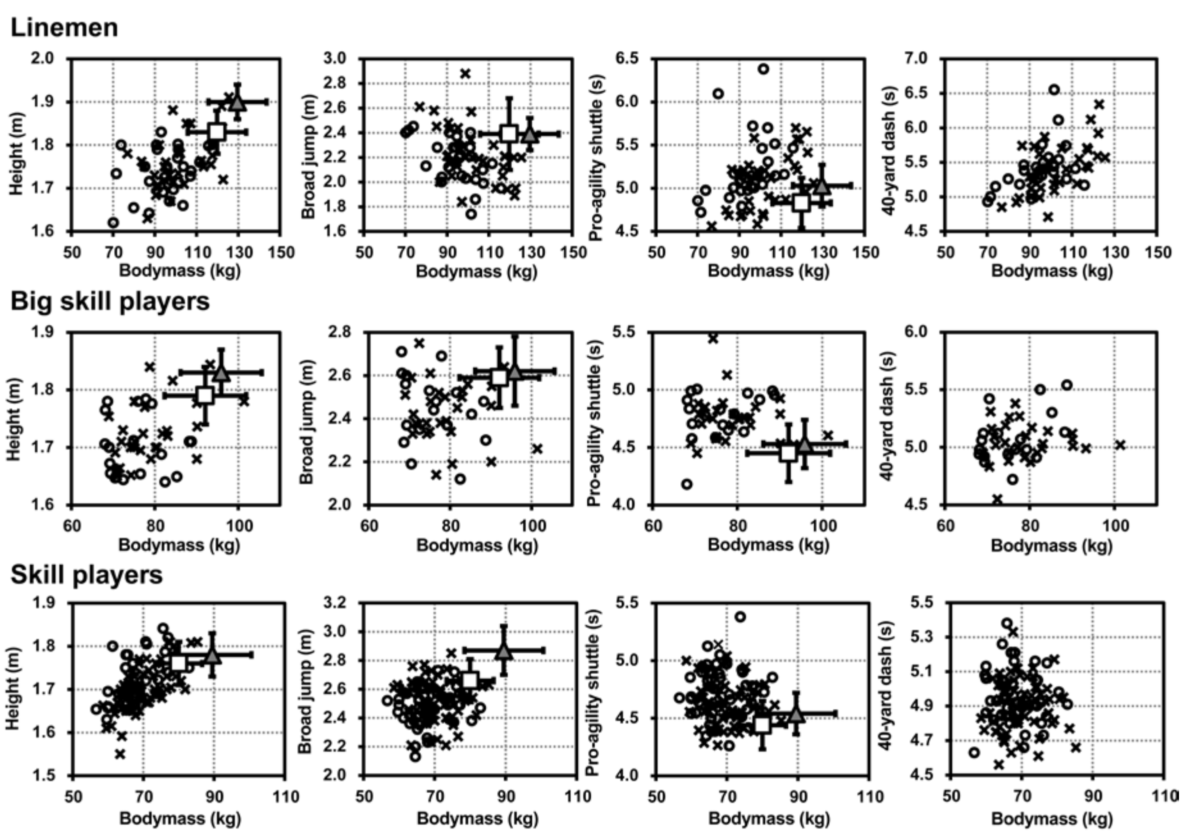

Fig. 2: Scatter plots of body mass versus height and performance measures, by position category, for grade 10 (0) and grade 11 (x) players; white square, normative values for the Japanese national team candidates from Yamashita et al. (2017) (mean ± SD); gray delta, normative values for U.S. 2-star high school players from Ghigiarelli (2011) (mean ± SD).

IV. Discussion

We aimed to compare the anthropometric and performance parameters between American football players in grade 10 and 11, and to compare their physical characteristics to the normative values for U.S. and Japanese players. The only between-grade difference was body mass for linemen. Grade 11 linemen were heavier than grade 10 linemen but, the average body mass of U.S. 2-star offensive linemen was 129.6 kg (Ghigiarelli, 2011), which was much heavier than the average body mass of our Japanese linemen (102.4 kg in grade 11). American football is a contact sport, and heavier players are generally better in any type of collision. This difference in body mass was likely associated with a greater average height among U.S. linemen (1.90 m and 1.95 m for 2-star and 5-star high school offensive linemen, respectively, in Ghigiarelli (2011)) compared to 1.74 m in our study sample.

Table 2: The number (and proportion) of Japanese grade 10 and 11 high school players who met the criteria.

Criteria \ Variables	Body mass	Height	Broad jump	Pro-agility	Mass & Height	Mass & Broad jump	Mass & Pro-agility
Linemen (Offensive line, Defensive line) (n = 61)							
U.S. offensive line	0 (0%)	1 (1.6%)	13 (21.3%)	24 (39.3%)	0 (0%)	0 (0%)	0 (0%)
JPN linemen	4 (6.6%)	8 (13.1%)	13 (21.3%)	11 (18.0%)	0 (0%)	0 (0%)	0 (0%)
Big skill players (Full back, Tight end, Linebacker) (n = 46)							
U.S. linebacker	1 (2.2%)	2 (4.3%)	4 (8.7%)	3 (6.5%)	0 (0%)	0 (0%)	0 (0%)
JPN big skill players	2 (4.3%)	3 (6.5%)	8 (17.4%)	2 (4.3%)	1 (2.2%)	1 (2.2%)	0 (0%)
Skill players (Running back, Wide receiver, Defensive back) (n = 110)							
U.S. running back	0 (0%)	15 (13.6%)	0 (0%)	31 (28.2%)	0 (0%)	0 (0%)	0 (0%)
JPN skill players	6 (5.5%)	23 (20.9%)	11 (10.0%)	17 (15.5%)	3 (2.7%)	0 (0%)	0 (0%)

U.S.; 2-star U.S. high school players from Ghigiarelli (2011). JPN; Japanese national team candidates from Yamashita et al. (2017).

The absence of differences in measured outcomes between grade 10 and grade 11 players in our study is in agreement with findings from a previous study of top- and middle-level senior American football players in Japan (Yamashita et al., 2017). In Japan, there are 4,000 American football players in high schools and 10,000 players in universities (JAFA, 2009). This relatively small number of athletes in this sport will lessen the competitive selection based on physical characteristics and performance parameters (Yamashita et al., 2017). By comparison, in the U.S., grade 11 players perform significantly better on the 40-yard dash and pro-agility shuttle run than players in grade 10 (Dupler et al., 2010). These results reflect differences in athlete development systems between Japan and the U.S., as well as the difference in participation level. In the U.S., there are more than one million American football players in high schools (NFHS, 2018) and approximately 20,000 in Division 1 universities (Irick, 2018). These large populations and competitive environments lead to early talent identification and between player development systems.

Generally, body mass negatively affects sprinting and change of direction speed (Davis et al., 2004). Our results showed that only 0-5.5% of players in each position category were heavier than the U.S. or Japanese normative values, but up to 21.3% and 4.3-39.3% of them showed the better value in the broad jump and pro-agility shuttle, respectively. However, our results indicate a need for Japanese high school players to be both heavier and faster to improve their competitiveness. The National Strength and Conditioning Association (NSCA) presented a position statement on long-term athlete development (LTAD) advocating for the implementation of systematic training and education programs by qualified professionals, along with various types of physical conditioning, to improve physical fitness, performance, and competitiveness (Lloyd et al., 2016, Lloyd et al., 2015). Resistance training in youth athletes can improve sprint speed, change of direction speed, and power (Loturco et al., 2019, McQuilliam et al., 2020). However, a survey of American football teams in Japanese universities revealed that approximately 90% of skill coaches are volunteers (Matsuo et al., 2019). Moreover, reports on strength and conditioning coaching in Japan have neither been provided for universities nor high schools. Considering that the coaching level is likely lower at the high school than the university level, it is not surprising that Japanese high school players, on average, do not attain or exceed the performance of Japanese national team candidates. It is remarkable, however, that U.S. 2-star high school players (approximately top 1600 to 2300 in all recruit rankings) posted better results on most of the measured outcomes than the Japanese national team candidates. To succeed internationally, and against the U.S. more specifically, Japanese high school players must have similar physical performances to the national team, which will require advancing athlete development programs in Japan for American football.

The limitations of our study need to be acknowledged. First, this was a cross-sectional study comparing athletes in grades 10 and 11; however, no longitudinal data were obtained to evaluate the natural growth on measured outcomes. Second, the Pacific Rim Bowl occurs only biannually and, thus, only 101 grade 10 players were eligible to tryout, with only 37 (37%) selected, compared to 135 grade 11 players at the tryout and 68 (50%) selected. Careful evaluation and selection of grade 10 players will be required to avoid this bias in the future.

In conclusion, the difference between grade 10 and 11 was only body mass for linemen, with no moderate effects for all other measured variables. No Japanese players were better in both mass and performance measures than U.S. elite high school players. Our findings indicate the need for improved talent identification and athlete development programs, which reflect systems in place in the U.S., if the physical and performance characteristics and competitiveness of American football players in Japan are to improve.

Acknowledgements

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The Diaspora Chinese Gospel: Pursuit of Success on Philippians 3:7-14

By Rev. Wenhui Gong
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Abstract- Traditional Western guilt-based culture evangelical tools are not effective when reaching out to non-Western people ingrained with an honor/shame culture, such as the Diaspora Chinese. This in-depth exegesis of Philippians 3:7-14 from the standpoint of Paul's pursuit of success, along with personal testimony, stories, and experiences from the author's life, presents a culturally relevant perspective to reach Diaspora Chinese for the Gospel.

The goal of Paul's pursuit was a personal relationship with Jesus Christ, not worldly success. The way of his pursuit was to achieve righteousness through faith in Christ. The difference in emphasis between sin in a guilt-based culture and righteousness in an honor/shame culture is an important distinction. Paul continued his pursuit by pressing on to reach others with the message of relationship and righteousness with Christ. He focused on "one thing," the prize, his missions to reach others with the Gospel message.

The Gospel message must be contextualized for the recipients but the core must never change. Contextualization is the dynamic process to deliver the Gospel message in a concrete cultural situation.

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THEDIASPORACHINESEGOSPELPURSUITOFSUCCESSONPHILIPPIANS3714

The Diaspora Chinese Gospel: Pursuit of Success on Philippians 3:7-14

Rev. Wenhui Gong

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The Gospel message must be contextualized for the recipients but the core must never change. Contextualization is the dynamic process to deliver the Gospel message in a concrete cultural situation. Contextualization is always relevant when missions and culture exist. Otherwise, the message will miss its intended target, and missions movement will never happen.

Keywords: diaspora, chinese, shame, honor, gospel, culture, contextualization, righteousness, relationship.

I. Introduction

It was on November 26, 2005, Thanksgiving holiday 15 years ago, that Dr. Wong (pseudonym), a professor at a university in Indiana and also a member of our Chinese church in Chicago, hosted a Thanksgiving celebration party at his house. Most of the people he invited were his Chinese neighbors, such as students, scholars, new immigrants, and professionals originally from China. Due to Dr. Wong's great honor as a tenured professor at an honored American institute, he has a *face* (Chinese 面子 *miàn zi*) with social power and capital, and all the people he invited had shown up at the party. I felt honored at the invitation to share the Gospel message with my testimony.

Among all the people, one in particular, Antony Yan (pseudonym), caught my attention. There were two things special about him. First of all, he was a successful professional with a Ph.D. degree in food science. He shared his special pumpkin pancakes at the potluck, a recipe to which he claimed he had applied his professional knowledge. Secondly, he was in the Seeker's Bible study group for eight years, yet had not accepted Jesus. It is not easy for Chinese scholars to believe in God. In general, if one spent two to three years in a seeker's group, either he would have accepted Jesus or have left. But Antony stayed with the group all these years, and he still had not believed. His self-introduction as a "senior seeker" made all the guests laugh a lot.

On that night, I tried hard to share what many consider two powerful tools of evangelism, "Four Spiritual Laws" and "The Romans Road," with all the unbelievers there, which were about half of all the guests, hoping to convince them to accept Jesus, particularly Antony who was sitting right across from me. During the sharing, he kept nodding as if he agreed with me wholeheartedly. I did not know if he just wanted to show respect to me and honor me as a speaker, or if the message truly spoke to his heart. As a Chinese, I knew at least he showed his politeness to me! Having finished my sharing, I had a private conversation with him in order not to shame him publicly. I asked him seriously: "Antony, think about all the sins you have committed in the past. Repent before Jesus, who died on the cross for all of your sins and took on all your punishments. Would you please open your heart, come to the Lord, accept His salvation, and become a Christian?"

But at that moment, Antony used various excuses to avoid a commitment. Maybe it was his pride or his concerns about the future, or maybe he still needed more time to think it through, I do not know. In the end, he said, "It's quite late now, can we talk tomorrow?" I know that, for shame-oriented Chinese, time is dynamic and relative depending on the context, not mathematical or measured in figures but instead in relationship-centered events (Steffen, 2016b). Looking at my watch to show my respect to him, I found it was past midnight already. I said: "Let's talk tomorrow then." That excuse ended up becoming a major regret in my life! For a very long time, I had no peace in my heart, and I lived in sorrow and disappointment over what happened that night!

The following day, Antony went to the local community library to borrow some books. After parking his car, he had a heart attack right after he stepped out of the vehicle. He fell on the parking lot in the snow. Due to the heavy snow and cold weather, two hours passed before he was found. Taken to the emergency room, he

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never regained consciousness. Dr. Wong cried out to him many times by his hospital bed: "Antony, you must believe in Jesus." But he did not receive any response! Many people prayed to the Lord earnestly in the church and at home. Regardless of whether they knew him or not, whether they met him before or not, they all prayed that the Lord might heal him and save his soul. But Antony passed away five days later, and he was only in his forties. The question of his salvation became an ache in my heart.

Antony's relatives attending the funeral service were his mother, his only daughter, and his former wife, whom Antony had divorced to honor his mother's decision due to a disagreement between his mother and her daughter-in-law some years before. They were in great sorrow, mourning his premature passing. Dr. Wong shared his sorrowful message, touching all who were present:

> Antony, where are you? If I knew there would be no tomorrow on that night, I would have tried all I could to convince you to believe in Jesus. I would be willing even to let you stab me if that was what it would take. But, my need for saving face overpowered me, and I gave up this opportunity. Antony, where are you? For the past week, I kept asking the same question again and again. It's like I heard a voice, from far away, from ancient times, that's the same voice that God called to Adam: "Where are you?"

The same question, "Where are you?" was lingering in my heart too. I felt profoundly sorry and heartbroken about this for a very long time. Did I share the true Gospel? Was my method correct? What exactly is the Gospel? Which parts of Scripture should I include in my Gospel? How should we present the Gospel, especially to those Chinese who are living in a foreign country? How does our metanarrative of Scripture define the Gospel? Can we compromise the Gospel while settling for Truth? What is evangelism from a power perspective? How do our fear/power cultures define sin, the cross, and salvation? I hoped to find answers to the above questions from the Apostle Paul and his message in Philippians 3:7-14 of the Bible. As a result, I have worked out a Diaspora Chinese Gospel message in the context of the Chinese pursuit of success.

a) Background of Philippians

The Philippian church was the first church started by the Apostle Paul in Europe, around 50 AD. This church had a close friendship with Paul. Paul wrote the letters to the Philippians near the end of his life while in a Roman prison (Heil, 2010).

The book of Philippians is called "a letter of joy;" Paul mentions joy many times as an overarching theme. Why is there so much joy for a man who is facing death? Is it just self-comfort by denying the realities, the "Ah Q Spirit" referred to by the famous Chinese atheist writer Lu Xun? No, it is authentic joy from the bottom of Paul's heart! What is the reason for his happiness and blessing?

It is because of the Gospel! The Greek word **εὐ αγγέλιον**(*euaggelion*), or *Gospel*, appears 77 times in the New Testament. Paul uses it most, 61 times (79.2%) in his letters, especially in Philippians, where the word *Gospel* appears nine times (1:5, 1:7, 1:12, 1:16, 1:27 [2X], 2:22, 4:3, 4:15), the same number of occurrences as in the book of Romans, and the highest frequency per number of words in all the books of the Bible. The friendship between Paul and the Philippian church, which is the fruit of his mission and later becomes his most faithful partner in mission work, is rooted in their close partnership in the Gospel. In the very beginning of Philippians, the Gospel of Christ is mentioned repeatedly (1:5, 7, 12, 15-18, 27); everything they did was for the sake of the Gospel of Christ. Their pursuit of success is the Gospel.

b) Outline of the Message.

In the above Scripture passage, Philippians 3:7-14, the similar words, "gain," "having," "attaining," "obtained," "take/took hold of," and "pressing on toward" appear eight times. These keywords are from three Greek verbs **κερδαίνω (kerdainō), καταντάω (katantaō),** and **λαμβάνω (lambanō),** meaning the pursuit of success, which the Chinese value most. From the passage, we can see Paul's pursuit of success.

The goal of pursuit—To know Christ for relationship (vv. 7-8)

The way of pursuit—To have faith for righteousness (vv. 9-11)

The practice of pursuit—To win a prize for mission (vv. 12-14)

II. The Goal of Pursuit: To Know Christ for Relationship (Philippians 3:7-8)

When we talk about a pursuit, first of all, we want to know what the goal is. Here we will see what Paul's pursuit was. I will share my own pursuit so that we can know more about the value of Chinese culture and how to present a contextualized Gospel to a diaspora Chinese.

a) Paul's Goal

We know that, from a human perspective, Paul once was a highly respected man of lofty status and great honor. In Philippians 3:4-6, he mentioned his two sources of honor-ascribed and achieved-in three aspects:

Regarding education. He was a student of Gamaliel, the famous rabbi, receiving the most rigorous instruction of the Jewish laws and becoming the most law-abiding Pharisee among the Jews. This accomplishment is his achieved honor.

Regarding social status. He was born a Roman citizen, a rank and standing desired by many. He possessed citizenship by birth, not gained through anything he himself did, not naturalized citizenship as may be achieved through channels of immigration by Diaspora Chinese, by such means as an investment, expertise, or academic degrees and career, and through the path of permanent residency. This social position is his ascribed honor.

In the Roman Empire, over 90% of the people were noncitizens. The privilege of his ascribed honor as a Roman citizen was special. It was more than a voting right. It implied patronage, which was a common social framework in the ancient Mediterranean basin associated with great honor and respect, as Neyrey and Stewart (2008) indicate, "Patrons were people with power who could provide goods and services not available to their clients. In return, clients provided loyalty and honor to the patrons" (p. 47; cf. Mischke, 2015, p. 188).

Regarding morality. He had both ascribed and achieved honor as a Pharisee. He followed the moral laws, and his character was flawless (Phil. 3:6).

In short, he would not be ashamed to boast his honor in every aspect. However, even though such an excellent person, he did not know the Lord for quite a long time. Before he heard the Gospel, he was enthusiastic about the Jewish laws, "as an attempt to protect the honor of God and Jewish religious standards" (Mischke, 2015, p. 317). Paul obtained authority from the High Priest to arrest Christians and, while on his way to Damascus, the Lord appeared to him, telling him he was shameful in his relations with the Lord, for he was persecuting the disciples of the Lord Jesus. Thanks be to the Lord's mercy! Blinded and shamed, needing to be "led by the hand" as a child (Acts 22:11), God spoke to Paul through Ananias, a most honorable man. Paul regained the honor of eyesight and could freely walk again. He came to the Lord and believed in Jesus! He had an entirely different relationship with the Lord Jesus Christ.

How does Paul see his relations with the Lord after his conversion? Paul says in Philippians 3:7-8:

> But whatever gain I had, I counted as loss for the sake of Christ. Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ. (English Standard Version, ESV)

What he shares is his "dramatic honor status reversal" (Mischke, 2015, p. 316). Three things gain our attention:

A knowing relationship: What does knowing mean here in the Bible? You know of Donald Trump, the President of the United States, and Xi Jinping, the Chairman of China, but they do not know you. Possessing knowledge is not the knowing mentioned in the Bible here. Knowing in the Bible is not just to understand by reason and knowledge; it is like the understanding between a husband and wife or between parents and their children. In Genesis 4:1, our Chinese translation uses 同房 [tóng fáng](Adam made love to his wife Eve). The English Standard Version Bible says "know." ("Now Adam knew Eve, his wife.") We can see that knowing is to experience the relationship personally. To know Jesus is not a religion; it is a relationship. To believe in Christ does not mean to become a member of a certain religion; it means to establish a relationship with the Lord who brings His people into His family with the great honor of having God as their Father.

A personal relationship: Please note the word "my" in verse 8: "The surpassing worth of knowing Christ Jesus my Lord" (Phil. 3:8, ESV). It is my Lord! Paul does not say the objective of his knowing is "Christ Jesus" or "the Lord. " He adds a definitive word, my, to express his own personal relationship with the Lord. The Lord Jesus was crucified for me, Paul. My life belongs to Him. He died for me, and I live for Him. Paul has an authentic and living relationship with the Lord! It is an absolutely loyal and obedient relationship between the patron and the client.

Change of values: When Paul believed in the Lord and established his relationship with Jesus, his value system was completely changed, with the sharp contrast of "garbage" versus "surpassing worth," a dramatic honor-status reversal. He says: "I consider everything a loss because of the surpassing worth of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them garbage, that I may gain Christ" (Phil. 3:8, NIV). What does "everything" mean? It means the world and the things of the world, including his excellence in education, morality, and social status.

Comparing the world and the things of the world with knowing Christ, Paul found that the things of the world are like garbage with no value and honor at all. On the contrary, the most precious and honorable thing is to know Christ, to have a personal relationship with Christ, and to become a member of God's household. Therefore, he was willing to lose all things for the Lord-to abandon everything in the world. Paul, saved by God and sincerely appreciating the grace of receiving a changed relationship with the Lord, heard the command of his master:

> I am sending you to them to open their eyes and turn them from darkness to light, and from the power of Satan to God, so that they may receive forgiveness of sins and a place among those who are sanctified by faith in me. (Acts 26:17b-18, New International Version, NIV)

Unquestionably, Paul obeyed his patron and made every effort to convince unbelievers to fulfill the

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calling that God had chosen him for, a mission of highest honor (Mischke, 2015, p. 318).

Paul's life journey is from honor to shame, then to highest honor, and then eternal honor with a glorious God. His life journey reminds me of my life experience: from shame to honor, back to a sense of shame, then to highest honor as Paul experienced.

b) Personal Experience of Knowing

I was born in a poor and remote village in Hunan, China. Deep in my memory, I recall the shame of coldness, hunger, poverty, and death that I suffered as a child. My family made our clothes of cheap cotton fabric, and they barely covered our bodies. Sweet potatoes were our chief source of food, but we could never find enough to fill our stomachs. Many families in the village could not even afford salt. I remember the time we gathered mud to make our salt. We mixed it with water, filtered it with our mosquito nets, then boiled it until the water evaporated, all to collect some salty red powder. We discovered the best mud near the wall of our toilets. It had a more salty favor!

My father worked so hard he became ill at 37 years old. He remained bedridden and died two years later because we could not provide him with proper medical treatment. My father left me a special gift of shame on my eighth birthday: He died on that day, leaving behind my mother and his five little children in a miserable mud house. There is one unforgettable moment from my childhood. We were crying, screaming, pounding our chests next to my father's dead body. I made up my mind: "One day, I will leave this place and make good money to change the shame of this family." I carried this dream with me when I went to high school in the county city. There I saw cars and trains and began a new life. However, the reality was that my experience of shame did not change. I dropped out of high school and became a migrant worker, doing inferior jobs like pulling a cargo cart, mining rocks, and constructing buildings. In the winter, over a dozen migrant workers gathered to settle in a simply built shelter with a cold wind blowing around us. In the summer, we slept on the ground at our construction site, accompanied by the buzzing sound of summer bugs!

Moreover, one more death added to my shame. An accident happened to a good friend who had shared the sleeping mat with me. He was crushed by a moving train near our construction site. A living man suddenly was smashed into pieces. His face was beyond recognition when another worker and I pulled him out from under the train. His jaw broken and his face mangled, he whispered for a few seconds, but no word came out. He died a few minutes later.

Migrant workers had no status. There was no insurance, no compensation, not even a coffin! We collected money from the other migrant workers to buy him a coffin to hold his mangled body and drove it to his home. We learned that he had a seventy-year-old father, a three-year-old child, and his wife was about to give birth to another child. His whole family depended on his money to survive. Who would have expected such an outcome of shame--A badly crushed body that once belonged to a healthy young man with honor? "Will I become the shameful victim of the next accident? What is my destiny?" I asked myself.

I determined to turn shame into honor. At that time, people believed education was the best solution for poor people to change their lives. We Chinese believe a famous maxim: **"万般皆下品，唯有读书高 [*wàn bān jiē xià pǐn, wéi yǒu dú shū gāo*]"** (To be a scholar is to be the top of society. All other trades are low). So I spent one year preparing for the college entrance exam with financial support from my uncle, who was also a poor farmer; Finally, I made it to a famous university in China! I became a legal resident in a big city; I received a government food provision 国家粮 *guó jiā liáng* (literally to eat federal food) for city-dwelling people. My days as a farmer and migrant worker were over!

I majored in Radio Science and minored in Chemical Engineering and Computer Science. I became the Top Student at my university. My goal rose higher, and I wanted to become a famous scientist! Very few new college graduates could go on to graduate school, yet I was honored to be excused from the admission exam and admitted to graduate school directly from college. I was on my way to achieving my dream. However, an unfortunate event occurred in China in 1989 that crushed my dream. No new college graduate was allowed to enter graduate school in the next year. I had to change plans and find work as a sales engineer. I worked very hard, believing the saying **"吃得苦中苦，方为人上人 [chī de kǔ zhōng kǔ fāng wéi rén shàng rén]"** (Only those who endure the most become the highest). Finally, I achieved another success. When China passed its first business law in 1994, I became a business owner, among the first group of private entrepreneurs in China, beginning a successful and honorable career. My life began to turn around with my Chinese **"五子登科 [wǔ zǐ dēng kē]" (qī zǐ: wife, hái zǐ: children, chē zǐ: car, fáng zǐ: house, and piào zǐ: money),** plus my additional education before I obtained my Ph.D. in the United States: I was honored with the opportunity to pursue my EMBA from CEIBS– an elite institution.

The CEIBS MBA Programme has ranked in the top 25 of the Financial Times' annual global business school ranking for 16 consecutive years (2005-2020). The Global EMBA Programme was #5 worldwide and was the highest ranked stand-alone in Asia in 2019. (https://www.ceibs.edu/rankings-accreditation, Top-tier global rankings).

Back in early 1999, a CEIBS graduate earned an average salary of over 200K USD per year and some had received work visas from some European countries. However, I did not want to stop there. I wanted to become a successful entrepreneur, the Chinese Bill Gates!

I was proud of every step of my success; and I felt honor status reversal. However, there were times when I felt confused. I had far more than the bowl of rice I had dreamed of at a young age in the village, dining on different delicacies at fancy restaurants around the world. But I did not always enjoy them because I did not feel I was receiving as much honor as I deserved. When I was angry with the restaurant staff, those gourmet foods did not taste any better than the sweet potatoes from my village! I often exhausted myself dealing with strategies in the business world. My brain got worn out, and I did not sleep well. I remembered the days when I was a migrant worker and I was able to sleep by the roadside with mosquitoes buzzing around. A sleepless me asked over and over: "Why is there no peace in my life?" No one shared the Gospel with me. No one ever pointed out to me the real meaning of success. Thoughts about making money filled my head, and the honor of career successes deceived me.

It was September 1999 when I started my business in the States, pursuing a Fortune 500 company and working to become a Chinese Bill Gates. I came to know a business partner who was very friendly to others. One day when I visited him, he invited me to attend his church's evangelistic conference. I felt very strange at that moment. I said I had never seen any gods through my tough life. Every step of success that I took in my life was a direct result of my own hard work. Anyway, he gave me 面子 [miàn zi] (face), I should return him 面子 [miàn zi] or receive his face. I know that "giving and receiving face is the way to enter, sustain, and strengthen relationships" (Mischke, 2015, p. 174; see also Wu, 2012, p. 176). So I went to the conference with him; although I thought it ridiculous, I kept my thoughts to myself.

That was the first time I heard the Gospel. I learned that there is a God who created me in His image and He cares about me! He is the God of yesterday, today, and tomorrow. He is a holy, righteous, loving, and glorious God. I cried out with tears when I learned of the blood on the cross of His one and only Son Jesus Christ that washed away all my shame, and that I can raise from the shame of death to life with honor! Jesus is my brother. He is my friend. The Creator and Owner of the Universe is my Father! How great an honor I am ascribed!

After I met Jesus, I had a completely different view of the value of success. I have a completely different perspective on the shame and honor of my culture. As Paul said in Philippians 3:8, "I consider everything a loss because of the surpassing worth of knowing Christ Jesus my Lord, for whose sake I have lost all things" (NIV). Real success is achieved by being taken hold of by the Lord Jesus. It is worth more than one million dollars, even one billion. It is worth paying my life to pursue it; however, it can only be received by grace!

How can we receive this precious gift with great honor? How can we have this honor relationship with Him? In Philippians 3:9-11, Paul pointed out the way of this pursuit.

III. The Way of Pursuit: To Have Faith for Righteousness (Philippians 3:9-11)

> And be found in him, not having a righteousness of my own that comes from the law, but that which is through faith in Christ—the righteousness that comes from God on the basis of faith. I want to know Christ-yes, to know the power of his resurrection and participation in his sufferings, becoming like him in his death, and so, somehow, attaining to the resurrection from the dead. (Phil. 3:9-11, NIV)

Paul points out the way of his pursuit is to have faith in Christ righteousness by faith. Faith brings human beings into a right relationship with our Creator, our glorious God. That means salvation. We are not saved by our deeds or by observing the law. We are saved simply by faith. It is not a one-time action but a process and a relationship with the Lord!

a) *Understanding Righteousness*

Here I want to talk more about *righteousness*, which is translated into English from the Greek word **δικαιοσύνη (*dikaiosunē*).δικαιοσύνη (*dikaiosunē*)** is the noun form from its adjective root **δίκαιος** (*dikaios*), which means right and equitable. Its verb form **δικαιόω (*dikaioō*)** occurs 40 times in the New Testament. Paul uses it most, 27 times. Interestingly, all 27 occurrences of **δικαιόω (*dikaioō*)** in Paul's books are translated as "justified" in the King James Version (KJV) of the Bible. When I search other places in the Bible, the KJV Bible translates 39 of the 40 occurrences of **δικαιόω (*dikaioō*)** as "justified." Only Revelation 22:11 is translated as "let him be right." Nowhere is it translated as "get it right" or "make it right." That is why Western theology summarizes the Gospel as "justification by faith," as Mischke (2015) stated, "Typical Western constructions of the gospel are oriented on law, guilt, justification, and judgment" (p. 89).

I suddenly understand why it is difficult to convince the Diaspora Chinese, such as Antony, a non-Western person, to have a right relationship with God by using "Four Spiritual Laws" and "The Romans Road." If we did not limit our theology within the Western guilt culture, we would have translated **δικαιόω (*dikaioō*)** as

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"make right" or "have a right relationship with God," which is more accurate and faithful to the original Scripture, and it is more applicable for the majority of people in the world with shame cultures. Here in Philippians 3:9-11, Paul wants to tell us the way of pursuit is *righteousness by faith*. "The faith of the Gentiles, like the faith of Abraham, was the sole basis of their being counted righteous before God" (Mischke, 2015, p. 201).

Paul emphasizes the content of faith: "that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death, that by any means possible I may attain the resurrection from the dead" (Phil. 3:10-11, ESV). True righteousness is an honor consistent with divine righteousness. Anyone who puts their faith in this Gospel will be set right, that is, "be placed in the right relation to the most significant arena in which honor is dispensed: divine judgment" (Mischke, 2015, p. 298). God has done it through Christ, the righteous one, who died for the unrighteous, redeeming their shame. As Jewett says: "Thus the triumph of divine righteousness through the gospel of Christ crucified and resurrected is achieved by transforming the system in which shame and honor are dispensed" (R. Jewett, in *Romans: A Commentary*, 2007, cited in Mischke, 2015, p. 298).

Sin vs. righteousness: To more thoroughly understand righteousness, we may reflect it from another angle towards sin, which is the opposite of righteousness. Sin is a violation of specific rules (1 Cor. 6:9-10), anything that pollutes the purity of God; and a violation of God's holiness publicly or privately. However, sin in the Bible does not just refer to breaking the laws (although it is a sin) as in Western guilt culture: Sin is also contamination, shaming the patron's name, or stealing the Patron God Father's honor. Sin is anything that does not reflect the character and worth of God (Wu, 2015).

There are two aspects of sin: sinful nature and sinful deeds. Similar to ascribed honor, sin is ascribed shame: Human beings have a sinful nature from birth. Similar to achieved honor, sin is also achieved shame: Sinful deeds are the outward manifestation of the inward sinful nature.

Consequently, sin brings about the punishment of guilt, abandonment of shame, the curse of fear, and contamination of pollution, and it carries a sense of being out of a relationship in a profound way, where the belonging to a community of God's family does not exist (Stockitt, 2012).

Where did sin originate? The loss of a relationship with God is the root of all sins! When God created man in His image, He settled them in His garden. They delightedly dwelled together with unashamed righteousness in the face of God. When our ancestors Adam and Eve were deceived by Satan and then shamed God, the relationship between God and men was thus changed. "The man and his wife hid themselves from the presence of the LORD God among the trees of the garden" (Gen. 3:8, ESV). The word *presence* comes from the Hebrew word פָּנִים **(pâ nîym),** which means "face." When they heard God's voice, "Where are you?" they sensed their shame. "Their instinct was to turn immediately away from God's face" (Mischke, 2015, p. 170; see also Stockitt, 2012). Thus as descendants of Adam and Eve we ever since become sinners. As Romans 5:12 says, "Just as sin entered the world through one man, and death through sin, and in this way death came to all people, because all sinned" (NIV). Therefore, the Bible says: "There is no one righteous, not even one" (Rom. 3:10, NIV). "For all have sinned and fall short of the glory of God" (Rom. 3:23, NIV). We are all condemned with shame, separated from God, and under the wrath of God!

Because we are sinners and shameful, we will assuredly shame God if no righteousness of God changes our relationship with Him. If we replace God with the world and pursue the success of the world, we cannot have peace. "The sorrows of those who run after another god shall multiply" (Ps. 16:4, ESV).

Salvation: As Wu (2012) says, "A person's social status is put at risk by accruing a social or monetary debt. Financial debt poses the threat of enslavement, forfeiting honor, and status. Thus, sin is called a 'debt' that needs to be forgiven" (p. 182). We need to have salvation.

From Philippians 3:9-11, we can see that faith in the multifaceted Gospel of Jesus Christ bring righteousness, which is salvation. We can have forgiveness not only from the guilt of our sinful behavior but also from the shame of our sinful being. Jesus defeated sin because He died on the cross, bearing the punishment of our guilt and suffering our shame. As He resurrected from death, He triumphed over sin and shame with great honor. God reveals His glory, honor, and grace to persons from among all peoples, so they experience salvation from sin and gain abundant blessing. When we believe in Jesus, having faith in Him, we have guilt forgiven, shame covered, and honor elevated in knowing the only true and living God. We are willing to follow Him day by day, and we can truly live in victory with honor! ("The Father's Love," 2006, p. 18). Paul emphasizes in Philippians 3:9-11 that we need to abide in Christ by faith moment by moment. By the grace of the Lord, we can have a victorious and joyful life!

Since sin is both vertical and horizontal because sin is personal and corporate (Hiebert, 2008), salvation has both vertical and horizontal dimensions (Tennent, 2010). Salvation is a right relationship with God vertically and a right relationship horizontally with God's people in His family by sharing in honor, majesty, and glory, the virtues that characterize God. Through Christ, God redeems our *face*, restoring us to the original honorableness and dignity, full acceptance into God's honored family (Flanders, 2011). "It is in the experience of salvation that God gives us a new name, affirms our dignity, and re-honors us" (Flanders, 2011, p. 245).

The Chinese character for *I*, (我 ***wǒ***) is an ideogram that vividly illustrates a person holding a weapon to strive for personal success, no right relations with people and God, representing unrighteousness. It is a sin. However, when I submit myself to the Lamb, it becomes *righteousness* (義 yi). As mentioned before, the righteousness of God is salvation for His people. It brings them into harmony with others and into a living relationship with Jesus Christ, the Lamb of God. It is eternal life.

Jesus says, "I tell you the truth, whoever hears my word and believes him who sent me has eternal life and will not be judged but has crossed over from death to life" (John 5:24, NIV). The NIV Bible uses three tenses of verbs to clearly express the results of salvation by faith (also righteousness by faith): "has eternal life" in the present tense, "will not be judged" in the future tense, and "has crossed over from death to life" in the present perfect tense, expressing that what happened in the past brings effects to the present. We can see that righteousness with eternal life brings us blessings from the past into the present as well as the future. Salvation with righteousness is a life of peace, joy, and abundance, a relationship forever connected to God!

Many Diaspora Chinese Christians love to sing a hymn titled "这一生最美的祝福 [zhè yī sheng zuì měi de zhù fú] (*The Gift of Knowing You*)" (https://www.sop.org/music/in04/): The chorus goes

Nothing compares to knowing you
You are the treasure of my life
Trusting in Jesus Christ my Lord
My richest blessing in the world
In the valleys or on high
You are with me all the time
Thank you Lord,
For the gift of knowing you.
(https://images.slideplayer.com/2/715151/slides/slide_5.jpg)

I think these words come from the bottom of the hearts of many who know Jesus and have experienced His blessings by faith. The origin of all blessings is God's love in the Lord Jesus Christ. The only thing we need to do is to have faith in Him!

b) Personal Experience of Righteousness

Here I want to share how I experienced the righteousness of God by faith and enjoyed the abundance of His blessings in family, business, and church when we have God's righteousness and do things right by faith.

Family: On the day when I heard the Gospel for the first time, I accepted Jesus to be my Lord and Savior. My outward appearance did not change, but inside I had a new life in Jesus. I knew that I was no longer a slave of sin. I am a child of God.

I returned home to Shanghai with great joy and honor. With great excitement, I told my wife: "I am a new creation. Jesus is the Lord of my life. My old self is dead. Christ's life is in me." To my surprise, my wife Jane did not pay any attention to my sharing. She replied with a stern Chinese proverb to shame another: **"狗改不了吃屎 (gǒu gǎi bù liǎo chī shǐ)"**–(A dog can never change his old habit – eating poo).

I was profoundly ashamed and irritated. Immediately after praying to God the Father, I realized why she said this to me: Before I became a Christian, our relationship was falling apart. I was discouraged, but I understood her bitter feeling. However, when I prayed to my Lord privately, I had no fear because I was very sure that God had forgiven me. My God answered my prayer and was working for us. Jane also became a seeker of God's Word when she experienced my change, and by the second year, my wife and our eight-year-old daughter were baptized and joined God's family. We had God's love in us, and we began to love one another. Our marriage renewed. We love each other in the family with the lordship of Jesus. Soon God gave us another big surprise. My wife became pregnant, and God delivered a beautiful child to our family. We named her Yin, which means Gospel because the Gospel gives us a new life; the Gospel gives us a new marriage; and the Gospel brings a right relationship with each other and with Him! It is God's righteousness!

Yin is nine years younger than her older sister. Raising one child was a heavy burden for us before we had a right relationship with Christ; now, raising children is our joy. God gave us two more children a few years later. I pray that our four children follow Jesus without dishonoring their parents (Yep et al., 1998). The eldest, Jin, has graduated from a Bible college, starting God's ministry at another university; Yin is now twenty, studying at a Bible college, and working part-time to support herself. She expressed a desire to be a missionary in Africa when she was saved at the age of five. Our sons Gershon and Caleb want to be evangelists in the workplace. We are experiencing the practice and blessing of the Gospel!

Business: God guided us not only into the right relationship with family but also in the right way in my business marketplace. I reflected before my Lord, "Why did you create a business?" and "What is your purpose?" As Baer (2012) says, God established my business for a purpose. I see my business as a legitimate calling and as an act of worship (Steffen & Barnett, 2006, p. 25). My business should be a kingdom business, with traits of a holy calling, an explicit purpose, a strong relationship network, and motivation for excellent operation (Baer, 2012). I started to pursue success characterized by the traits of the kingdom business.

Near the end of 1999, I suddenly saw that the way that we were running our trading business could lead to a problem of tax evasion. Back then, the Chinese government collected import duty and VAT on imported merchandise. Our industrial automation products usually paid 10-15% duty and 17% VAT. But at the same time, companies in special economic zones such as Shenzhen offered lower import rates through tax evasion. So companies used this particular zone channel to report tax. I did not feel comfortable with this practice and immediately stopped using this business channel. That year I paid over two million RMB (around 300K USD) extra of tax and causing my business to become much less competitive due to higher costs. I was confused about why this happened to me when I did business in a godly way, especially when a customer canceled his business order to me and laughed: "Christian faith is not applicable in China." I earnestly prayed to God and suddenly saw that we could lower our profit to match the price requested by the customer. Thank God I was willing to do that to win a customer without breaking the law. I won the order and the long-term customer, finally.

I lost many customers and employees when I eliminated tax evasion practices and unnecessary business entertainment. But the Word of God gave me wisdom and strength. I believe God controls all things. There was a pleasant surprise. By the end of the year, my sales engineers became more mature and productive. We gained many customers and agents who did not care about excessive business entertainment, and we enjoyed a most profitable year! Not only that, I did not feel burdened any longer, and the presence of God filled me with peace and joy.

Eighteen months later, the government launched an investigation of tax evasion. Praise the Lord, they found no wrongdoing in our records. But many companies were asked to pay fines; Some were closed. Some business owners and managers fled abroad. A Chinese journal published this story, and many Christian business men were greatly encouraged to have faith in the Lord, and our Lord Jesus Christ has been proclaimed. Our business echoes Neyrey's (1998) words: "Their good works should be seen, because they are a claim for the honor of the Patron-God of both Jesus and his disciples. Thus God will be honored when the disciples are honored" (p. 222).

Church: Afterward, God took us further as we made "a concerted effort within a company setting to witness for Christ, both overtly and through holistic lifestyle evangelism" (Steffen & Barnett, 2006, p. 25). We used our business profit to sponsor school tuition for 50 poor students. We opened our office as a house church for evangelism and worship. Praise the Lord. Many newcomers accepted the Lord. In the first year, we baptized about 100 people. We were blessed to see the joy that comes when lives change through the Lord Jesus. Up to today, this house church is still a witness God's grace in China. Many people have come to Christ through this business as mission.

IV. The Practice of Pursuit- To Win a Prize for Mission (Philippians 3:12-14)

> Not that I have already obtained all this, or have already arrived at my goal, but I press on to take hold of that for which Christ Jesus took hold of me. Brothers and sisters, I do not consider myself yet to have taken hold of it. But one thing I do: Forgetting what is behind and straining toward what is ahead, I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus. (Phil. 3:12-14, NIV)

Paul clearly expressed here that he was never content simply to have known Christ and fulfilled righteousness by faith. Even though he could be proud of himself for leading people into a right relationship with God, he said that he had not already arrived at his goal. He had not reached his final destination. He wanted to "press on."

a) One Thing

Paul kept striving to respond to "that for which Jesus Christ took hold of me" (Phil. 3:12, NIV). How did Paul respond? He said to do one thing. Here Paul stressed that there was "but one thing I do" (Phil. 3:13, NIV). Paul had only one clear goal. He focused single-mindedly without losing sight of his goal. He did not waste his energy on lesser matters; compared to the "all things" (Phil. 3:8, NIV) he referred to previously, what is his "one thing"?

Indeed, the Bible emphasizes this "one thing" in several places.

In Mark 10:17-21, a young man ran up to Jesus and fell on his knees before Jesus to ask Him what good things he must do to inherit eternal life. This man knew God's commandments and had kept them since he was a boy. Jesus told him "one thing" he lacked was to sell everything he had, give to the poor, and follow Him. Here the "one thing" is to despise all but honor Jesus.

In Luke 10:38-42, Jesus was teaching His disciples at the house of Martha and Mary. While Martha was busy with preparations, Mary sat at the Lord's feet quietly, listening to what He said. Martha was upset and asked Jesus to tell her sister Mary to help. Jesus said to Martha, "You are worried and upset about many things, but few things are needed-or indeed only one. Mary has chosen what is better, and it will not be taken away from her" (10:41-42, NIV). Here the "one thing" is to study

God's Word and keep an intimate relationship with the Lord.

Chapter 9 of John's Gospel records Jesus healed a man who was born blind. The Pharisees wanted to accuse Jesus of healing him on the Sabbath. The man whose eyesight was recovered testifies before the Pharisees: "One thing I do know. I was blind, but now I see!" (John 9:25, NIV) Here the "one thing" is to witness Jesus with one's life and words.

Psalm 27:4 says:

> One thing I ask from the LORD, this only do I seek: that I may dwell in the house of the LORD all the days of my life, to gaze on the beauty of the LORD and to seek him in his temple. (NIV)

"One thing" here is to live in a beautiful relationship with God moment by moment!

There are many other examples from the Bible that echo the "one thing" mentioned by Paul in Philippians 3:13. The "one thing" can be summarized as missions. Paul runs fast for missions. He wants to win a prize from His Lord. Missions refers to "all that God wishes to accomplish in the world so that He is glorified and God's kingdom expands universally and comprehensively" (Steffen, 2016a, 1 CPM&S Intro). Tennent (2010) refers to missions as,

> the specific and varied ways in which the church crosses cultural boundaries to reflect the life of the triune God in the world and, through that identity, participates in His mission, celebrating through word and deed the inbreaking of the New Creation. (p. 59)

For us, diaspora Chinese, it is through the face of others that we first come to know the divine Face (Flanders, 2011, p. 197). We have an intimate relationship and righteousness with Him. We have gained a new and real face (Flanders, 2011, p. 198). So we Diaspora Chinese Christians have no honor deficit. We are children of God, siblings of the King. We are not ashamed. On the contrary, we are full, and we are free, on missions with God to bless all the peoples of the earth through the diaspora (Mischke, 2015, p. 524).

Ministries may not be missions (Tennent, 2010). In church history, many of God's faithful servants knew that God asked them to do "one thing" of missions. D. L. Moody is an example (D. L. Moody's Story, n.d). Before the Chicago fire in 1871, Mr. Moody was a transplant, diaspora as it were, to Chicago from the countryside. He had been busy with various ministries. In that disastrous fire, he sorrowfully saw many die without hearing the Gospel. After that disaster, he clearly knew that the Lord Jesus had commanded him to do "one thing" — to preach the Gospel, although others derided him because he spoke a rural dialect in the big city of Chicago. He was not ashamed of preaching the Gospel earnestly so that more and more people could know Christ, and God used him exceedingly. Tens of thousands of people came into a right relationship with God and God's people through him. Mr. Moody established the Moody Bible Institute in 1889, a very successful training center for missionaries throughout the world. I am blessed to have become a missionary for Chinese Diaspora Mission when I received training at Moody in 2008.

Why do people focus on "one thing"? Because they have seen the beauty and glorious honor of God when they know Christ and have righteousness by faith. A story from the Chinese countryside may illustrate it.

As a child, I lived in the countryside. A neighboring farmer found a baby eagle. It had only some downy feathers, which were not suitable for the eaglet to fly. The farmer raised the eagle along with a bunch of newly-hatched chicks. After some time, the eaglet's wings became stronger, enough to enable it to fly. However, the eaglet was used to the chick's lifestyle and it stayed on the ground with the chicks. It had no idea how or desire to use its wings! The chicks and the eagle often searched for worms to eat under the large tree in their small courtyard. Occasionally a worm would fall from the tree above, and they would all rush in to fight for the worm. Day after day, they just fought for those worms. Sometime, a few birds would chirp on the branches above, as if they were trying to tell the eaglet he could find other worms to eat up in the tree. But the eaglet just ignored them. It never looked up to enjoy plenty of healthy worms on the tree. The eaglet only knew how to pick up the sick worms that fell off the tree. Finally, one day the farmer took the eaglet to a cliff. He dropped the eaglet off the cliff. Suddenly the eaglet spread its wings and flew high up in the sky! It no longer just searched for worms on the tree; now it saw a better and different world! Will this eaglet come back to fight for sick worms with the chicks? No, it will never come back to do that. It has an entirely different perspective. Paul, after he met Jesus and knew Him, was just like you and me, as the eaglet. We have experienced the richness that comes from above, which our God has prepared for us! I would never be satisfied now with what the world can provide temporarily, but rather focus on the "one thing" of missions from above.

How to make "one thing" of missions available? In Philippians 3:12-14, Paul's pursuit of "one thing" of the missions includes two aspects:

Forgetting what is behind (Phil. 3:13): "Forgetting what is behind" does not imply losing the memory of the past. That is impossible. To Paul, "forgetting what is behind" means he would not be frustrated by the past failures, nor would he be prideful or content with his privilege, achievement, success, or even his spiritual victories.

Recently a Chinese friend shared this poem with me, "The Blessing of Being Forgetful." It illustrates well the true meaning of forgetfulness.

When I was young, I wished
I could remember everything.
If so, I would be a genius.
As time passes by and my hair is gray, I
know to be happy is to be forgetful.
Forget the gossips, unless you want to live
in their shadow.
Forget sadness, unless you want to live
with a twisted heart.
Forget your past glory; you have humility.
Forget your failures; you have courage.
Forget your wounds; you have forgiveness.
Forget your shame; you have honor.
Forget others' wrongdoings; you have
thankfulness.
Forget others' unkindness; you have
kindness.
Forget others' insults; you have love.

- "Forgetting" is harder than "remembering."
- "Remembering" is smart, but "forgetting" is wiser!

(Personal communication, translated into English by the author of this paper)

Pressing on toward the goal (Phil. 3:14): Paul compared the "one thing" of missions to a race in the sports field. "I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus" (Phil. 3:14, NIV).

There are several crucial success factors in any race. First of all, you must have an objective. As mentioned earlier, the goal is to know Jesus and to do so for others so that target people can have righteousness by faith. You want to win the prize of the race in the mission field: the crown of life with eternal value. It is not an earthly prize, like wealth, which does not have heavenly value. There will be persecution, but you will be blessed.

Chinese like to post the character 福 (fú) for *blessing* on their doors, and the culture of blessings is an integral part of Chinese culture. With the developments of thousands of years of civilization, it has infused into every part of Chinese life, reflecting the perspectives and values of the Chinese people. Chinese people have a common desire to receive blessings! Why do we leave our hometown to travel thousands of miles to a foreign place? It is for the future happiness of our family, children, and ourselves! But the beatitudes of Jesus teach us, and here in Philippians Paul teaches us, there is a higher pursuit! The greatest blessing of the beatitudes is what I call the *blessing of the persecuted*, which is the persecution that comes with preaching the Gospel.

> Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me. Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets who were before you. (Matt. 5:11-12, NIV)

Persecution in this world is temporary. It is an honor to be persecuted for the Lord, and the prize in heaven is eternal. It is worth it to win the prize for the Lord.

For the race, besides the goal which we want to know clearly in advance, we want to have a quick start and keep running without stopping. A Chinese fable of a race between the tortoise and the hare may help explain. The story concerns a hare who ridicules a slow-moving tortoise. Tired of the hare's boastful behavior, the tortoise challenges him to a race. The hare soon leaves the tortoise behind and, confident of winning, takes a nap midway through the race. When the hare awakes, however, he finds that his competitor, crawling slowly but steadily, has arrived before him.

b) Reflection on Diaspora Mission

Diaspora is a trending concept of globalization (Tennent, 2010). Today, the Chinese church comprises over 90 million believers (Tennent, 2010, p. 36), and it is the fastest-growing church on the planet with an average growth rate of 16,500 per day (Tennent, 2010, p. 36; Barrett et al., 2001, p. 191). The Chinese are the largest diaspora population in the world today, with 46 million people scattered around the globe. These Chinese have an abundance of resources, including personnel, finances, and, most importantly, access to many cultures to which Westerners have limited access. These resources can be very useful in reaching the world through Chinese Diaspora Mission. However, Chinese Diaspora Mission is a new ministry without abundant knowledge or mission experience, a slow tortoise in the race of missions, as it were. Studies on diaspora missiology are critically needed for this mission trend.

There is a need to quickly establish user-friendly platforms whereby Chinese missionaries can feel accepted, included, and utilized. We need to develop missional approaches of "missions to the diaspora," "missions through the diaspora," "missions by and beyond the diaspora," and "missions with the diaspora" (Wan & Pocock, 2015, p. 216), rather than count on the traditional "West-Reaches-the-Rest" paradigm that "Missionary training and support structures assume a Western initiative in the development of strategy and assume a movement from the West out to the peripheries of missional engagement" (Tennent, 2010, p. 37). It made sense in the twentieth century since the vast majority of the world's 16,000 missionaries were from the West in 1900. However, "the dawn of the twenty-first century witnessed a world with over 420,000 missionaries, of which only 12 to 15 percent were from the West" (Tennent, 2010, p. 37; see also Guthrie, 2000).

This fact alone stimulates strategic changes by the Chinese Diaspora Mission to raise Chinese missionaries to do missions "from everywhere to everywhere" (Chen, 2016, p. 7). I believe that in the future the Chinese diaspora will become a powerful mission force. We need to pay more attention to the studies and strategies of the Chinese Diaspora Mission.

Formerly missionaries were mostly theological ministers, and the mission fields only required certain specialists, such as medical doctors and education trainers. Most diaspora Chinese are working in the business area. In the future, a large number of lay Christian professionals with a missional perspective will serve in their workplaces, which will become the largest mission field (Liu, 2012), and Tennent (2010) foresees that most missionaries will be highly educated and have a social background in future. The value Chinese culture places on education and social relationship will contribute to methods used by the Chinese Diaspora Mission.

c) Personal Experience of Missions

In 2004, God opened the door for me at Moody Theological Seminary so that I could equip myself for future missionary work. I began working with a team of American co-workers to reach Diaspora Chinese students and scholars in Chicago. One of the places I served for the Chinese Diaspora Mission was the campus of the University of Chicago. The students there have a strong sense of superiority; their workload is intense, and the neighborhood is not safe. Due to these and other reasons, the campus was once called "spiritual hard soil." Praise the Lord! He promises in the Great Commission, as long as we carry out the Great Commission, He is with us. God used us to share the Gospel with thousands of Diaspora Chinese students in Chicago, including the "spiritual hard soil."

We also meet a lot of business visitors and Chinese government officials. Once a senior government official was invited to our meeting. He was unwilling to tell me his name at first, but God worked in his heart. In the middle of my sharing the Diaspora Chinese Gospel message and my testimony of family relationships, I felt moved by the Holy Spirit to ask, "Who wants to become a member of the family with the Lord of Jesus?" This official stood up immediately and accepted the Lord! A few months later, he was baptized. Before returning to China, he gave the following testimony: "I did not know the Lord, and even persecuted the faith. Today I have been won by the Lord. Being a member of God's family is a real honor. I want to proclaim the Lord and am willing to endure persecution for His sake."

However, most diaspora Chinses have difficulty accepting the Gospel. They believe it is a Western religion. They do not want to become Western; some even do not want any contact with the church at all.

In July 2014, I moved my family to Kenya, Africa, for the missions of helping Chinese churches to mobilize, equip, and send out missionaries to make disciples among diaspora Chinese and beyond. Two million Diaspora Chinese are already in Africa, and more and more are coming. Few of them know the Gospel and come to worship God in His family. I am praying to God: "Father, how to get the Chinese missionary movement to happen? First of all, what is definitely the Diaspora Chinese Gospel?" I agree with Dr. Steffen (2011), "If you mess up the message, you mess up the movement" (p. 132).

V. The Ending Story

The scene of Antony's funeral service at the beginning of this paper always comes to my mind. Some years after Antony's death, I was praying and asking God how to spread the Gospel to the diaspora and how to raise up missionaries from the diaspora. I attended a Christian conference in December 2009 where Dr. Cao (pseudonym), a medical doctor in Taiwan, gave his testimony. He shared that, while he and his brother are both missionaries, his brother is a professional minister but he is a volunteer. It is interesting that Dr. Cao has brought more people to the Lord than has his brother. He said many people have come to see him as a doctor rather than a missionary, which provides him an opportunity to talk to them and to establish a good relationship. "Every time I picked up the scalpel, before I started I would ask the patient whether they want to believe in Jesus or not. Almost everyone said, 'Yes'." He also said, "Once they establish a relationship with the Lord, I am soon be able to help with the follow-up, as with his return visit." God has used his business to build relationships and increase his patients' faith in Christ.

To my surprise, Dr. Cao specifically mentioned Antony Yan at his sharing. When he went to Chicago to visit his relatives, he heard that Antony suddenly had a heart attack and was in the emergency room. As a member of the church and being a doctor, he went to visit Antony in the hospital, although no church members or relatives accompanied him. Dr. Cao was holding Antony's hand, called his name. Then he used a completely different way than I had to share the Gospel with him, from the perspective of a parents' family relationship, neighbor's friendship, and Chinese cultural values, especially his success in education, shame and honor, and so on. Antony still seemed to be unconscious, but he was aware of his friend's presence and words because Dr. Cao felt the reaction of his fingers. Finally, Dr. Cao called to him, "Antony, Jesus has taken every shame, mine and yours. Join His family? He is waiting for you and welcomes you. Jesus loves you. I love you." Tears ran from Antony's eyes, and his hands moved gently to accept the Gospel. He did not respond afterward. But the nurses on site were surprised to see his reaction to the Gospel. Dr. Cao did not get a chance to tell the church about this before he went back to his work in Taiwan, but he shared this good news at the conference after my 4 years' prayer.

Great surprise and comfort came to my heart at Dr. Cao's story. It suddenly reminded me of Mischke's (2015) ideas about the Global Gospel that also apply to the Diaspora Chinese Gospel. "It is much more than a list of theological propositions about sin and guilt, forgiveness and heaven; it is also a narrative of the conflict of rival kingdoms saturated with the dynamics of honor and shame" (p. 440). We cannot ignore culture when spreading the Gospel. That is why we have Hiebert's (2012) four steps of critical contextualization for missions: Exegete the host culture; exegete Scripture; community evaluates beliefs and customs; and community develops new contextualized practices. Mischke (2015) emphasizes an additional foundational step before Hiebert's four steps: Exegete Bible cultures (p. 491), because the Bible has its own background of culture, including shame and honor. We cannot miss it. "If you mess up the message, you mess up the movement" (Steffen, 2011, p. 132).

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The Spiritual Potential of Moods

By Lukasz Sawicki

Introduction- Usually moods are associated with mental health. In this context they are often related to spirituality. An example of such an approach is found in the book of K. Raab Mayo, *Creativity, Spirituality, and Mental Health: Exploring Connections* (Routledge, 2016). In consequence, spirituality can be considered as a tool to improve mood. In this paper another approach towards moods is proposed: a philosophical one, based on phenomenological theory as developed by H. Schmitz, G. Böhme and T. Griffero. This vision of moods, called by these authors "atmospheres", will be interpreted in the context of spirituality and applied to a new perception of it (or perhaps, better, a new understanding). Thanks to this we will propose another key to the interpretation of classical spiritual texts with a hope that such interpretation will bring spirituality closer to life and refresh its important affinity with art.

This reflection arises from an observation of Cassirer who pointed out that language, religion, art and myth, though they share the same structure, have in fact separate modalities of spiritual form (*geistige Auffassung* and *geistige Formung*) (Cassirer 1977, 7)[1]. The structural affinity of different realities is crucial in identifying their mutual relationships. As N. Hartmann points out, "The world has a shape given by the Spirit and, despite its unity, the world is by no means a simplicity, but it salvages a concrete multiplicity of different directions and actualizations" (Hartmann 1938, 60)[2]. If this is true, one can say that spirituality is everywhere. What is needed is merely to discoverit. The truth of spiritual forms is to be measured by these forms themselves.

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I. Introduction

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This reflection arises from an observation of Cassirer who pointed out that language, religion, art and myth, though they share the same structure, have in fact separate modalities of spiritual form (*geistige Auffassung* and *geistige Formung*) (Cassirer 1977, 7)[1]. The structural affinity of different realities is crucial in identifying their mutual relationships. As N. Hartmann points out, "The world has a shape given by the Spirit and, despite its unity, the world is by no means a simplicity, but it salvages a concrete multiplicity of different directions and actualizations" (Hartmannn 1938, 60)[2]. If this is true, one can say that spirituality is everywhere. What is needed is merely to discoverit. The truth of spiritual forms is to be measured by these forms themselves. They are the measures and criteria of their own truth, which reveals their own significance[3]. The complexity and pluralism of the world include many similarities. This paper intends to explore one of them, with a hope of constructing a bridge between two disciplines which may seem remote but, in reality, are closer than one might think.

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[1] E.Cassirer, *Wesen und Wirkung des Symbolbegriffs*, Darmstadt, 1977, 7

[2] *..die Welt hat für uns die Gestalt, die der Geist ihr gibt. Und weil er bei all seiner Einheit kein bloße Einfachkeit ist, sondern eine konkrete Mannigfaltigkeit verschiedenartiger Richtungen und Betätigungen in sich birgt.* N.Hartmann, *Möglichkeit und Wirklichkeit*, Berlin, 1938, 60

[3] E.Cassirer, *Wesen und Wirkung des Symbolbegriffs*, Darmstadt, 1977, 79

II. The Enlargement of the Concept of Mood

The philosophical idea of mood we refer to is larger than the psychological one and refers not only to the mental health of a single human being but includes his/her interaction with the surrounding environment. Certainly it is a highly personal experience but it always depends on external factors.

Here we follow the distinction between "mood" and "climate", proposed by Gumbrecht and Butler. According to them,

> "Mood" stands for an inner feeling, so private, that it cannot be precisely circumscribed. "Climate," on the other hand, refers to something objective that surrounds people and exercises a physical influence. Only in German the word "mood" connects with Stimme and stimmen. The first means "voice," and the second "to tune an instrument"; by extension, stimmen also means "to be correct". As the tuning of an instrument suggests, specific moods and atmospheres are experienced on a continuum, like musical scales. They present themselves to us as nuances that challenge our powers of discernment and description, as well as the potential of language to capture them (Gumbrecht, Butler, 3).

The authors quoted above indicate a concept that can help to integrate "mood" and "climate", the German word "Stimmung". We follow this line, proposing, however, simply to substitute the German word "Stimmung" with English "mood". This approach integrates the two aspects mentioned above: the internal, personal one and the external, i.e. contextual one, rendering more external however, the psychological and clinical understanding of mood. Mood can be collocated between these two realms since it is, first of all, a matter of perception. The atmosphere (mood) is the object perceived first, we cannot distance ourselves from it, it does not disappear, it cannot be contracted into a thing. It is the object of perception (Böhme 2010, 87). Mood depends on perception (Grifero, 2017, pos. 239)

Going further, we arrive at the first consequence of such an approach, made clear by the authors quoted above: the experience and sense of presence. Gumbrecht and Butler describe this situation using two words "atmosphere" and "mood" which also suggest the "swing" outside in their understanding of mood. The two authors are interested.

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In the atmospheres and moods that literary works absorb as a form of "life"- an environment with physical substance, which "touches us as if from inside." The yearning for Stimmung has grown, because many of us-perhaps older people, above all-suffer from existence in an everyday world that often fails to surround and envelop us physically. Yearning for atmosphere and mood is a yearning for presence-perhaps a variant that presupposes a pleasure in dealing with the cultural past. To quell this yearning, we know, it is no longer necessary to associate Stimmung and harmony (Gumbrecht, Butler, 20).

The presence is connected here with an affective feeling: yearning. The emotional context of mood (Stimmung), so obvious in psychology, is clear also in our philosophical frame: "In summary, moods can be defined as affective states that are capable of influencing a broad array of potential responses, many of which seem quite unrelated to the mood-precipitating event. As compared with emotions, moods are typically less intense affective states and are thought to be involved in the instigation of self-regulatory processes" (Morris, pos.202).

Heidegger enlarged this emotional context of mood clearly associating Stimmung with "fear" and "anger", "hope", "joy", "enthusiasm", "cheerfulness", and "boredom". From here he makes the explicit reference to his favorite idea of the "thrownness" of human existence-that is, to a position between "ecstatic" dimensions of time: a future that has nothing to offer but "nothing," and the past, which, as "tradition," has always already limited and determined what we may do in the present. (Gumbrecht, Butler, 92).

H. Schmitz, writing explicitly about atmospheres mentions also hunger, thirst, fear, pain, lust, disgust, freshness and tiredness, and adds anger, trembling and grief, writing that "they are not parts of the body, because they have no surfaces (doesn't make sense: find another word); but nor are they internal to the soul, because spatially extended and more or less localized in parts of the body" (Schmitz, 8). So, mood is a matter of our existential and integral relationship with the surrounding world. In consequence it is an important, practical and inevitable context of our human existence. It might be compared to a hub of our interaction with the world. In this sense mood is more important than emotions: "In summary, moods can be defined as affective states that are capable of influencing a broad array of potential responses, many of which seem quite unrelated to the mood-precipitating event. As compared with emotions, moods are typically less intense affective states and are thought to be involved in the instigation of self-regulatory processes". (Morris, pos.200)

Naturally, one cannot deny that the character of mood is due to emotions. Their configurations assure the quality which is often described as "emotional tonality", a disposition of the soul (Böhme 2010, 84, 97). Its character is synesthetic (Böhme 2010, 153).

This existential meaning of mood is important for its interpretation in the spiritual context. It affects our relationship with space, thus constituting the forms of our presence. In this way mood (*l'atmosfera*, as Griffero puts it) is "a surplus effect of the difference between places". The problem is not only of presence, but of visibility, of activating and actualizing the subtle and intimate link we establish, more or less consciously, with the world: "The atmosphere then consists in making visible the unity of the difference that constitutes the space; therefore it also consists in making visible the invisibility of space as a medium for the construction of forms. However, it is not space as such, that as a medium can ever make itself visible". (Griffero, pos. 239) The visibility and the form are the tools of communication. They make our identity real and perceivable from outside.

However, this is not everything. Mood is not just neutral or merely instrumental. It contains an activity, a power. Our relationship with space is not neutral. We occupy space. That is why Schmitz talks about occupation rather than fulfilment (Schmitz, 30). We shape and transform it. Only in this active way can the presence be really felt and be real.

The active aspect of mood (*Atmosphäre* in Schmitz) is inevitably related to its passive, perceptual dimension. We can feel mood only when we are affectively involved (Böhme 2010, 82).

The play passivity-activity is also present on another level: mood can also mean an occupation of emptiness, as can happen in the state of personal desperation described by such categories as *acedia, ennui* (Schmitz, 85). These spheres of human interaction with the world, including involvement of the whole body, touch explicitly the spiritual realm. Here one can sense a striving towards unity and this is a very important quality of mood. It integrates, connects and reconciles. It happens not only at the ontological, structural basis of mood itself: mood (atmosphere) is something between subject and object (Böhme 2013, 103, 263). Mood is a totality which covers the whole scene and action, bringing about its unity (Böhme 2013, 139).

But yet, it is not everything. Mood necessarily goes beyond the basic situation by which it is constituted: it communicates and transmits. This is what comes out of things and of human beings and what gives to the space an affective tint. It permits the subject to guard his presence (Böhme 2013, 247) as well as to express it. At this point another perspective for spirituality appears: mood marks the whole person, his/her behavior and its meaning. Writing about this Böhme attributes moods (atmospheres) to four fields of human activity: physiognomy (Böhme 2010, 155-174 – there is a connection between the physiognomy of a

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person and the atmosphere which comes out of him/her), scene (Böhme 2010, 175-191), ecstasy (Böhme 2010, 193-210), signs and symbols (Böhme 2010, 211-227). All these cases demonstrate different, ever more complex, configurations of the human person in his/her environment. These configurations are something more than just interaction. They include activity, the possibility of transformation and, especially in the last case, the ability to go beyond the original context.

So, summarizing the discussion to this point, mood is a basic and particular interaction of a person with his/her environment: an interaction which is active, transforming and transcends its original meaning. It may be regarded as a basis of a more general, philosophical, transcendental or spiritual reflection.

III. Towards Modern Spirituality

It is not easy to define spirituality, especially today when it is becoming a more and more popular substitute of religion and faith. There are different approaches towards spirituality and researches on it. As an example, one can quote the definitions given by a group practicing spiritual activity. The participants of the group understood spirituality as: relationship (24 %), a way of life (16%), an action towards God (14,5%), awareness of God (11%), the inner essence of life (11%), seeking God (6,5%), encompassing every facet of life (3%), being with creation (3%), search for *conversatio morum* (3%), attitude of gratitude (3%), mystery (1,5%), living in the dimension of soul (1,5%). (Sawicki 275). Obviously different groups could propose other definitions, however those presented here show the vast range of understanding spirituality. What is striking is the prevailing relating of spirituality to normal human life (relationship, way of life). God appears only in second place. The members of the same group described spirituality as "accessing an internal interface with wisdom compassion, and insight, and seeing that there is something larger that connects" (Sawicki, 276).

This dilemma of spirituality and its relationship with life and theology is well presented in the following reflection: "What then is spirituality…? It is by no means to be confused with theology, which is chiefly an elaboration of concepts. Rather it is a life. All human existence has a spiritual aspect… Although the notion of spirituality is definitely a Christian notion, it by no means limits its attention to the Catholic world or even the Christian world[4]".

The most important conclusion from these words is the organic connection of spirituality with life. That is exactly what this paper intends to describe and examine. At the same time, it will thus be possible to enlarge the concept of spirituality. Such intuitions are already present in studies dedicated to this field. According to David Tacey, spirituality

> Becomes synonymous with spontaneity, openness and availability, based on a holistic understanding of the human being that promotes democracy, fullness and completeness. (…) Spirituality does not need the arguments of religion, the presence of the mystery in the world is enough, which is more important than rituals and liturgies. Spirituality is oriented towards an inner, intimate and intense encounter with the mystery of life that makes itself present through reality and everyday life (Tacey, 31).

This explanation expresses very well the present trend in understanding spirituality – as a purely human, personal and intimate experience. The difference in comparison to a classical, religious understanding of spirituality lies in the consequences~~,~~ or impact~~,~~ of such an experience of spirituality. In the religious, theological context, spirituality transforms a human being and brings him/her towards salvation. Today's perspective is deprived of such a transcendental horizon. M. Foucault expressed this with insight: "If we define spirituality as the form of those practices which presuppose that the subject, as he is, is incapable of attaining the truth, but that the truth, as it is, is capable of transfiguring and saving the subject, then we must say that the modern age, the age that connects the subject to the truth, begins as soon as we postulate instead that the subject, as he is, is indeed capable of attaining the truth, but that the truth, as it is, is not capable of saving the subject" (Foucault, 2000 [1982]). Here the epistemological perspective of spirituality, usually integrated with the classical anthropological one, is negated. So, one can hardly ask about the purpose of such a spirituality.

This dilemma in reference to classical, i.e. religious spirituality, was well expressed by A. Spranzi. He distinguishes two spiritualities: firstly, the religious one, synonymous with religious experience had in the ambience and according to the rules of a religious confession; secondly, one with an indifference towards religious confessions. In the first case it is a matter of a course of perfection, detachment from the materiality of life, a search for truth, within the context of the canons of a religious faith (Spranzi, 21). The laical a bad word to use: think of another spirituality may be defined as existential thought and a search for truth in independence of confessional religiosity (Sprranzi, 22). This existential thought is dominated by an emotive reflection, a phenomenon both selective and targeted, the strategic one does "one" refer to thought, reflection or phenomenon?? It is not clear (Spranzi, 23). This approach, unlike that of Foucault, takes into consideration the search for truth but also, simultaneously, the emotional aspect. This expanding,

[4] The words of French journalist, Jacques Madaule, quoted after Jones, Ch., Wainwright, G., Yarnold, E. SJ, (editors), The Study of Spirituality, Oxford University Press 1986, xxvi

almost universal character of spirituality, brings it closer to life, thus making it more open and susceptible to the entire reality of moods. In fact, the philosophical configuration of mood in the way we are proposing, offers a new way of looking at spirituality. Presence, emotions, visibility, activity, and transmission seem to provide a good existential framework for a modern understanding of spirituality. They connect tradition with modern, existential sensibility. In classical spirituality presence was associated with attention and vigilance. Emotions, usually associated with passions, have to be recuperated today. Modern spirituality cannot ignore them. They must be integrated. Visibility is a consequence of self-conscious presence and of identity well integrated with context. Successively, visibility leads towards interaction with our environment, i.e. with other persons and the world. Only in this way can we transmit something of ourselves, thereby influencing and transforming the world. Thanks to the reality of mood all this can be well understood and interpreted in the light of the Gospel, possibly in a new and efficient way.

To show how this vision of mood influences our understanding of spirituality we shall analyze some selected texts taken from different Christian spiritual traditions. We shall start with some remarks on the Bible before passing on to the *Sayings of the Desert Fathers* and the classical text of Orthodox spirituality, the *Philokalia*, then concluding with a text of the Western spiritual tradition: a fragment from *A Spiritual Canticle of the Soul* by John of the Cross.

IV. Moods in Spiritual Texts

In the main source of Christian spirituality, the Bible, as in each great literary work, there are many different moods. There have been various attempts to read the Bible in this way, for example *Poems and Passages: A Bible Study by Moods* by Victoria Rahn. However, such readings usually have a therapeutic character, not taking into consideration the whole spiritual richness of the Bible. On the other hand, spiritual or theological readings of the Bible do not take into consideration the aspect of its moods. An attempt to integrate these two approaches towards the Bible was proposed by W. R. Brookman in his *Orange Proverbs and Purple Parables*. Referring to our perception, he gives attention to the phenomenon of synesthesia which he defines as "a bringing together or blending the senses" (Brookmann, 25). Synesthesia integrates our sensual impressions, in practice extending our vision into other senses (the author refers here to the research of R. E. Cytowic, Brookman, 27). Apparently the senses are the main factors of our mood. Their integration corresponds with the proper and full experience of mood. Synesthesia, however, goes beyond pure emotions. It reveals new perspectives of thought and creativity:

> Just as synesthetes have clearly been found to have an unusually high propensity for creative thought, highly unusual modes of perception, and just plain "seeing" things differently, so ought the Christian reader of the Holy Scriptures who authentically desires to follow the way of Jesus have different perceptual and interpretive senses that will be continually blended in new ways. The blending of these senses will result in a wildly creative desire and ability to draw upon the holy texts in such a way that new paradigms of thought and praxis will result (Brookman, 9).

Synesthesia also involves. Brookman writes that "perhaps, synesthesia provides a great analogy for thinking about the spiritual reading of the Bible, this enterprise of reading the Holy Scriptures as scripture in which we wish to engage" (Brookman, 30). If all these experiences are related to the Biblical text which, according to the classical Christian tradition, is a source and foundation of spirituality, we have here an example of an efficient integration of mood into spiritual experience. From such a perspective the spiritual meaning of the Biblical text can be enhanced by a concrete sense of mood. It is a matter not just of perception but also of attention, imagination and a certain openness. Let us take as an example the short Psalm 131:

O Lord, my heart is not lifted up;
my eyes are not raised too high;
I do not occupy myself with things
too great and too marvelous for me.
But I have calmed and quieted my soul,
like a weaned child with its mother;
like a weaned child is my soul within me.
O Israel, hope in the Lord
from this time forth and forevermore.
(English Standard Version)

The atmosphere of this psalm is unequivocal. One can describe it with such words ~~as:~~ peace, calm, trust, security, intimacy, tenderness. Different spiritual and theological ~~motives,~~ such as humility, abandonment, trust, submission to God resonate and vibrate with suggestive and poetic images. They compose a wave of concentric images: of raised eyes, of absence of worry, acquired quietness, a weaned child attached to its mother, the total trust of Israel in God. In all these images we have various circles of concrete experience of presence, expressed in a similar tonality with clear and moving emotions. The whole scene seems palpable and involving. It moves the deepest human feelings and activates memories: from our own childhood, from the carefree years when we felt safe, full of peace and without worries – just simply happy. The calming message of this psalm is convincing and overwhelming: it takes away the worries and brings hope.

One could analyze and present many psalms in this way. Other Biblical books too, or at least some of their more poetic, or suggestive sections, could be analyzed in this or a similar way. One can even try to trace mood in simple, concrete narrations typical of the Gospel. Since the Gospel remains crucial for Christian spirituality, integrating doctrinal and moral character, let us try to look at one text from the perspective of mood. To do so we must choose either a parable or a description of Christ's actions. However, in both cases we are dealing with concrete, clear and meaningful situations which provoke reflection, involvement and transformation. They do this, more or less explicitly, through moods. Let us take the parable of the mustard seed:

> The kingdom of heaven is like a grain of mustard seed that a man took and sowed in his field. It is the smallest of all seeds, but when it has grown it is larger than all the garden plants and becomes a tree, so that the birds of the air come and make nests in its branches. (Mt 13, 31-32; ESV)

Here the main motive evoking presence is extension from the tiny size of the mustard seed to a large tree. This extension is emphasized and intensified by the process of growth which constitutes the axis of the parable. It gives the impression of solidity and ubiquity. Form here the main emotion of the parable arises: admiration of God's uncompromising dynamism which puts together the most inconspicuous seed and a full-sized tree. The effect is increased by adding information about the birds of the air nesting in the branches. The limited micro-space of the mustard seed is transformed into a suggestive green universe, full of life. All in this image is vivid and suggestive. Simple words increase the powerful effect of the situation described. The listener cannot resist the positive impression brought about both by the seed (which, incidentally, is useful in kitchen) and the impressive full-grown tree that can host birds. Here too many memories from our contacts with nature can be activated. They transmit a message about the dynamic power of life and beauty that results from nature. Such an image must draw us in. The kingdom of heaven appears in it as an attractive, natural reality, close to our physical and psychological aspirations. We can almost breath it in, with the prospect of the life that has gone before. Thus an abstract, doctrinal idea becomes a concrete, attractive and suggestive reality that one would like to enter with the body and all its senses.

Another classical, non - biblical spiritual text to which we shall now refer, has a character very close to that of the Gospel: the situations and the sayings of the Desert Fathers that come down from the most ancient proponents of the Christian spiritual tradition. These texts are close to the Biblical narration, even if they lack the genial mastery of the Gospel. Let us look at two situations described there:

> On another occasion Mark decided to leave Scetis and go to Mount Sinai and live there. His mother sent his abba a message, begging him with tears to send her son out to see her. So the old man made him go. But as he was putting on his sheepskin to go and preparing to take leave of the old man, he suddenly burst into tears and did not go out after all. (*The Sayings*, 146)

This text describes a real and emotionally difficult situation. We find ourselves between two emotional and personal relationships: with the mother and with the spiritual father. It is a tension that is natural, well known in different spiritual traditions and well described in the Gospel. The tension results from the fact that theoretical considerations are not always convincing in the context of natural, human and emotional reactions. From the theological perspective we can talk here about the conflict between choosing God and his supernatural project of life and natural, human relationships that are not wrong, but remain inferior to the absolute value of God. Everything is clear in the light of faith. Faith, however, as grace, is not always obvious and unproblematic. This is a classical theme of spirituality. In the situation described above we witness a conflict that is both for faith and caused by faith. Anyone who tries to follow a spiritual path, will recognize him/herself in the dilemma of the monk Mark. So, we are talking of a real presence both in natural and spiritual life. One cannot be indifferent to this fundamental choice. Both characters are highly emotional: tears are mentioned twice and both the abba and his disciple weep. Both of them seem to understand the complexity and perplexity of the situation. The tears are a visible sign. Even the simple gesture of putting on the sheepskin to leave is given a decisive meaning. The moving character of the situation provokes reflection but also emotional involvement. The message it transmits is clear: the radical choice for God is higher than even the noblest of human relations. One could, of course, ask about the possibility of an integration of these two realities. Today the radicalism of the Desert Fathers is difficult to understand, but it is this radicalism that gives a strong flavor to the mood of the situation and makes it so meaningful and expressive.

Another example of the role of mood in a spiritual text comes from the *Philokalia*, a medieval collection of teachings of oriental spiritual masters. Here we have fewer situations and more teaching. Mood is created by the way of expression, suggestive metaphors and style of rhetoric. It is clear in the following example:

> The radiance of divine beauty is wholly inexpressible: words cannot describe it, nor the ear grasp it. To compare the true light to the rays of the morning star or the brightness of the moon or the light of the sun is to fail totally to do justice to its glory and is as

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> inadequate as comparing a pitch-black moonless night to the clearest of noons. (*Philokalia,* V2/356)

This text is an attempt to present the theological idea of "divine beauty" through the metaphor of light. At the same time the inadequacy of such metaphor is emphasized. The tension, but also the "flavor" of this image, aspiring to be a mood, lies in the great disproportion between divine and natural light. This disproportion is increased by the suggestive description of natural light, followed by the statement that such light cannot be compared with the divine light. Thus the sense of delight and inadequacy merge, creating an open space for something more than contemplation: aspiration, desire, nostalgia but also, in consequence activity, involvement. These emotions simultaneously express an intense experience of presence: light gives and favors life. Moreover, light makes visible and transmits images and impressions. The mood enveloped in light attracts, embraces and invites us to enter and participate in it. That is why light has always been very important for spiritual experience – for instance as the second stage of the classical spiritual path, described by Dionysius the Areopagite, namely ~~a~~ purification, illumination and perfection (*On the Heavenly Hierarchy*, III, 2).

The last example is taken from the Western spiritual and mystical tradition. It is a fragment from *A Spiritual Canticle of the Soul* by John of the Cross. As in the previous example, the mood here is generated by the elaboration of a metaphor. This time it is the image of mountains and strands, well known in both the Bible and spiritual texts. Even if John of the Cross is quite concrete in his words, he manages to evoke a suggestive mood. We need to remember that the work under discussion is a commentary on an allegorical poem; the presence of images, therefore, should be of no surprise. Elaborating them serves to widen the eloquence of the poetic verses.

We quote the comment on only one line, taken from the third stanza:

> "I will go over mountains and strands." Mountains, which are lofty, signify virtues, partly on account of their height and partly on account of the toil and labor of ascending them; the soul says it will ascend to them in the practice of the contemplative life. Strands, which are low, signify mortifications, penances, and the spiritual exercises, and the soul will add to the active life that of contemplation; for both are necessary in seeking after God and in acquiring virtue. The soul says, in effect, "In searching after my Beloved I will practice great virtue, and abase myself by lowly mortifications and acts of humility, for the way to seek God is to do good works in Him, and to mortify the evil in ourselves, as it is said in the words that follow: "I will gather no flowers." (John of the Cross, *A Spiritual Canticle of the Soul*, III, 5)

As in the previous examples, the author plays here with a tension, that between the image of mountains and the spiritual practice of virtue and the contemplative life. The evocative description of high mountains and low strands makes consideration of the spiritual effort more real. Interestingly, the author does not write about other aspects of mountains. He simply relates their height to the toil and labor of climbing them. In this way the mountains are perceived in a more integral way: besides of the moment of visual admiration, through body and will. Wonder, admiration and perseverance are the components that evoke the mood of mountains. This mood is enhanced by the motifs of ascending and acquiring appear (incomprehensible), referring to the human aspect of climbing mountains. This provides a bridge connecting the experience of mountains with that of spiritual effort and growth, where such values as virtue, mortification and humility appear. The analogy is obvious: progress in the spiritual life is like climbing mountains. In the classical spiritual tradition this is nothing new (it is sufficient to recall John Climacus or John Cassian), but presented in the context of an even vaguely outlined mountain landscape it receives a new, convincing character. The experience of climbing mountains, known to everybody, is a particular and intense existential experience: such an experience necessarily involves being present in an active, committed and highly aware way that generates strong emotions and enlarges our visibility and ability to see. It also serves as an appeal, a message that puts our existence into context. Interacting with the mountains we are also changed by the experience. Spiritual experience goes even further: the climbing it offers is an external event which, however, helps us to transcend our previous style of life.

All these texts express personal spiritual experience. At the same time their intention is to share this experience so that it might resonate in the heart of a reader. Such is the nature of spiritual experience: being strong, personal and transforming, it often seeks to express itself so as to be transmitted to and shared with other people. What serves here as a tool is mood, constructed through images and metaphors but also, in a more general sense, by the rhetoric and style of the text. In this way the texts we have discussed have their own~~,~~ artistic value, independent of their spiritual connotations. However, read and interpreted in their full spiritual context, they clearly go further than an exclusively modal expression and transcend the normal and natural consequences of mood: in this context spiritual experience deepens the sense of the presence, that is more encompassing than natural emotions.

Despite not being visible, spiritual experience touches and transforms the heart, activating it in the spiritual realm, and precisely this activity drives us to share and transmit what we perceive.

In this paper, we have sought to demonstrate both the affinity and the synergy between art and spirituality. Both arise from human expression, and owing to mood they could be regarded as two different stages of human existential experience. That is why it is important to extend the understanding of mood from an exclusively psychological sense to a philosophical one. Doing this we are able to show the affinity between such an understanding of moods and a modern reception and understanding of spirituality. This affinity allows us to interpret classical spiritual texts in a new way that is closer and more relevant to the mentality and existential experience of the people of today.

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Safety Measures of Journalists During Corona Pandemic in Bangladesh

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Abstract- Among other frontline fighters, journalists have been the first responders to the pandemic of the "COVID-19" virus. Because of following professional responsibilities, they have become highly vulnerable to get exposed to the risk. As a result, providing safety measures to them has received the highest priority at this time. It has been urged by national and international organizations and associations to media employers to provide safety measures to their respective journalists. This study aims to examine the management of media employers of Bangladesh in providing safety measures to journalists. The study interviews 48 journalists of 12 newspapers and 12 television channels, selecting one reporter and one copy editor from each media. The results reveal that the majority of journalists received inadequate, non-standard, irregular, imbalanced, and improper safety measures while the rest got nothing because of the employer's total negligence and financial crisis. The study also shows that the media employers failed to distribute safety measures between reporters and copy editors equally. Based on the findings, the study concludes by calling for a proper safety plan to protect journalists from health risks.

Keywords: corona virus, pandemic, organizations, infectious disease, occupational health safety, human rights, equipment, economic safety.

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SAFETYMEASURESOFJOURNALISTSDURINGCORONAPANDEMICINBANGLADESH

Strictly as per the compliance and regulations of:

Safety Measures of Journalists During Corona Pandemic in Bangladesh

Kazi M. Anisul Islam [α], Md. Sumon Ali [σ], Asma Islam [ρ], Shahariar Khan Nobel [Ѡ], Nazmul Hasan Shajib [¥], Mohammad Abdullah Al Mamun Chowdhury [§] & Rydwanul Islam [χ]

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I. Introduction

Media organizations have gone under a lot of threats due to the corona pandemic like all of institutions and organizations around the world. The challenges and crises have been multidimensional and global (Allsop, 2020). In corona times, media professionals have faced physical, psychological, professional, social, and economic challenges that ultimately have contributed negatively to continue regular news and programs in normalcy as before. Any outbreak can pose ``several physical, psychological, economic, and social challenges``(Ophir, 2018, p.101). However, the COVID-19 virus, with its highly infectious characters, has put more pervasive impacts on the media industry (Adriano, 2020). As a result, the times have been coined as ``unprecedented'' for media (TRT World, 2020).

Media scholars address the role of media in delivering information to the public to protect infectious diseases and in changing behavior, attitude, norms, etc. (Hou, et al., 2018; Dominick, 2009, pp. 434-436). In a study, Schramm (1971) found that mass media played a role in motivating the public about health issues and changing their behaviors (as cited in Piotrow, Kincaid, Rimon & Rinehart, 1997, p.7). The corona times have deserved more to have these roles of media as people have become more dependent on media ``for seeking out news and programs more ever than before`` (TRT World, 2020). Contrarily, fake news and rumors have been ``disinfomedic'' `that have caused threats to human lives (UN News, 2020a). Thus, media professionals around the world have struggled enough to continue their transmissions and publications following distinctive strategies and health protections to perform these roles and mitigate other challenges. Consequently, journalists have been bound to go outside, talk to people, collect data, and visit offices or hospitals that made them most vulnerable to get exposed to the virus.

Being a new family member of the viruses such as Middle East Respiratory Syndrome (MERS- CoV) and Severe Acute Respiratory Syndrome (SARS-CoV), COVID-19 has emerged in China in December 2019 and then has captured in many countries within very short periods (Sauer, 2020). On March 11, 2020, the World Health Organization (WHO) has declared the COVID-19 outbreak a pandemic. As of 27 May, the virus infected more than five million people, with more than 353 thousand confirmed deaths in 216 countries (WHO, 2020). In Bangladesh, the first case was detected on 8 March 2020. Within a few months, it has erupted in most of the districts infecting 40,321 with 559 confirmed deaths (Institute of Epidemiology, Disease Control and Research [IEDCR], 2020). Because of being a highly contagious character of spreading through droplets of an infected person, maintaining social and physical distances is prescribed among other suggestions, tips and guidelines to prevent the disease (WHO, 2020). However, the job requirements and responsibilities of journalists have not allowed them to follow the prescription always.

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In this backdrop, providing safety measures to journalists has received the highest importance among media scholars, policymakers, and practitioners. Among many others, UNESCO (2020) has urged media organizations to provide training and proper protective materials to journalists. However, most of the journalists have been infected and a few of them have died. While working on this article, no global statistics of journalists infected and died of the virus have been found. Some media reports stated that the virus had captured at least 100 journalists in India as of 4 May 2020 and 54 journalists in Pakistan as of 11 May 2020 (Biswas, 2020; Hashim, 2020).

In Bangladesh, the statistics show a difficult situation. As of 11 May 2020, Bangladesh has ranked third among the most infected countries in South Asia (Maswood, 2020). However, the country grabbed the first position in terms of infections and deaths of journalists in South Asian countries. Nevertheless, a total of 127 journalists had been infected as of 17 May 2020, whereas one death was confirmed among them (Rahman, 2020a). The reports signaled the alarming conditions of journalists in Bangladesh.

Apart from urges from international organizations, there were applications from concerns, practitioners, and media experts to media owners of Bangladesh to provide safety to journalists from the very beginning. Additionally, there was also concern over the negligence of media organizations in providing safety measures to journalists properly (Nabi, 2020).

In this circumstance, this article aimed to examine the management of media employers of Bangladesh in providing safety measures in corona times. The study also focused on its contribution to the journalists\` satisfaction, perceptions of infection, and death of journalists in the country, and self-preparedness in buying safety equipment. This paper also sheds light on comparative analysis between reporters and copy editors to examine the appropriateness of the management system in providing safety measures.

II. Objectives of the Study

The present study intends:

- To know the management of media employers in providing safety measures to journalists.
- To measure satisfaction, perception, and self-preparedness of journalists.
- To examine the effectiveness of media organizations' management in providing safety measures.

III. Rationale and Significance of the Study

When a few outbreaks like Ebola Virus Diseases (EVD), Zika Virus, and Severe Acute Respiratory Syndrome (SARS) stroke the world, a bunch of world organizations outlined guidelines and suggestions for journalists to be followed while reporting on crises. However, that didn't encompass the role and responsibility of media employers in providing safety measures to journalists.

Similarly, the literature on outbreaks lacked the issue of safety of journalists since most of them dealt with framing analysis of coverage and the role of journalists and sources (Edimo, 2016, p.76). Very few research works described the safety issues of journalists who covered pandemic or disaster as relevant parts under a wide scope. Those literatures didn't focus on the role of media employers.

Bangladesh has witnessed pandemic for the first time after independence in 1971. Research works on journalism in the corona pandemic were not found during working on this paper. Some of the research works conducted on the safety of journalists of Bangladesh in disaster or others lacked the sole focus on the role of employers.

Corona outbreak has put threats to the lives of journalists (Adriano, 2020). Physical safety has gained high attention in discussions of protections for journalists. It has been urged that media employers should equip journalists with proper and adequate protections. Thus, this paper will add a new knowledge to the field, focusing on the role of employers in providing safety of journalists in times of an outbreak.

The protection of journalists must be a priority to ensure the flow of information to the public at risky times. However, it is always ignored in government and non-government policies. There are no specific safety policies in media organizations in Bangladesh. The findings of the study will be helpful for policymakers, government and non-government agencies, employers, and practitioners to devise comprehensive policies for the safety of journalists in risky times. The study will build a base on which more aspects on the safety of journalists in times of diseases will be explored in the future.

IV. Concept and Context of Safety Measures

The safety of journalists is contextual that varies from country to country (Hasnan & Wadud, 2020, p. 27). The issue of journalists\` safety is not new. In the past few years, it became a concern in the media industry (International Women's Media Foundation [IWMF], 2016, p. 2). However, the concerns are mostly related to killing, attack, government interventions, and soon.

Sing & Goyal (2016) conceptualized safety as protection of \`\`physical, mental, spiritual, social, financial, political, emotional, psychological, educational…or any other event which could be non-desirable\`\` (p. 425).

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Because of the job requirements and responsibilities, journalists are bound to have first responses to react to the crisis and disasters that made them potentials to be infected or affected (Brayne, 2007, p.1, 11; Steffens et al., 2012, p.2). According to scholars and practitioners, physical safety should be prioritized in these contexts.

Thus, providing necessary materials including personal protective equipment (PPE) to journalists to cover disasters are prescribed (Skliarov Kaptan & Manesh, et al., 2017; Moore & Lakha, 2002, pp. 511). Potter & Ricchiardi (2009) prescribed hand sanitizer, wipes, safety equipment, and so on while covering traumatic incidents (pp.13-25).) While covering epidemic, Reporters Without Borders and UNESCO (1992) focused on wearing long-sleeved clothes to prevent mosquito bites and direct contact with a sick person (p.55).

In the corona pandemic, Unicef (2020) recommended 17 guidelines. The Committee to Protect Journalists (CPJ) summarized tips given by the Global Investigative Journalism Network into five measures (GIJN, 2020, para. 1). International Journalists` Network outlined ten tips. If summarized all of the tips and guidelines of scholars and suggestions, two types of safety measures can be provided by media employers in corona times. Those are safety equipment and a safe atmosphere. Equipment included masks, sanitizers, gloves, and PPE. On the other hand, a safe atmosphere encompassed the opportunity of working at home and hygiene inside the office.

In Bangladesh contexts, transport facilities and timely payment of salary have been considered as safety issues in corona times. All of private and public transports were shut down due to lock-down as directed by the government. Haider (2014) argued that most media organizations run industry with irregular payments month after month (p. 340). Despite legal obligations on timely payment (Bangladesh Labor Act, 2006, Amendment 2013), salary, and festival bonus on the occasion of Eid-Ul-Fitr, a religious festival of Muslims were also a concern in corona times. On 16 April 2020, the Dhaka Journalists Association expressed deep concern and urged the employers of the respective media organizations to pay unpaid salary and other facilities (Inqilab, 2020).The study, thus, included transport facility in a safe atmosphere and timely salary and bonus into economic safety.

From the context of Bangladesh, the overall focus of the paper will be on three types of safety measures: Safety Equipment, Economic Safety, and a Safe Atmosphere to see to what extent, and how these measures have been provided to journalists.

There is no specific scheme for the payment of salaries and bonuses on TV channels in Bangladesh. These are decided by different policies of the channels (Swapan, 2017). The bonus procedure of both newspapers and TV varies organization to organization.

In light of the provisions of the Bangladesh Labor Act, 2006, Bangladesh government established the general payment scheme named `the 8th wage board` in 2013 for the journalists of newspapers.

V. Research Questions

This paper will deal with some questions given below:

1. To what extent media employers have provided safety equipment, economical safety, and a safe atmosphere to their respective journalists in corona times?
2. To what extent the management of employers in providing safety measures have gained the satisfaction of journalists?
3. To what extent the management of employers have contributed to journalists' self- preparedness in buying equipment and their perception about the infection and death of journalists?

VI. Literature Review

Thomas and Senkpeni (2020) examined the journalism practice during the 2013-2016 Ebola pandemic in Liberia. Results revealed that local journalists suffered from the scarcity of safety equipment and sufficient salary while visiting the infected regions to report the outbreak (Thomas & Senkpeni, 2020, p.57). Edimo (2016), in his master's thesis, interviewed 20 African journalists who covered the 2014 Ebola outbreak and found that lack of material resources such as Personal Protective Equipment (PPE), transports, etc. contributed negatively to the coverage of outbreak (p.69).

Besides, the lack of financial and transport supports worked as obstacles to cover the issue (Edimo, 2016, p.72). Contrarily, Boasiako (2017) states in his dissertation for Doctor of Philosophy that journalists in Ghana and Sierra Leone used innovative precautionary measures to stay safe and distinctive methods to cover the emerging 2014 Ebola outbreak (p.195). Hooker, King & Leask (2011) conducted a survey on 16 journalists from Australian media organizations reporting on avian influenza and pandemic planning to understand the journalists` views (p.224). Findings revealed that journalists felt the importance of freedom while working on influenza (Hooker, et al., 2011, p. 224).

Epidemic or pandemic is considered a biological disaster while The United Nations Office for Disaster Risk Reduction classified it as a visible disaster (Skliarov et al., 2017, pp.18-19). After interviewing 46 Nepali journalists who covered natural disasters in Nepal, Sreedharan, Thorsena and Sharma (2019) identified that lack of preparation, and proper plan by

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the employers in disaster times hampered `journalism practice, journalism strategy, and journalistic identity``(p.11). The literature lacked the sole focus on the role of media organizations in providing safety measures while covering outbreaks or disasters.

Jamil (2019) conducted a study on the safety of journalists in Pakistan. Results revealed that the weakness of the legal and judicial systems of Pakistan was responsible for impunity, which was enhancing the risks and life threats to journalists (Jamil, 2019, p. 64). Jamil (2019) observed that ``correlated systems`` of the state and their effective interactions can ensure the safety of journalists (p.53). Similarly, Murthy (2018) identified the failure of the central and state governments of India in providing proper safety to journalists (p. 146). In a survey study on 200 journalists, Olorunda (2019) found the negligence of the government in offering due protection to journalists while covering the election in Southeast Nigeria.

In Bangladesh, Akhter and Ullah (2014) conducted a study on 23 local journalists who covered cyclones, and found that all of the respondents suffered from the negligence of employers (p.6).The results of this study revealed that journalists experienced the lack of safety equipment, incentives, and proper recognition from respective houses that made them bound to take safety measures themselves for personal and professional protections (Akhter & Ullah, 2014, p. 8). However, the study didn't focus on safety plans and guidelines for journalists on behalf of their respective offices.

In a study on job stress, Huda and Kalam (2015a) found that among the lack of other facilities, TV journalists of Bangladesh suffered from inadequate supports from their employers (p. 86). However, in another study Huda (2018b) found that newspaper journalists didn't consider the lack of supports as a factor for job stress (p.143). In a study on safety of journalists of Bangladesh, Hasan and Wadud (2020) found that ``censorship machine" on journalists created negative public perception about the trustworthiness of news (p.33). The result of this study showed that ``...for Bangladeshi journalists, safety encompasses job security, self-censorship, avoiding bodily harm (imprisonment, enforced disappearance, and so forth), avoiding harassment, and opting for agenda promotion of the government" (Hasan & Wadud, 2020, p. 33).

VII. Theoretical Discussion

As media organizations deal with employees, business, manufacturing, distribution, etc., the application of organizational and management theories becomes a tool to analyze the media management system. These theories are used to focus on various issues, including responsibilities of media managers to employees, factors that influence psychology, and behavior, interrelationships among all parts of media organizations, and so on. Despite differences between media organizations and other organizations in terms of production, distribution, etc. the theories become the basis of a theoretical and conceptual framework to understand unknown and less known aspects of mass communication and social science research (Mierzjewska & Hollifield, 2006, p, 37-38).

Administrative Management Theory: The theory developed by French Engineer Henry Fayol (1841-1925) focuses on the ways by which a complex organization can make its structure and guidelines to enhance workers' capabilities and skills. According to Akrani (2011), Fayol emphasized six categories of activities, including security that an organization must acquire to reach its goal. Other activities are technical, commercial, managerial, financial, and accounting.

Based on the foundation of this concept, Fayol described 14 principles that can bring success to the organization through its proper application. Those are Division of Labor, Authority, Discipline inside the organization, Unity of Command, Unity of Direction, Subordination of individual to a common goal, Remuneration (Financial/Non-Financial) such as wage, bonus, awards, etc. for employees satisfaction, Centralization, Scalar Chain (Single Uninterrupted line of authority), Order, Equity (Friendly and fair to the employee), Stability of Personnel, Initiative (Freedom to subordinate) and Espirit de Corps (Team Spirit and Unity) (Kwok, 2014, p.31).

Human Relations Theory: The theory developed by Elton Mayo (1880-1949) focused on people's psychology and behavior rather than the sole emphasis on production. The management of an organization needs to create a conducive environment for working together to achieve the objectives through effective and efficient activities of the people (Godwin, Handsome, Ayomide, Enobong & Johnson, 2017, p. 78).

From this perspective, Human Relations Theory emphasized on people to consider them as ``human being`` rather than a machine (Chand, 2017 as cited in Tirintetaake, 2017). Thus, one of the factors that influences the behavior of employees has been resolved within an organization.

Kwok (2014) explained that employees are motivated by social needs rather than economic needs, according to the Human Relations Theory. To understand employee`s unique needs and satisfy their social needs, managers should focus on relationships, harmony, psychology, behavior, etc. of an employee for efficient production (Kwok, 2014, p. 34).

VIII. Research Methodology

The research area of the study is Dhaka, the capital city of Bangladesh since it has been the most infected city in Bangladesh [IEDCR, 2020]. Most of the journalists infected by the virus work in Dhaka. (Rahman, 2020a).

According to the Information Ministry of Bangladesh, there are 214 daily newspapers and 28 private TV channels in Dhaka. Based on Random sampling, the study involved 24 media where there are 12 daily newspapers and 12 TV channels. The study incorporated 48 journalists by selecting one reporter and one copy editor from each media for comparative analysis. Newspapers and TV channels are ``identified as setting the agenda for public discussion`` (Hooker et al., 2011, p.224). Thus the study excluded other media. For the completion within the time, the study focused on two journalists from each media. All of the selected journalists had three to fifteen years of working experience in media. They were known to have reported on the corona pandemic.

Since the results of corona disease suggested that the rate of transmission of the virus is higher in older adults, media organizations of Bangladesh outlets have deployed more young journalists to cover the pandemic to skip the risk. So, the age limit of selected journalists was 25-40. Among 48 participants, there are 40 males and the rest are females. However, the study avoided gender perspectives as it aimed to focus on a holistic approach to safety issues and comparative analysis between reporters and copy editors.

The reporter included staff reporter, senior reporter, and special correspondent, whereas copy editor encompassed sub-editor, newsroom editor, deputy news editor, and news editor. For privacy, the paper did not mention their names.

Methods of Data Collection and Analysis: The study employed a survey method to collect data. To do that, a structured questionnaire consisting of 15 open and close-ended questions were created based on the research questions. The data were collected from 1 May 2020 to 25 May 2020.

The study employed both quantitative and qualitative methods to analyze the data. Though data is quantitative, elaborate answers by some of the journalists to some questions needed to be analyzed qualitatively. The data have been presented in graphs, pie charts, etc. using infographic software.

IX. Analysis of the Survey

To complete the survey, 35 journalists answered the questionnaire through the mail and the rest, via cell phone. The questionnaire was elaborately described when journalists faced difficulties to understand the questionnaire. Every journalist answered all of the questions. Without the `yes-no' questions and questions on economic safety and satisfaction, every question had options for giving more than one answer and put other comments.

Getting Safety Measures: The participants were asked whether their employers provided safety measures to them. The Majority of the participants (96%, 46 among 48) replied affirmatively, and the rest (4%, two among 48) negatively (Figure 1). The study scrutinized the affirmative answers in terms of safety equipment, safe atmosphere, and economic safety. All of those who replied negatively mentioned two reasons: negligence of their organizations and the financial crisis of office.

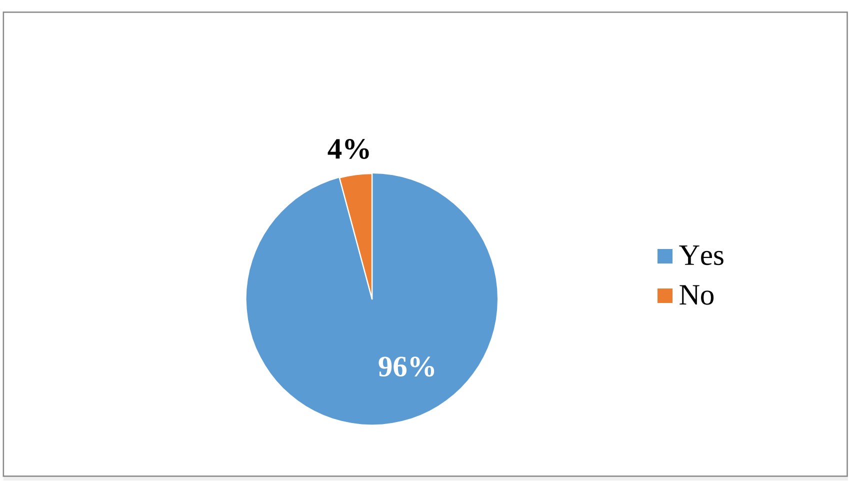

Figure 1: Responses of Getting Safety Measures Provided by Office.

Getting Safety Equipment: The participants were asked what types of safety equipment they received from their respective houses. The majority of participants (73%) got masks and sanitizers.37% said that they received PPE, while 29% got gloves (Figure: 2).

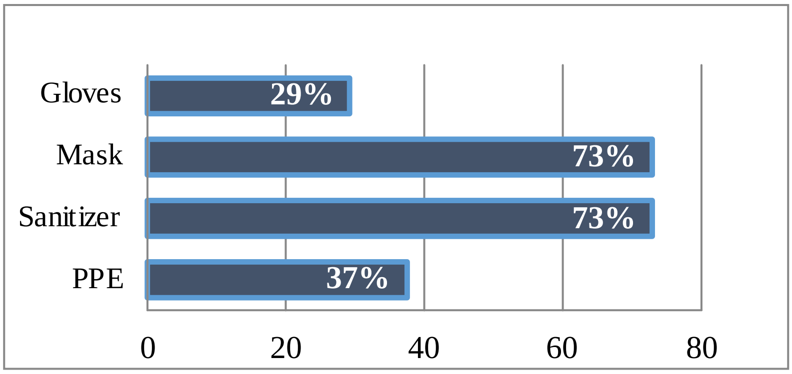

Figure 2: Safety Equipment

Safe Atmosphere: The majority of the participants (100%) said that their organizations emphasized highly on maintaining safety inside the office by setting sanitizing, temperature measurement systems, distancing among desks, and decreasing the number of employees at the office. In comparison, 69% said that they got the opportunity to work at home. TV journalists had less opportunity to work at home. 92% said that they had transport facilities form office (Figure 3).

However, each of them said that despite transport facilities, it was quite difficult to maintain social distancing there. When asked, 77% said that their transports were under regular sanitizations.15% said that transports were not being sanitized regularly while 5% of participants said that they didn't know about it. 4% said that they made drivers sanitize transport very often. Two journalists said that they had their private transports and didn't need office transports.

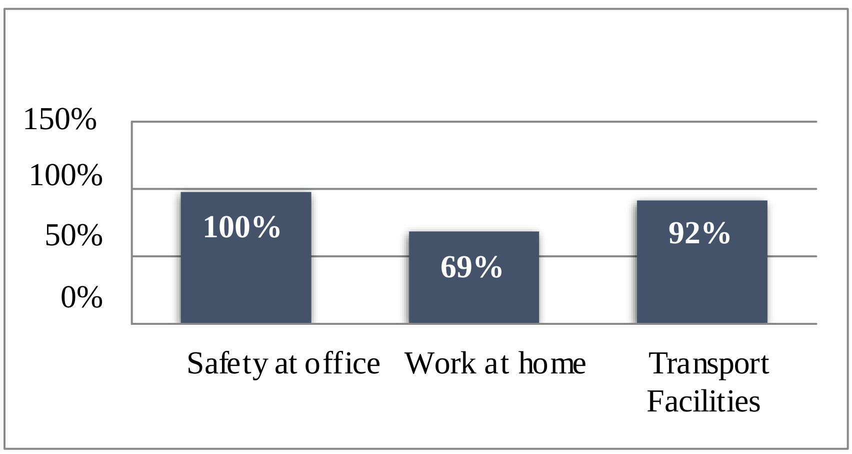

Figure 3: Safe Atmosphere

Economic Safety: The system of payment of salary and bonus of newspapers and TV channels has been mentioned earlier. Though there was concern regarding regular payment procedures of the organization, the majority of the journalists (75%) said that they got salary regularly in corona times while 25% replied that they didn't get salary regularly (Figure 4).

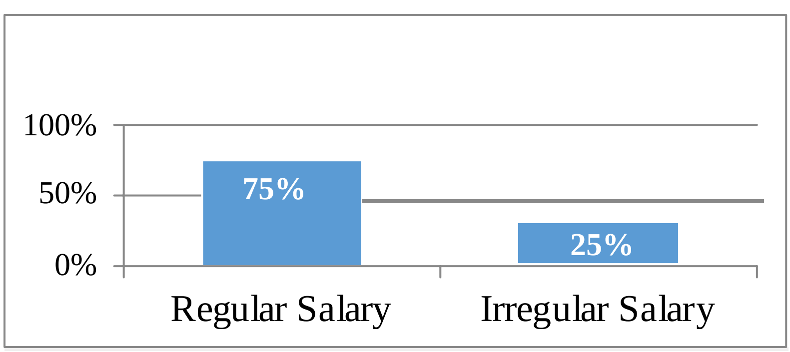

Figure 4: Economic Safety

Contrarily, most of the journalists suffered from cut off and no bonus ahead of the Eid-festival, 2020 (29% for each). 42% of journalists said that they got a full bonus (Figure 5). In the total calculation of the responses of 48 journalists, the study found that 31% (15 among 48) journalists got regular salary and full bonus. In contrast, 69% (33 among 48) who got regular or irregular salary suffered from cut off or no bonus. To clarify more, 10% (5 among 48) suffered from irregular salary and no bonus (Figure 6).

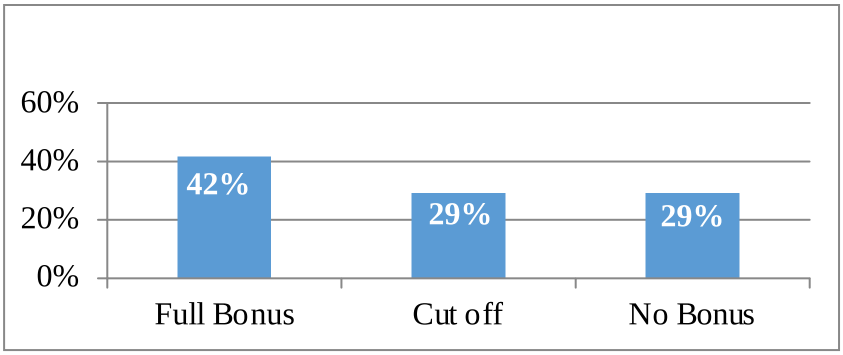

Figure 5: Bonus System

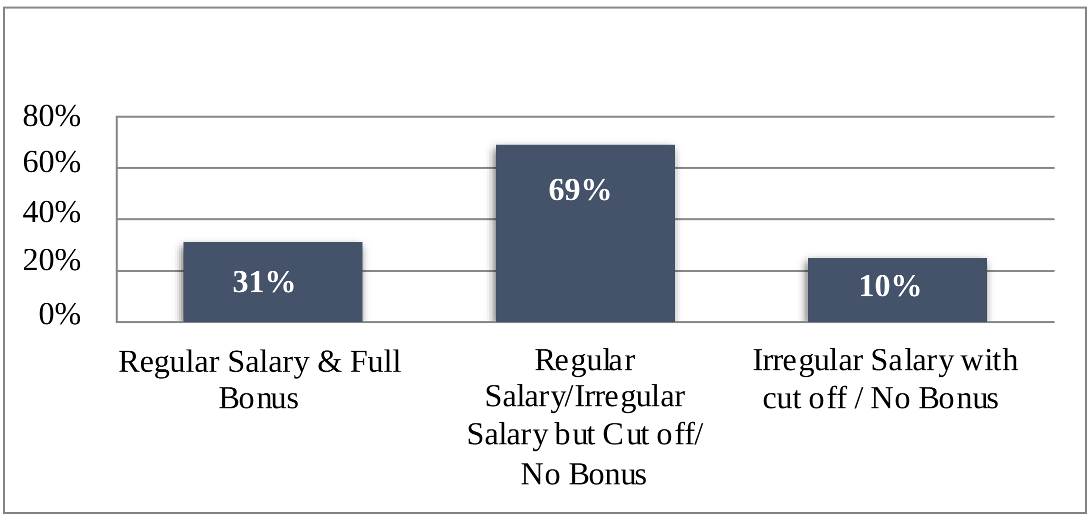

Figure 6: Salary & Bonus

Satisfaction and Dissatisfaction: The Participants were asked regarding their satisfaction with safety measures provided by the office. The majority of the participants (60%, 29 out of 48) replied affirmatively while 40% (17 among 48) said that they were dissatisfied (Figure 7).

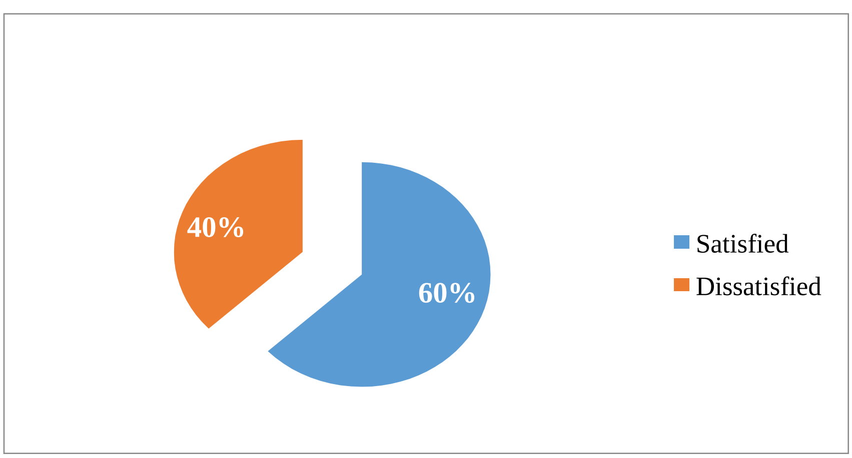

Figure 7: Satisfaction of Journalists

However, the study found a low level of satisfaction in the majority of participants (35%, 17 among 48) while 25% (12 among 48) said that they were highly satisfied with safety measures provided by office (Figure 8). Participants answered elaborately regarding their high and low satisfactions. Highly satisfied participants said their offices were better than other organizations in providing safety measures. One journalist said that his employer did all of the necessary things for them, even tried to rent a hotel for their respective employee to stay in corona times. According to low satisfied participants, the safety measures provided by their organizations were non-standard, irregular, improper, and inadequate. Some equipment, particularly PPE, was usable for one time. Three Journalists of two organizations mentioned that their office provided the safety equipment which they got as gifts from a third party. One journalist said that he was low satisfied with safety measures but dissatisfied with the working systems of his office. The system didn't allow them to maintain social distancing and follow other protocols.

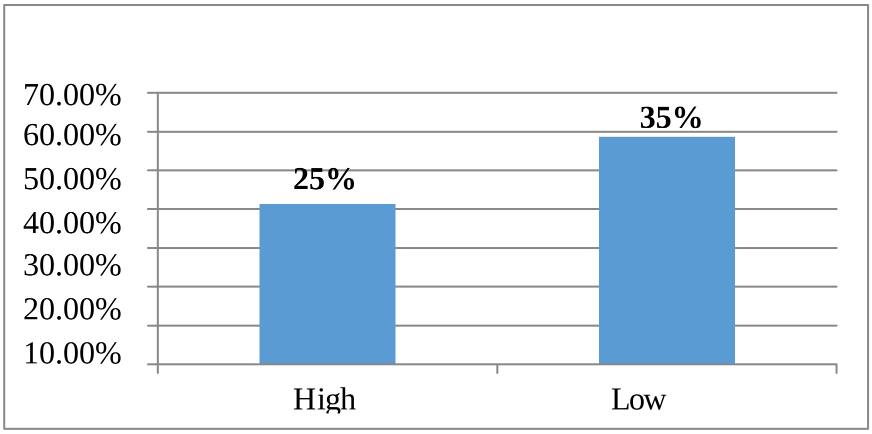

Figure 8: Level of Satisfaction

On the other hand, the dissatisfied participants were asked to tell the causes of their dissatisfaction. The majority of participants (94%) pointed out inadequate safety measures as the reason behind their dissatisfaction. 65% of participants told about irregular providing, while 35% mentioned inappropriate safety measures (Figure 9).

Self-Preparedness: The majority of the participants had to buy masks (81%) and then sanitizer (68%). 49% bought gloves, while 8% bought PPE and 22%, others (Figure 10). The responses came while they were asked whether they bought safety equipment. According to responses, 73% (35 among 48) bought safety equipment while 23% (11 among 48) bought nothing. 4% (2 participants) said that they didn't buy, but collected form some journalists associations. The majority of the respondents who bought safety equipment gave elaborate answers. 45% of participants said that they bought because of improper, irregular, non-standard, and inadequate safety equipment provided by the office.15% said that they bought for family and personal usage since the first detection while 6% bought for extra safety. 7% didn't give any answer.

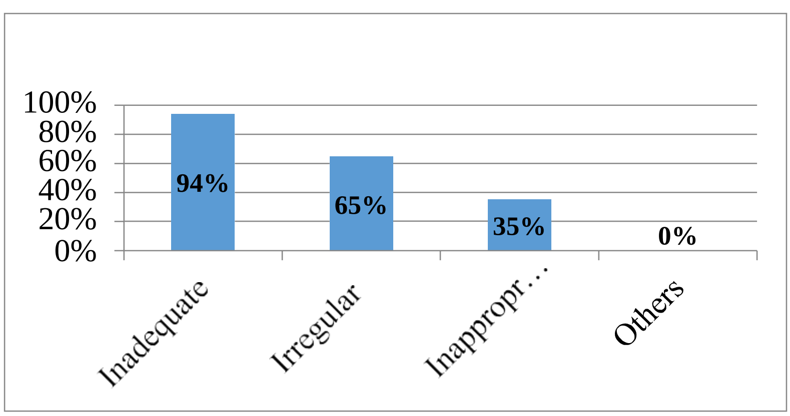

Figure 9: Causes of Dissatisfaction

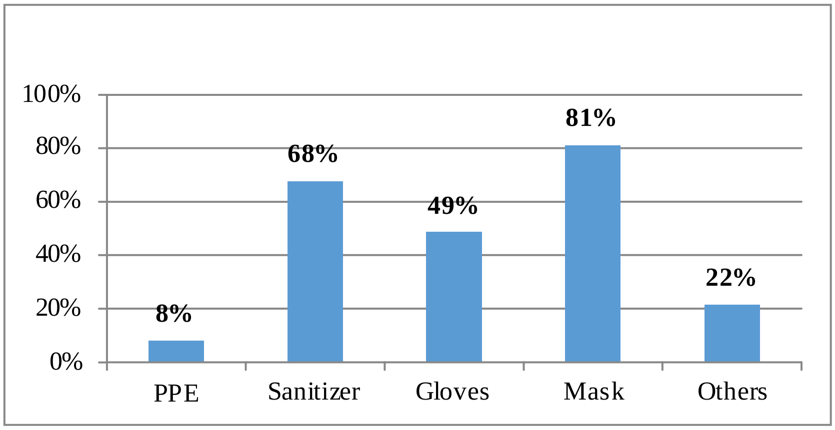

Figure 10: Self-Preparedness of Journalists

Perception about the Infection and Death of Journalists: The participants were asked whether they would think that inadequate and inappropriate safety measures of media organizations were responsible for the infection and death of journalists in the country. A large number of participants (90%) replied affirmatively, while a few (10%) negatively (Figure11). Highly satisfied participants (Figure 8) rationalized their affirmative answers about the perception that other media organizations didn't provide proper safety measures to their journalists as their employers did.

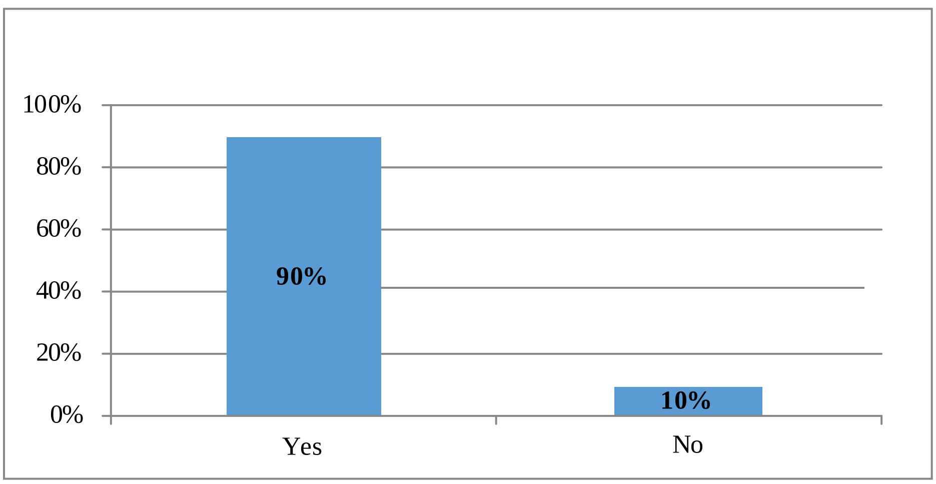

Figure 11: Perception of Journalists

a) Comparative Analysis

Responses of participants revealed that media organizations could not maintain equal distribution in providing safety measures between reporters and copy editors. Providing safety equipment to reporters (24 participants) and copy editors (24 participants) was not equivalent. Among the copy editors, only 4% got PPE. Inequality was reflected in providing gloves. 45% of reporters said that they got gloves while only 16% of copy editors got gloves. However, the frequency of distributing masks and sanitizers is almost close to each other (Figure 12).

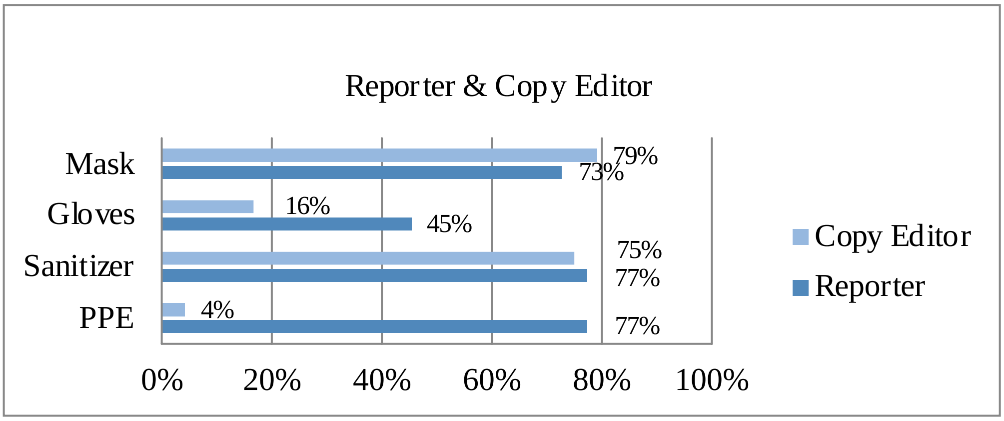

Figure 12: Safety Equipment

Simultaneously, reporters got more opportunities to work at home than copy editors. 83% reporters got this opportunity while 54% copy editors got it. Copy editors said that they needed to visit the office very often. Both the reporter and the copy editors got equal transport facilities (92%). 96% reporters and 100% copy editors said that their respective offices set safety protocols at the entrance of and inside the office (Figure13).

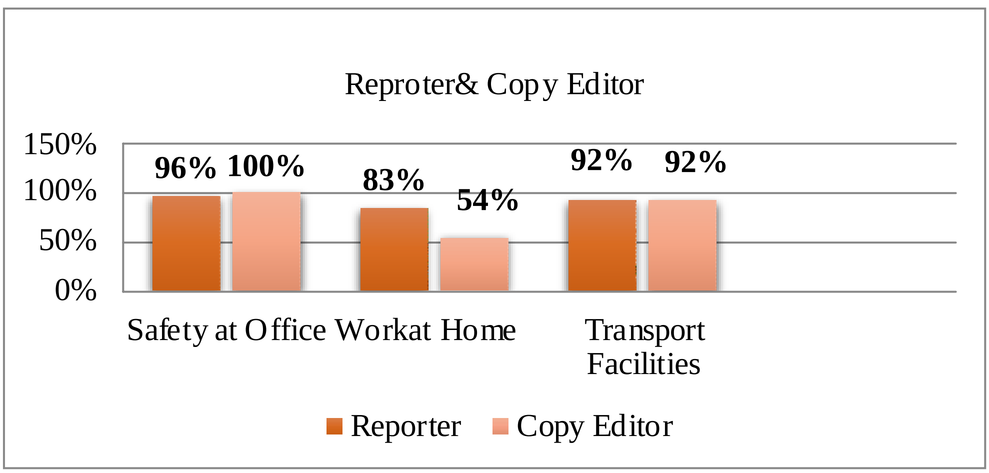

Figure 13: Safe Atmosphere

Reporters and copy editors were asked about getting a salary. 75% of both reporters and copy editors got salary timely while 25% of both of them didn't get the salary. However, the distribution of salary and bonus between reporter and copy editor depends on how the respective organizations take initiatives of payment. Sixteen media organizations (7 newspapers and 9 TV) paid regular salaries to both reporters and copy editors. Journalists of 4 media (3 newspapers and 1 TV) didn't get the salary. But two reporters of two media organizations (1 newspaper and 1 TV) and two copy editors of another two media organizations (1 newspaper and 1 TV) said that they didn't get the salary regularly in corona times (Figure 14).

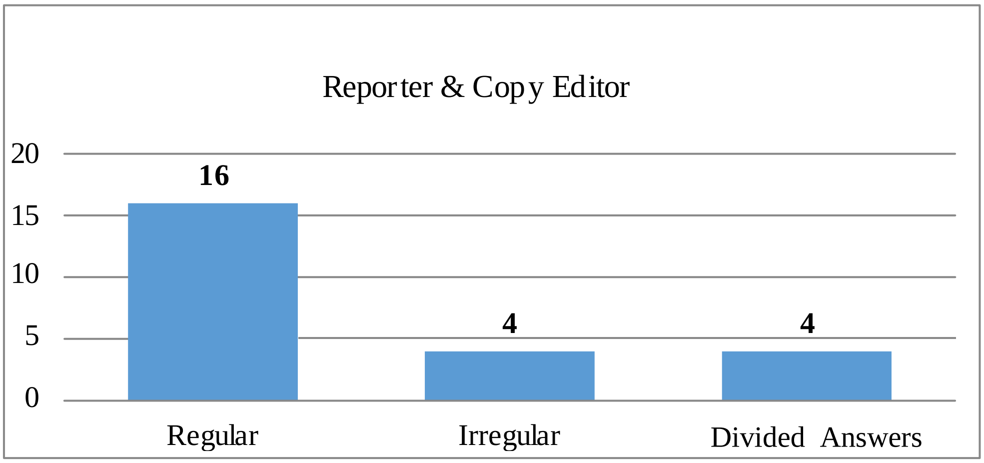

Figure 14: Economic Safety

According to data given by participants, among selected organizations, 12 Media (6 Newspapers and 6 TV) pay bonus equal to basic salary, five media (3 Newspapers and 2 TV) pay 50% of gross salary, two media (1 Newspaper and 1 TV) pay 60% of basic salary. Two TV pay 60% of gross salary, and another TV pays 50% of basic salary. Two newspapers pay double of basic salary. Figure- 9 indicates that including these two newspapers, seven media (5 newspapers and 2 TV) cut off bonus from 25% to 50% whereas seven media (4 newspapers and 3 TV) didn't pay bonus at all. 10 media (3 newspapers and 7 TV) paid a full bonus to the participants (Figure 15). Here, the distribution of bonuses between reporters, and copy editors was dependent on initiatives of respective organizations.

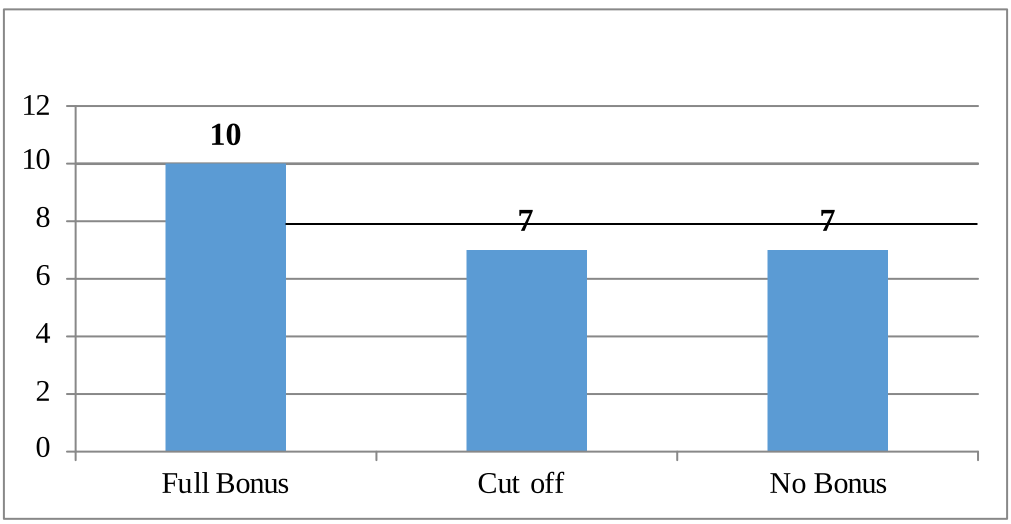

Figure 15: Bonus: Reporter & Copy Editor

In terms of satisfaction, dissatisfaction and level of satisfaction, the data shows that the satisfaction of reporters (73%) is higher than copy editors (54%). The dissatisfaction of copy editors is higher than the reporter (Figure 16).

High and low satisfaction of reporters is equal (36.40%), while copy editors differed. The satisfaction of 17% copy editors is high while 37% is low (Figure 17).

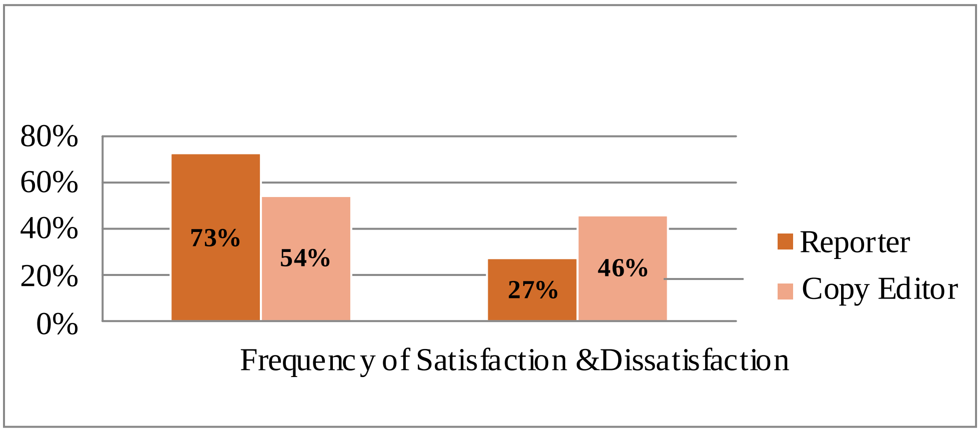

Figure 16: Satisfaction & Dissatisfaction

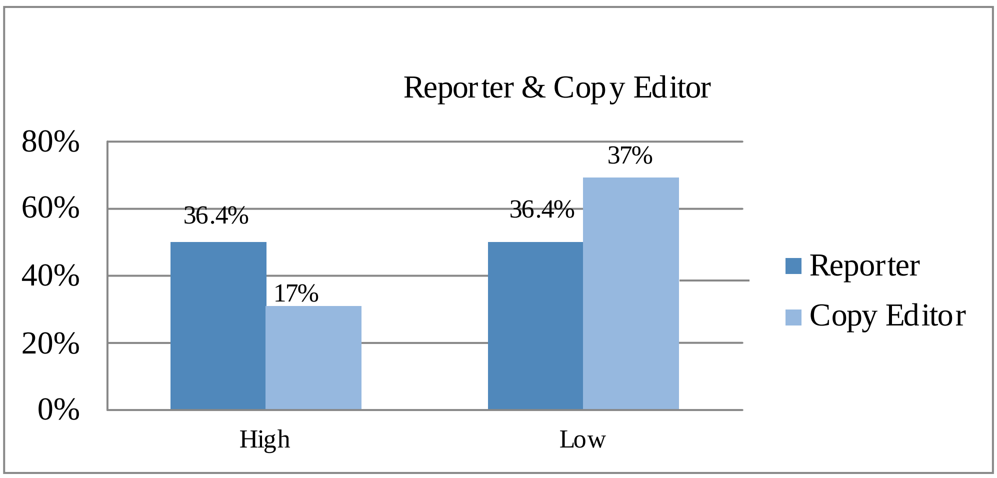

Figure 17: Level of Satisfaction

In comparison between the reporter and copy editor, a large number of reporters bought more safety equipment than copy editors.15% reporters and 11% copy editor bought PPE, 79% reporters and 55% copy editors bought sanitizers, 84% reporters and 78% copy editors bought the masks, 37% reporters and 61% copy editors bought golves, and 21% reporters and 17% copy editors bought others (Figure 18). The data show the trend of buying safety equipment is higher in reporters than in copy editors.

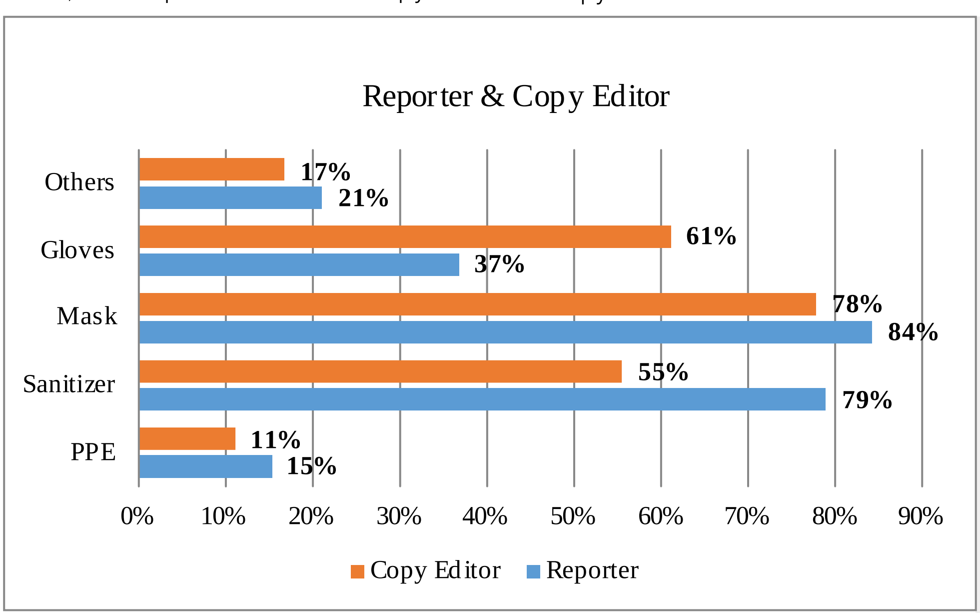

Figure 18: Self-Preparedness

Perception about the infection and death of journalists differed between reporter and copy editors. More than reporters, 96% copy editors think that lack of proper and adequate safety measures are responsible for the infection and death of journalists in the country. In comparison, 83% reporters gave the same opinion. 17% reporters and 4% copy editors replied negatively (Figure19).

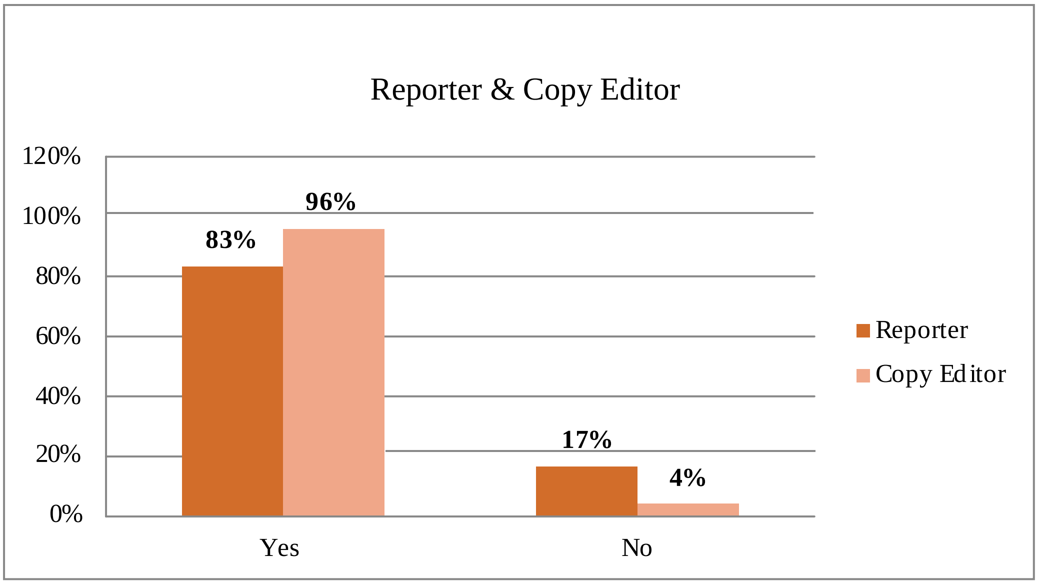

Figure 19: Perception

X. Result and Discussion

Based on the responses of the majority of participants, the study revealed three findings. One of them is improper, imbalanced, inadequate, non-standard and irregular safety measures that have been provided to journalists by their employers, the second finding is the unequal and distribution of safety measures between reporters and copy editors, and the last one is that such mode of employers contributed largely to satisfaction, perception, and self-preparedness of journalists.

The objective of the study that the first research question dealt with in this study was to examine the mode of employers in providing safety measures. The study revealed that though the majority of journalists (96%) got safety measures, employers could not make an equal and proper balance among safety equipment, economical safety, and a safe atmosphere provided to journalists. Journalists got less PPE and gloves (Figure-2). According to the majority of responses, employers have taken good initiatives to provide a safe atmosphere (Figure 3) though it differed between reporters and copy editors (Figure 13). The majority of journalists suffered from an economic crisis. A few of them got regular salary and full bonus while the majority suffered from irregular or cut off or no bonus (Figure 6). Thus, the results of getting safety measures and satisfaction differed (Figure 6) that the second research question dealt with. The study shows that more than two-thirds of participants suffered from all of the factors mentioned above were either less-satisfied (35%) or dissatisfied (40%) (Figure7 & 8). The factors that worked behind low satisfaction and dissatisfaction are improper, inadequate, non-standard, and irregular safety and negligence and financial crisis of their organizations. Highly satisfied journalists (25%) said that their employers had provided sufficient safety measures in comparison with other media organizations.

The impact of improper safety measures has contributed significantly to self-preparedness and the perception of journalists about infection and the death of journalists in Bangladesh that the last research question dealt with. 73% of journalists bought safety equipment by own while 45% bought due to lack of proper safety equipment provided by offices. 90% of journalists thought that a lack of adequate safety measures was responsible for infection and the death of journalists in Bangladesh. Highly satisfied journalists said, they thought that other media organizations didn't provide safety measures to employees as their organizations did.

The contribution of improper safety measures is prevalent in the unequal distribution of safety measures between reporters and copyeditors. The study suggests that no media organization could not provide safety equipment and safe atmosphere and economic safety to both reporters and copy editors equally. Copy editors got less PPE and gloves, and less opportunity to work at home in comparison with reporters (Figure 12 & 13). Suffering from the economic crisis was the same in both. The result shows that a complete balance and equality in providing safety equipment, a safe atmosphere, and paying salaries and bonuses were not found in any media organization. In this case, the copy editors have faced discrimination more than the reporters. (Figure 12 & 13). Thus, copy editors' dissatisfaction, and low satisfaction are higher than that of reporters (Figure 15 &16).

The result shows, the majority of the participants thought that improper and inadequate safety measures are responsible for the infection and death of journalists. This perception is more pervasive in copy editors than reporters (Figure 18). However, self-preparedness showed different results. Despite getting less equipment, copy editors had a lower frequency of buying it than reporters. The reason behind this result will be evaluated in future research.

Overall, the findings of the study reflected the imbalanced management system of media organizations in providing safety to journalists in corona times. The employers have no equal and proper safety policies that contributed negatively to psychology and particular behavior of the majority of journalists regarding safety measures. The organizations failed to maintain equity and fairness between reporter and copy editor and lacked unity of directions, proper initiative. Finally, employers failed to respond effectively to the needs of journalists.

Media played a pivotal role in corona times in equipping the public with information for disease prevention (Meija et al., 2020). Gidreta (2011) characterized the journalist as a ``mediator``, ``teacher``, and ``guide`` in terms of conveying information to the public (pp. 62-63). In corona times, journalists have performed these roles. Antonio Guterres, the UN Chief, branded journalists as ``antidote" to the COVID-19 misinformation (UN News, 2020b). The study noticed that selected journalists continued their activities as per professional requirements and responsibilities in playing those roles to fight the pandemic. Nevertheless, they suffered from proper safety measures in corona times. Media organizations also ignored the tips and guidelines prescribed by scholars and organizations. This observation of the study fits to saying of Rahman (2006b), ``In Bangladesh, journalism is not only a challenging profession, but it becomes a sacrificial one`` (p.20).

The findings of the study have also indicated that the non-professional practice of the Bangladeshi media industry. Gayen (2019) observed the media of Bangladesh that ``mainstream journalism suffers from lack of funding and lack of professionalism``. Ferdous (2009) argued that the businessman, groups of companies, and politically influential persons control the media ownership where their interests of profits are prioritized rather than interests of mass people (p.19). Journalist associations can't put challenges to ``the power`` and ``the business conglomerates`` due to their fractions (Gayen, 2019). Thus, the interests of journalists in Bangladesh remain mostly ignored and unchallenged.

Nevertheless, the safety of journalists is not an advantage; it is their fundamental human rights that organizations or industries are obliged to provide (Hilgert, n.d., p. 720). The Resolution adopted by the Human Rights Council in 2016, emphasized on protective equipment, training, digital security, guidance and insurance that should be provided by media organizations where necessary (Article 19, 2017, p.34). Occupational Safety and Health Convention (1981), emphasize son ``necessary, adequate protective clothing and protective equipment`` to employees to prevent risks. United Nations announced the safety of employees (United Nations, 1998; UN General Assembly, 1966). In Bangladesh, the safety of employee is legally ensured (Bangladesh Labor Act, 2006). Whereas journalists speak for the human rights of mass people, their rights remain ignored always. The study showed that media organizations violated human rights of two-thirds of selected journalists.

There is also no proper monitoring system form government and non-government policymakers and journalist's associations to protect the rights of journalists. Bangladesh's government has addressed the role of media in corona times in ``National Preparedness and Response Plan for Covid-19``. However, there is no direction to organizations regarding their safety protocols. All of these issues have appeared as obstacles to build professionalism in media organizations and ensure journalists' rights and needs.

XI. Conclusion and Recommendations

In the last decade, media in Bangladesh has undergone remarkable growth and changes in terms of expansion and increase in more young journalists (Monty, 2011). Education and training on journalism in universities and professional institutions are also playing a vital role in changing the face of media. Apart from the increase in information flow for the development of the country, the role of media in Bangladesh in times of disaster and crisis is undeniable. However, little progress has been made to ensure professionalism and develop the standard of living and safety of journalists here. The study unfolded this approach to journalists that has been practiced years after years.

In any disaster, epidemic, or pandemic, journalists work as front-runners. Therefore, it should be the core responsibility of media houses to equip them with all of the health protections. Corona times have witnessed how journalists have provided information to the public and risked their lives. The study revealed that the efforts taken by the employers to ensure the safety of journalists in corona times could not be equalized with what they have deserved. Akhter and Ullah (2014) mentioned that the danger of journalists in disastrous times might influence the information flow of media (p.10).

So, it is high time for government and media employers to have a proper plan and policies with huge budgets and logistic supports to protect journalists from any type of risks. Practices of professionalism and providing facilities and safety to journalists by national and international legal issues must be addressed with high importance.

The study did not incorporate how the lack of proper safety measures influenced their news coverage on Corona. Besides, the study incorporated the Dhaka area with limited samples. It also didn't include gender issues, other media organizations such as online media, radio, etc. and other employees like a camera crew, photojournalists, etc. The future research will shed light on these scopes by mitigating the limitations of the study.

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Religious Identity in Chinua Achebe's *Things Fall Apart*

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Abstract- This paper aims to investigate illustrations of religious identity in Chinua Achebe's novel Things Fall Apart. It explores types of identity dimensions and other cultural factors that influence the formation and maintenance of religious identity portrayed in the novel. It also attempts to study the effect of religious identity on the relations between the characters in the novel. The paper takes a qualitative approach for its textual analysis, and it adopts the descriptive discourse analysis (DDA) method guided by the intercultural communication theory (ICT).

The study concludes that religious identity is depicted by stereotypical concepts and religious-based actions, i.e., actions that have pure religious motivations. The natives' masculine identity strengthens their religious identity. Their racial identity does not affect their religious identity, while ethnic and class identities have some weak positive impacts. The personal attitude of the protagonist is opposite to the native communal mainstream. The results also reveal that religion is the base of almost all the characters' actions. The study confirms the validity of applying the ICT on fictive data and reinforces the bidirectional influence between identity and communication as identity is conceptualized through the confrontations with others.

Keywords: identity, religious identity, intercultural, communication, fiction.

GJHSS-A Classification: FOR Code: 220499

RELIGIOUSIDENTITYINCHINUAACHEBESTHINGSFALLAPART

Strictly as per the compliance and regulations of:

Religious Identity in Chinua Achebe's *Things Fall Apart*

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Abstract- This paper aims to investigate illustrations of religious identity in Chinua Achebe's novel Things Fall Apart. It explores types of identity dimensions and other cultural factors that influence the formation and maintenance of religious identity portrayed in the novel. It also attempts to study the effect of religious identity on the relations between the characters in the novel. The paper takes a qualitative approach for its textual analysis, and it adopts the descriptive discourse analysis (DDA) method guided by the intercultural communication theory (ICT).

The study concludes that religious identity is depicted by stereotypical concepts and religious-based actions, i.e., actions that have pure religious motivations. The natives' masculine identity strengthens their religious identity. Their racial identity does not affect their religious identity, while ethnic and class identities have some weak positive impacts. The personal attitude of the protagonist is opposite to the native communal mainstream. The results also reveal that religion is the base of almost all the characters' actions. The study confirms the validity of applying the ICT on fictive data and reinforces the bidirectional influence between identity and communication as identity is conceptualized through the confrontations with others.

Keywords: identity, religious identity, intercultural, communication, fiction.

I. Introduction

a) Introduction

The novel *Things Fall Apart* is one of the African fictive works that depict intercultural conflicts that occurred in the Nigerian society during the colonial time. Therefore, it can serve as a source of data that is useful for intercultural communication (IC) studies. Thus, this paper attempts to investigate the religious identity concept in the novel based on the IC theory.

The term *identity* refers to the concept one has about himself, and the others have about him/her. It can be conceptualized by answering the question: how do we come to perceive who we are and how do others see us? Through communication with others one can understand how his identity is presented and perceived. Therefore, identity exploration is closely related to the field of intercultural communication (IC), because it is constructed, maintained, and developed via contact with others (Hecht and Lu 2014).

The formation of identity is a complex task as it is a set of meanings and a combination of various characteristics, each of which has a certain degree of contribution in shaping and maintaining it. Thus, our identity is affected by religion, race, class, social norms, familial disciplines, gender, and nationality. These factors influence human communication, perception, and identity, as well.

King (2003) considers religion as one of the most influential aspects of identity development. This is because a person's religious knowledge and practices impact his worldviews and relations with everything around him. Samovar and Porter (2004:48) identify religion along with family and countries as "three main 'deep-rooted structures' that help individuals form their identity and influence their perceptions, as well." The religious identity is defined as 'the sense of belonging and commitment to religion and religious society' (Molaiy et al. 2016). Thus, conceptualizing religious identity is not a simple task if we take into consideration the complexity, which arises from its interrelation with the other identity dimensions such as age, class, ethnicity, gender, profession and level of education. In addition, the degree of religiosity varies from one individual to another due to their differences in accepting and practicing the spiritual guidance (Alston1975, cited in Mydin et al 2017).

Chinua Achebe's *Things Fall Apart* (1958) was chosen because it, firstly, depicts cultural and social conflicts taking place in an African community. The writer enriches the novel's theme with various aspects of cultural clashes that make it serve as a fruitful source for sociolinguistic research. Secondly, the novel attracted readers' attention, gained their appreciation, and was translated into several languages. Chinua Achebe's novel was even chosen as educational materials for secondary school students here in Sudan. Thirdly, it is relevant to the study topic as religious identity seems to be central in its themes.

b) Objectives of the Study

This study aims to investigate the effect of religious identity on the relationships between the characters in the novel and how religious identity is expressed in the characters' dialogues. As well as it determines to show what types of identities and other cultural factors influence the formation and maintenance of religious identity, portrayed in the novel *Things fall apart.*

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c) *Hypotheses of the Study*

The study claims to have found the following in the novel:

Religious identity in the form of either the cultural group's pre-set stereotypical images about the others or in the form of the strong belief of a group of people that everyone else must be wrong and/or mad unless he/she shares their own beliefs or belongs to their ethnic group.

Racial, ethnic, gender, and personal dimensions have a great influence on the formation and maintenance of religious identity, as expressed in the novel.

The characters' relations are negatively impacted by the differences in their religious identities to the degree that these differences became the cause of misunderstanding and various types of conflicts.

d) *Methodology of the Study*

Since this study is concerned with analyzing a particular written text, it does not need to apply a method of data collection. It takes a qualitative approach to data interpretation. According to Eskola and Suoranta (2008, cited in Hirvonen 2014), the scientific criteria of the qualitative method are not based on *quantity*, but *quality* of data. Therefore, qualitative studies systematically select samples of data and analyze them as in-depth as possible (Hirvonen 2014). Thus, the qualitative method can serve as an effective tool for data analysis in the current paper, since it is mainly concerned with understanding and interpreting the issue under investigation (Mason 2002). The analysis is sub-divided with headlines according to the detailing concepts and the relevant issues of the religious identity, which are clearly stated and discussed in this study.

Another qualitative method used in this study is discourse analysis (DA). According to Gee (2010: 9), 'there are two types of DA in the field of linguistics.' The first one is a descriptive approach that describes how language works and why it works in that way. The other one is the critical approach, which 'not only describes how the language works, but also takes a stand on social and political issues and brings up questions of power' (ibid).

This study mainly applies descriptive discourse analysis (DDA), but partly uses critical discourse analysis (CDA). The DDA is limited to the analysis of expressions of religious identity occurring in the novel themes. In contrast, the CDA analyses implicit meanings interpreted from the context of the novel or attempts to make clear the hidden purposes of the writers behind the particular piece of writing. This means that the scope of the study includes the contextual surface analysis of the novels and the critical interpretations of the writer's symbolizations concerning religious identity.

e) *Scope of the Study*

This paper is limited to the exploration of religious identity, the influence of the other dimensions on it and its effect on the characters' relations; it is not concerned with analyzing all identity dimensions and concepts. The study is led by the intercultural communication theory (ICT) so it is not supposed to search the data freely to come up with a new theory. The investigation is limited to the themes of the novel, so it is not based on any data from the context of the novel (the Nigerian society where the author lived and about which the novel talks).

f) *General Background of the Novel Things Fall Apart*

In the recent time, Chinua Achebe's *Things Fall Apart* (1958) can be counted as one of the most outstanding literary works (Salami and Tabari 2018). Therefore, it has caught the attention of a wide range of readers both inside and outside Nigeria (ibid). Chinua Achebe's (1930-2013) parents converted to Christianity, but his grandparents were still firm believers in their traditional culture (Kenalemang 2013). This was useful for him, that is, to possess a rich knowledge of both the British culture as well as Nigerian culture. This novel was written in his response to what the Europeans depicted of African culture. He, therefore, portrayed the African society in a fictional district in Nigeria, presenting the actuality of Ibo society. The novel aimed to reflect the influence of European colonialism from African perspectives. It also aimed to reflect on positive and negative influence of the Europeans on the lifestyle of the Ibo society (Kenalemang 2013). The novel gives a vision of the Ibo life and an insight into the differences and conflicts in their cultural, religious, and political traditions (Fischer 2004).

g) *Summary of the Novel Things Fall Apart*

The setting of the novel is in a small fictional district in Nigeria. It is centered on the life of its protagonist *Okonkwo*. Okonkwo is a brave, famous man and is respected by all the nine villages of the district Umoufia. Unlike his father, who was known to be weak, afraid of blood, lazy and poor, because he does not like work. Okonkwo has three wives and several children, among them is *Nwoye*, the eldest son of the first wife, who converted to the new religion. For this purpose, conflict arose between Okonkwo and his son. His 10-year-old daughter *Ezinma* is beloved to him because she has similar ideas in life to her father. The people of Umoufia belong to the same cultural clan and know nothing about the world around them. The clansmen have many different gods that they worship. They have strict rules and customs that they believe are the core foundation to pleasing the gods, and none can disobey these rules. If anyone does, then they believe he must be mad. Okonkwo did so by killing his foster son *Ikemefuna*, who was given to him as a compensation for the spilled blood of an Umoufia clanswoman. Therefore,

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Okonkwo was punished by the gods for this. As the novel develops, he is exiled from his land (Umoufia) because of accidentally killing a young man. When he returns to his village, he finds that the whites changed the village's lifestyle by introducing their religion (Christianity) and the new European culture, so 'things fall apart'. He tries to drive the missionaries out of his land, so he kills one messenger in a meeting. He discovers that his people would no longer join him to fight the white man because they let the other messengers escape. As the white man's justice is searching for him, Okonkwo, once known as the bravest man of Umoufia, is found dead (Achebe 1958).

II. Literature Review

a) Definition of Religious Identity

EbstyneKing et al (2013:188) define it as 'the extent to which an individual has a relationship with a particular institutionalized doctrine about ultimate reality'. It is the 'sense of belonging' to a religious group due to the acceptance an individual has to the group's beliefs (Molaiy et al. 2016: 4). Kim and Bradford Wilcox (2014:3) label it as religiosity and define it as 'any kind of religious beliefs and practices that can reflect one's religiousness'.

The above definitions highlight the conception that religious identity refers to the individual affiliation to a group, because of sharing its members' beliefs. The degree of belonging or commitment to the group varies from one believer to another according to various factors including the attendance of religious practices, The quality of contact with the group, the influence of the religious category, the individual preferences, social norms, situations and lifestyles as well as some other factors will be discussed in detail later (Agbiboa 2013).

b) The Measurement of Identifying Religiosity

Despite the great attention given to religious identity in the previous studies, the scholarly measurement identifying it remains problematic. This is due to the dynamic nature of the social and individual identities as well as its conflation with the other identity dimensions such as ethnic or racial categories (Martin and Nakayama 2010).

The measure adopted in the current study for considering the individual or the individual's behavior as being *religious* depends on the motivation underpinning the behavior or the nature of the action itself. That is, every individual behavior is labeled as *religious* if it depends on religious guidance. The individual himself is considered religious when he acts according to the beliefs of the group he belongs to. The degree of religiosity could be measured by comparing the individual with his associates or/and whether he actually follows the authentic group guidance.

c) The Role of Religion in Identity Formation

Among the social dimensions of identity such as race, ethnicity, gender, and political parties, religious affiliation has its importance in identity formation (Martin and Nakayama 2010) as it serves as a source of meaning and legitimacy for life activities and everything from peace and war to 'notions of morality and issues of sex' (Henera et al 2017: 2). It is also thought to play a significant role in maintaining group identity and strengthening relationships, especially among immigrants(Peek 2005).

d) Factors Affecting Religious Identity

It is pointed out above that identity is constructed by oneself and in interactions with the larger group (Ting-Toomey 1999). Our view of ourselves is greatly influenced by cultural, personal, social and relational factors (ibid). Thus, identity formation is a process accomplished by a multitude of factors including family, gender, cultural, ethnic, and individual socialization (Samovar et al 2009). Every individual, then, is a member of different social and cultural groups (ibid), hence, 'everyone's identity is formed and influenced by all identity groups he or she participates in' (Horáková2007:12). Religious identity formation, maintenance, and modification depend on the influence of the other identity dimensions such as parenting, social pressure (Loewenthal 2010), cultural norms (Cohen 2011), race, ethnicity (Martin and Nakayama 2010) and personality (EbstyneKing 2003).

Therefore, the paper argues that the above-mentioned identity dimensions influence religious identity construction, so it is desirable to have a brief background about each of them as well as some knowledge about the way they impact religiosity as shown in the literature.

i. *Gender*

Gender identity refers to the social notion that clarifies the characteristics to be a man or a woman. It is the social meaning ascribed to male and female social categories in a society (Wood and Eagly 2009). It socially specifies what roles are associated with men and women in a particular time and space (Ting-Toomey 1999). It refers to how a certain culture differentiates masculine and feminine social roles (Samovar et el 2009:158). To understand the nature of gender differentiation, it is essential to refer to the cultural values and institutions that determine the masculine and feminine roles (Wood1997; Ting-Toomey1999). Culture, then, determines dress, colors and clothing styles, the expressions associated with each gender, and the communal role each plays and even activities and sports (Martin and Nakayama 2010).

One of the most influential sources that affect the formation of gender identity is religion (Klingorov and Havlicek 2015). King (1995, in Klingorov and Havlicek 2015:3) argues that 'gender roles are primarily

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constructed through religion, culture, lifestyle, and upbringing'. This highlights the close influential relations between religious and gender identities.

ii. *Race and Ethnicity*

Racial and ethnic identities seem the same to many people and the differentiation between them is 'unclear or confusing'(Samovar et al 2009:156). Broadly speaking, racial identity is tied to the group connection based on having distinguishable biological characteristics (ibid) such as color and other physical heritage. At the same time, ethnic identity refers to one's sense of sharing a group heritage, history, homeland, language (ibid), traditions, costumes, values and behaviors (Martin and Nakayama 2010). Although both share the sense of belonging to a racial group, ethnic membership has a wider sense than racial identity as it includes self-identification and knowledge about the group's history and values (ibid).

Religious identity is closely related in its formation to ethnic identity (Peek 2005) and sometimes they conflate to the extent that it would be difficult to view them in terms of belonging (Martin andNakayama2010). For example, in Nigeria, Islam spread in the north among the Hausa tribe till it is assumed that every Hausa man is a Muslim by virtue of ethnicity, and in the south, Igbo people are assumed to be Christians. This close nexus between religion and ethnicity in Nigeria made many people think that being Muslim means assimilating Hausa ethnicity (Anthony 2000).

iii. *Class Identity*

Each society has its own way of classifying its sub-cultural classes. Some societies base the categorization on racial, religious or political dimensions. The social reactions and practices are, therefore, shaped on the bases of these social classes. Martin and Nakayama (2010: 194) report that 'the magazines we read, the food we eat, and the words we use often reflect our social class position'. This classification leads us to the notion of majority and minority groups. The culture of the majority group is consciously or unconsciously the one which dominates the society: 'It is taught at schools and referred to in the media' (Horáková 2007:10). Such class discrimination often results in intercultural misunderstanding and cultural clashes as we will see in the novel under study.

iv. *Personality*

It is stated above that individual identity has two facets of self-concepts, one is derived from an individual's knowledge of his group membership (group identity) and the other is derived from the other kinds of personal attributes (personal identity) (Vignoles 2017). The personal or individual identity dimension is thought to be a sum of all identity dimensions (Martin and Nakayama 2010). Personal identity includes the personal preferences and choices. It was stated so far that individuals, who are members of a group, cannot be typically similar to each other in accepting and practicing the group values and behaviors (Jung and Hecht 2004). Each group member differs from the other in the extent to which he or she identify with the larger group (Vignoles 2017).

v. *Stereotyping*

According to Lippman (1922, cited in Whitley and Kite 2006), stereotype is a picture in the head. Stereotypes refer to the 'beliefs and opinions about the characteristics, attributes, and behaviors of members of various groups' (ibid). It is a mental picture held by individuals about a group on the bases of oversimplified opinions and biased judgment (Patel et al 2011). Mai (2016:2) defines it as an over-generalized view about a certain group of people or a culture. It can be concluded from the above definitions that a stereotype is a mental picture, which an individual forms about a certain group and generalizes it to all the group members. Stereotyping is formed because of the lack of accurate knowledge about others in situations where there is not enough time to search the truth (ibid). Another reason for holding stereotypes is cultural prejudice (Holliday et al 2010). This is because, prejudice is - as it will be explained- a negative attitude formed as a result of not having accurate knowledge about others, so it serves as a basis for stereotyping.

III. Analysis and Discussion

In this unit we provide samples of the analysis. We bring chosen extracts from the novel and analyze them according to the IC theory to see if the study´s hypotheses are true or not. This unit is sub-titled with suitable headlines to simplify understanding the novel's themes.

a) *The Clansmen, Earth Goddess, and the Fathers*

The native people in the novel lived in small groups, each one of them representing a separate clan. Every clan had its own customs and laws. The clansmen worshipped different Gods, some of these Gods were more important than others and each had its role in the people's life and in their relations. The most respected God was the Earth Goddess, which was responsible for protecting their crops and conducting their behaviors. Their religious identity, therefore, was closely linked to the laws of *Ani,* the Earth Goddess, as everyone's behavior was thought to be directed by *Ani*'s wishes. Moreover, the clan set severe punishment for everyone who ignored *Ani*'s will.

> *The Feast of the New Yam was approaching, and Umuofia was in a festival mood. It was an occasion forgiving thanks to Ani, the earth goddess, and the source of all fertility. Ani played a greater part in the life of the people than any other deity. She was the ultimate judge of morality and conduct. And what was*

more, she was in close communion with the departed fathers of the clan whose bodies had been committed to earth. (Achebe: 32)

It is also noticeable that *Ani* was closely related to their former fathers and both impacted the clan's morals and activities. The ethno-religious backgrounds influenced the clansmen's identity as their behaviors were to adhere to the God's laws and inherited from their departed fathers (ancestors).

b) Okonkwo's Personal Attitude

Ogbuefi Ezeudu (the old brave man) visited Okonkwo to inform him that Umoufia decided to kill the boy (Ikemefuna, a boy from another clan who was given to Umoufia in compensation of an Umoufian women killed there) and that he should not bear hand in the murder of the boy, as the boy called Okonkwo father. When Okonkwo later paid a visit to his best friend Obierika, he blamed him of not taking part in the killing.

"I cannot understand why you refused to come with us to kill that boy," he asked Obierika. "Because I did not want to," Obierika replied sharply. "I had something better to do.""You sound as if you question the authority and the decision of the Oracle, who said he should die.""I do not. Why should I? But the Oracle did not ask me to carry out its decision.""But someone had to do it. If we were all afraid of blood, it would not be done. And what do you think the Oracle would do then?""You know very well, Okonkwo, that I am not afraid of blood and if anyone tells you that I am, he is telling a lie. And let me tell you one thing, my friend. If I were you, I would have stayed at home. What you have done will not please the Earth. It is the kind of action for which the goddess wipes out whole families.' (Achebe: 58)

In the beginning of their conversation, Okonkwo pretended to be unaffected by the killing, as he said '*that boy*' to show that he is not weak. Actually, he was affected to the degree that he could not eat for two days. This was an example the contradiction between Okonkwo's personal and enacted identity layers. This contradiction created misunderstanding between the two close friends.

Okonkwo did not taste any food for two days after the death of Ikemefuna. 'He drank palm-wine from morning till night, and his eyes were red and fierce like the eyes of a rat when it was caught by the tail. (Achebe: 55)

Okonkwo tried to show that he killed the boy to fulfill the Oracle's will, though he was told not to participate. Okonkwo did so to appear tough and strong. Here, Okonkwo broke the clan's religious instructions for the second time (the first was the breaking of the Pace Week), because his personal identity contradicted with the communal identity. The source of his personal contradicted identity was his fear of failure:

Okonkwo ruled his household with a heavy hand. His wives, especially the youngest, lived in perpetual fear of his fiery temper, and so did his little children. Perhaps down in his heart, Okonkwo was not a cruel man. But his whole life was dominated by fear, the fear of failure and of weakness. It was deeper and more intimate than the fear of evil and capricious gods and of magic, the fear of the forest, and of the forces of nature, malevolent, red in tooth and claw. Okonkwo's fear was greater than these. (Achebe: 12)

Okonkwo's fear of failure affected his relations with his children, family, and kinsmen. He wanted the people around him to perceive him in a way that differs from his real personality. He always chose to be seen as strong and unaffectionate, so he forced himself to perform actions that contradicted his religious and social norms. The religious identity seemed to be superior to the personal one in almost all of the themes of this novel. However, the personal identity here appeared to challenge the religious, a thing which is seldom to occur in such a high-context society.

c) Male and Female Crimes

In the centre of the crowd a boy lay in a pool of blood. It was the dead man's sixteen-year-old son, who with his brothers and half-brothers had been dancing the traditional farewell to their father. Okonkwo's gun had exploded, and a piece of iron had pierced the boy's heart. The confusion that followed was without parallel in the tradition of Umuofia. Violent deaths were frequent, but nothing like this had ever happened. The only course open to Okonkwo was to flee from the clan. It was a crime against the earth goddess to kill a clansman, and a man who committed it must flee from the land. The crime was of two kinds, male and female. Okonkwo had committed the female because it had been inadvertent. (Achebe: 108-109)

During his father's funeral, *Ezeudu*'s son was accidentally killed by Okonkwo's old gun. The clan considered such kind of crime as a female crime, as the doer had no intention to act it beforehand. To categorize crimes into male and female reveals the association between religion and gender differentiation. Men were thought to be strong and brave, so they were expected to do things intentionally, whereas women act inadvertently for they were thought to be soft and sensitive.

Anyone who killed a clansman would be cast out of his land. This law would have its great effect when it came to the issue of the converts, who would leave their clan's local religion and cause troubles to the natives, but no one could dare to kill any of them, because they still belonged to the clan.

As soon as the day broke, a large crowd of men from Ezeudu's quarter stormed Okonkwo's compound, dressed in garbs of war. They set fire to his houses, *demolished his red walls, killed his animals and destroyed his barn. It was the justice of the earth goddess, and they were merely her messengers. They had no hatred in their hearts against Okonkwo. His greatest friend, Obierika, was among them. They were merely cleansing the land which Okonkwo had polluted with the blood of a clansman.* (Achebe: 109)

The group of men, who came in wearing war clothes to destroy Okonkwo's belongings, aimed to achieve God's will. Their action had a religious base. They were religiously convinced to treat their friend in a way that had no social or logical excuse. This shows that the clan's men followed the religious customs blindly and the religious effect on people's treatment to each other was great. When religion was in contradiction to individual wills and preferences, it was the religious-based action which was the strongest. Although Obierika was the most intimate friend to Okonkwo, his religious commitment pushed him to bear hand in the destruction of his friend's compound.

Obierika was a man who thought about things. When the will of the goddess had been done, he sat down in his obi and mourned his friend's calamity. Why should a man suffer so grievously for an offence he had committed inadvertently? But although he thought for a long time, he found no answer. (Achebe: 109)

Though Obierika obeyed God's will as all of his clan did, he kept thinking about the calamity of his friend. He asked himself a question that criticizes the customs of his clan: Is it justice to exile a man out of his land because he committed a crime accidentally? If a man was participating in the funeral of his friend using his gun in the way everyone else used it and it happened to kill a boy by an unexpected explosion, is it his fault? The question Obierika kept asking himself seems logical and denoted some sort of criticism to local religion.

Obierika's personal identity thus did not agree with all the native customs, but the strength of the main communal identity made him to hide his own preferences and follow his people without internal consent. This showed that the local customs were supported by the communal identity not the personal.

d) The Missionary in Umoufia

The missionaries had come to Umuofia. They had built their church there, won a handful of converts and were already sending evangelists to the surrounding towns and villages. That was a source of great sorrow to the leaders of the clan, but many of them believed that the strange faith and the white man's god would not last. None of his converts was a man whose word was heeded in the assembly of the people. None of them was a man of title. They were mostly the kind of people that were called efulefu, worthless, empty men. (Achebe: 125)

Obierika visited his friend for the second time with interesting news. Based on the fear raised by the story of Abame, the white man settled himself peacefully among the clan's men and started to spread his new religion. The leaders of the clan got angry because some of their own people began to leave their religion and follow the new one. The religious conflict started between the two opposing religions and the adherents of each one began to employ all available means to maintain their religious identity. Although the natives noticed the danger approaching them, they attempted to convince themselves that all the converts were worthless people that would not break the unity of the clan. One of their religious leaders was called *Chielo*, the priestess of the Oracle. Chielo tried to keep the clan's people firm in their religion by giving an abusive description of the new religion and those who converted to it:

Chielo, the priestess of Agbala, called the converts the excrement of the clan, and the new faith was a mad dog that had come to eat it up. (Achebe: 125)

Chielo's words clarified that the religious cohesion between the people of the same clan was the strongest element that tied the people together. This was because she described the converts with a disgusting word (*excrement)*, although they still had the same race, nationality, language, and family relations as the natives. The religious change thus affected the native relationships to the degree that made the priestess use such disgusting words about those, who have the same race when they changed religion. These words back up the argument that religion was the most effective identity component and it played the most influential role in shaping identity. Chielo also illustrated the new faith as a dog eating up human waste. This illustration may stand as a barrier that makes people flee from embracing the new faith.

Some of the clan's customs provided some sort of help to the strangers to put a knife on the rope that tied them together. One of these customs was their disrespect to those, who did not have honorable titles among them. They are called *efulefu*, worthless people, who were unimportant people according to the clan's classification. The new religion profited from these neglected people and easily attracted them to its camp.

The social class categorization of having some natives, who were considered worthless, emanated from religious thoughts. That is, classifying native people into high and low classes had its religious root. They believe that the poor man whose farm did not produce much harvest had ill-treated his personal God. Their Gods were thought to encourage work, so the man who was lazy was not a God-fearing man and thus he was not respected by the clansmen. This was the case of *Unoka* (Okonkwo's father) who was ill-fated due to laziness in work. When he visited the Oracle to consult him, he was told by the priest that his laziness was the cause of his bad harvest and it also offended Gods and fathers:

"You have offended neither the gods nor your fathers. And when a man is at peace with his gods and his ancestors, his harvest will be good or bad according to the strength of his arm. You, Unoka, are known in all the clan for the weakness of your machete and your hoe. When your neighbors go out with their axe to cut down virgin forests, you sow your yams on exhausted farms that take no labor to clear. They cross seven rivers to make their farms- you stay at home and offer sacrifices to a reluctant soil. Go home and work like a man."(Achebe: 5)

Since the title of honor in the village was gained by having good harvest, and the harvest itself needed God's acceptance, then the title had religious basis.

e) The Religious Conversation

"If we leave our gods and follow your god," asked another man, "who will protect us from the anger of our neglected gods and ancestors?""Your gods are not alive and cannot do you any harm," replied the white man. "They are pieces of wood and stone."When this was interpreted to the men of Mbanta they broke into derisive laughter. These men must be mad, they said to themselves. How else could they say that Ani and Amadiora were harmless? AndIdemili and Ogwugwu too? And some of them began to go away. (Achebe:127-128)

The natives were shocked by the white man's answer that their Gods were harmless, so the communication barrier rose to its peak and some of them began to leave, thinking that they must not waste their time with a mad group of men. The local religious faith was deeply rooted in the natives' lives for successive previous generations, so they believed that the one who opposed it must surely be mad. Therefore, when the missionaries discovered that the discussion would be of no value, they tried to soften the meeting by singing some seductive songs to seduce the Ibo hearts. Benefiting from the inter-religious dialogue, the white man began to learn more about the others and himself as well. This confirmed the argument that intercultural communication helps the individual to make sense of his own identity through learning how he differs from the others. That is, identity is conceptualized in communication.

The natives' stereotypical concept towards the strangers rose and they made sure that the white man must be mad to think that their Gods were harmless. This stereotypical image took its basis from the local prejudice that everyone who was different from their way had to be wrong.

After the singing the interpreter spoke about the Son of God whose name was Jesus Kristi. Okonkwo, who only stayed in the hope that it might come to chasing the men out of the village or whipping them, now said "You told us with your own mouth that there was only one god. Now you talk about his son. He must have a wife, then." The crowd agreed."I did not say He had a wife," said the interpreter, somewhat lamely."Your buttocks said he had a son," said the joker. "So, he must have a wife and all of them must have buttocks." (Achebe:128)

The evangelists' mission became more difficult after Okonkwo's question which seemed logical and gained the acceptance of the crowd. The interpreter got confused and tried to justify his last words, but he was not successful, so the joker profited from the communication mistake the interpreter made in the beginning and made fun of him. Okonkwo's participation in the meeting gave the natives a superior position and feeling that they may remain firm in their religious identity.

The pre-set stereotypical concept the white man had about the natives, that they were primitive as their way of life and their limited knowledge about the world showed, made him treat them in a simplified way that put him in confusion. Had he thought that they might have been clever and provided him with difficult questions, he would have changed the way of negotiating with them. The white's man exclusive perception let him to assume that all that the heathens would say is false and the only truth was found in his own religion. Therefore, the white man was stunned by Okonkwo's question, to which he found no answer, so he started singing so as to make the audience forget about the question:

The missionary ignored him and went on to talk about the Holy Trinity. At the end of it, Okonkwo was fully convinced that the man was mad. He shrugged his shoulders and went away to tap his afternoon palm wine. (Achebe:128)

The missionaries' reasoning seemed weaker when they ignored the question, so the indigenous stereotype that the white man was mad became more evident to the crowd. Therefore, the missionaries turned to use ways other than conversing to attract the natives to the new faith. The lack of knowledge about the target culture and religion remained an obstacle for the white man and it restrained his mission of converting natives.

f) Ethno-gender Actions

Okonkwo's thought was caught by the social ethno-gender view. He kept regretting that he would be pleased if Ezinma was a boy, because she resembled him and agreed with him in his ideas. Nevertheless, Ezinma would not be valuable for him because she could not fill the space of the boy in the masculine society, which did not provide a considerable space for women to represent it. According to the native gender-based point of view the effeminate men are not respected:

At the beginning of their journey the men of Umuofia talked and laughed about the locusts, about their women, and about some effeminate men who had refused to come with them. (Achebe:51)

Here their gender-based differentiation was linked to their religious-based customs. They blamed those who refused to bear hand in the killing of Ikemefuna of being cowards and effeminate. This view has a positive effect in strengthening their religious identity as they associated femininity to the new religion and masculinity to their local one:

*To abandon the gods of one's father and go about with a lot of effeminate men clucking like old hens was the very depth of abomination. (*Achebe:134)

The white man and all his followers are seen by the natives as effeminate, so it is an abomination to follow them.

g) The First Woman Convert

And for the first time they had a woman. Her name was Nneka, the wife of Amadi, who was a prosperous farmer. She was very heavy with child. Nneka had had four previous pregnancies and child-births. But each time she had borne twins, and they had been immediately thrown away. Her husband and his family were already becoming highly critical of such a woman and were not unduly perturbed when they found she had fled to join the Christians. It was a good riddance. (Achebe:132)

After it became clear to some of the natives that their own people believed in wrong things, numbers of them fled to the new faith. One of these new converts was *Amadi*'s wife *Nneka* (another sample of sudden conversion). According to the clan's customs, the name Nneka was given to children meaning: 'Mother is supreme', that is, mother is most important of all. This is because, they believed when life is bad and sad, one needs to go to one's mother land to find help, as Okonkwo did when he was exiled. Therefore, Okonkwo gave the first baby born for him during his exile, the name Nneka –'*out of politeness to his mother's kinsmen*' (Achebe:143).

After the conversion of the first woman, carrying the name Nneka, a sign by the writer that the local religion had lost the most important member of all. This also illustrates that strong influence of religion in people's identities, as the clan got rid of the most respected member for the sake of their faith. The conversion of Nneka was due to the wicked thoughts of the local faith. She suffered a lot from the custom of throwing children alive to die in the Evil Forest as she lost four couples of twins. Moreover, her in-laws had been cursed by her, so they regarded her conversion a good riddance. Her husband and his relatives were influenced by their religious and social custom to ill-treat her. Thus, how the individual perceives himself and how the others see him depend on racial, cultural, and religious factors in which religion is the most influential one of them all. This confirmed that the religious identity could be expressed in such religious-based actions.

h) Religion-based Clash

A clash occurred between the converts and the natives when one of the new Osu converts was accused of killing the most respected animal in the village. The holy snake or python was thought to emanate from the God of Water, and it was held in high reverence as it was called 'Our Father' and it was allowed to go everywhere it wished:

The royal python was the most revered animal in Mbanta and all the surrounding clans. It was addressed as "Our Father" and was allowed to go wherever it chose, even into people's beds. It ate rats in the house and sometimes swallowed hens' eggs. If a clansman killed a royal python accidentally, he made sacrifices of atonement and performed an expensive burial ceremony such as was done for a great man. No punishment was prescribed for a man who killed the python knowingly. Nobody thought that such a thing could ever happen. (Achebe:139)

The natives were provoked by the news of the killing the royal snake and they thought that the Christians had overstepped their boundaries. Okonkwo angrily said that:

Until the abominable gang was chased out of the village with whips there would be no peace. (Achebe:139)

During the clan meeting, some people seemed ready to fight back for the sake of their faith. Okonkwo, who began to take part in the affairs of his motherland, strongly replied to *Okeke*, who preferred to take no action in the incident:

"Let us not reason like cowards," said Okonkwo. "If a man comes into my hut and defecates on the floor, what do I do? Do I shut my eyes? No! I take a stick and break his head. That is what a man does. These people are daily pouring filth over us, and Okeke says we should pretend not to see." Okonkwo made a sound full of disgust. This was a womanly clan, he thought. Such a thing could never happen in his fatherland, Umuofia. (Achebe: 140)

Okonkwo uttered some disgusting words to show his anger and make others ashamed of not punishing the undesirable Christians. This response showed aspect of the native identity that they were ready to fight for the sake of their religion as they agreed with Okonkwo's opinion to punish the strangers. Okonkwo's view was also affected by his masculine identity, so he considered Okeke's opinion to be womanish and a sign of cowardice that could not happen in his father's land.

> *"Okonkwo has spoken the truth," said another man. "We should do something. But let us ostracize these men. We would then not be held accountable for their abominations."Everybody in the assembly spoke, and in the end, it was decided to ostracize the Christians. Okonkwo ground his teeth in disgust.* (Achebe:140)

Okonkwo's opinion gained the preference of the meeting and the crowd decided to exclude all the Christians from the village activities. Although Mbanta is not Okonkwo's land, it is only the homeland of his mother's relatives, Okonkwo was allowed to co-operate with them against the converts, who were ethnically children of Mbanta. This means that the religious link was stronger than the ethnic one. The converts, on the other hand, had joined the Christian camp, although they differed from the missionaries in race, culture and nationality. This highlights the essential role religion plays in forming people's sense of belonging (identity).

i) Summary of Things Fall Apart

> *How do you think we can fight when our own brothers have turned against us? The white man is very clever. He came quietly and peaceably with his religion. We were amused at his foolishness and allowed him to stay. Now he has won our brothers, and our clan can no longer act like one. He has put a knife on the things that held us together and we have fallen apart.* (Achebe:155-156)

The unity of the clan was broken by the coming of the new religion. The clan's men were no longer acting together because the sources of their opinions differed. They would not fight together as they used to do when they were following the orders of the same Gods and elders. The white man started with cutting the thickest rope that tied the clan's members together, which was religion, and succeeded to seduce some of them. Then he made a part of the clan fight the other for him. This confirmed that the religious bond was stronger than the ethnic and cultural, and it also confirmed that the religious change affected the people's relation as it set new criteria of hate and love.

IV. Conclusions

By applying the IC theory on this fictive data the study resulted that the corpus serves as a fruitful tool for the intercultural communication study as the novel depicts the cultural clashes took place in Nigeria during the colonial era. The study investigated the illustrations of the religious identity which appears to be clearer in what is termed the religion-based actions. As the study adopted the measurement of counting or categorizing the certain action as religious by having pure religious motivations, the results reveal that most of the prominent clashes between the members of the two distinctive societies are underpinned by religious causes. Thus, the study concluded that religion plays an essential role in forming or shaping the life of almost all of the novel characters, though the level of religiosity differs from one individual to the other. The aspects of the native culture are highly influenced by their traditional religion as they have religious reasoning for most of their cultural norms. With regard to the effect of the identity dimensions and the other social factors on the religiosity, the gender identity seems to be the most influential dimension as it supports the indigenous faith because the natives consider – according to their masculine concepts- every feminine action carried out by the strangers as a sign of abomination to the new religion. This deep-rooted concept restrains the conversion to the new faith.

a) First Question and Hypothesis

The study supports the first hypothesis that religious identity is expressed in a form of stereotype-based treatment. That is, the characters in the novel, who differ in faith, treat each other in a way that was influenced by their pre-set stereotypical concepts. However, it also shows that the religious identity is clearly illustrated in many religion-based actions. That is, many of the novel's actions have purely religious reasons or are influenced by religious motivations. For example, the individuals were to follow the religion-based customs blindly, without questioning, even if the individual thought the custom was wrong, but he had no choice to refuse. They took actions that they do not like to do, because they were pushed by religious reasons such as destroying the house of their friend, whom they still loved, only to achieve God's will.

b) Second Question and Hypothesis

Racial Identity: The analysis does not show any effect of the racial identity on the religious identity formation or maintenance, so the results do not support the study hypothesis here.

Ethnic Identity: The results reveal that the ethnic identity affected the formation and maintenance of the religious identity, but its effect was so weak that it could not overcome the impact of religion. That is, the religious identity is stronger than the ethnic identity.

Gender identity: The results show gender differentiation in the characters' treatment. The native society is more masculine, and it considers the strangers to be more feminine. This natives' masculine viewpoint serves as a factor that strengthens the local religious customs.

Class Identity: The results reveal that there is little effect of the class identity on the religious one.

Personal Identity: The results reveal that village's society is a high-context type of society and the communal identity takes a superior position over the personal. In the high-context society, the personal identity is enacted when the communal became weak due to the emergence of the new alternative, because the dominance of the communal identity restrains the individuals from applying and enacting their personal preferences.

c) *Third Question and Hypothesis*

The results support this third hypothesis and show great effect of the religious differences on the relation between the characters of the novel, both between those who have distinct religions and those who belong to the same religion.

The religious change thus affects the native relation to the degree that makes the priest to use disgusting words against those who have the same race when they changed religion. Changing religion also causes Nwoye to forsake his relatives and tear himself away from all of the previous religion's customs. He disowns his father and family and puts his Christian teacher and guide in the place of the father.

d) *Intercultural Communication and Identity*

The results of the study support the argument that identity is constructed and conceptualized through communication. Besides they confirm the bidirectional influence between identity and communication. For example, the confrontations with the strangers make the natives understand aspects of their identity and provide them with chances to understand themselves through comparing their ways with those of the strangers.

The results also confirm the validity of applying DDA and ICT on fictive data.

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Education of Moderation Implementation toward Non-Civil Servants Conselor Religious Understanding in Education and Training

By Hanafi Pelu

Abstract- Religious counselor is the government spearhead in regional agency, the occurrence of conflict, terrorism, radicalism and blaming each other, thus technological developments make the community contaminated with these developments. This paper aims to describe the role of instructors to attempt these problems. Radical threats nowadays are widespread in Indonesian society, which is carried out by groups of radicalism, fundamentalism, extremists and others. Radicalism act always causing unpleasant, can also cause widespread conflict, even lead to a series of acts of terror, bombing in several areas. This kind of violence must be prevented as early as possible.

Keywords: education of moderation, training, religious counselor.

GJHSS-A Classification: FOR Code: 930599

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Abstract- **Religious counselor is the government spearhead in regional agency, the occurrence of conflict, terrorism, radicalism and blaming each other, thus technological developments make the community contaminated with these developments. This paper aims to describe the role of instructors to attempt these problems. Radical threats nowadays are widespread in Indonesian society, which is carried out by groups of radicalism, fundamentalism, extremists and others. Radicalism act always causing unpleasant, can also cause widespread conflict, even lead to a series of acts of terror, bombing in several areas. This kind of violence must be prevented as early as possible.**

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I. Background

Religious Moderation has recently become the main focus of the Ministry of Religion Affairs, even becoming one of the three core that become the spirit of the Ministry of Religion today. That is caused of religious moderation has a high degree of relevance and urgency in the midst of religious life in Indonesia. Religious moderation are capable to answer the various religious problems and global civilization, and it's the right time for the moderate generation to take more aggressive steps.

Moderation arises because of plurality, thus religious moderation is considered as an appropriate perspective in plural religious life. So, if there are groups of radicals, extremists, or puritans whose speak loudly accompanied by acts of violence, then moderate groups must speak louder with accompanied by acts of peace.

The concept of moderation (wasathiyyah in Islamic language) is considered to be able to ward off people so that they do not slip up on radical and extreme understandings. Historically groups that practiced radical and extreme understanding, mostly accompanied by acts of violence in the name of jihad.

Planting an understanding of the concept of moderation really needs to be done early on to the younger generation. It is intended that young people have an inclusive religious attitude. So that if we are in a multicultural and pluralism in religious society, we can respect and respect the differences and be able to position ourselves wisely in social interactions in the midst of society.

The vision of Islamic moderation that needs to be instilled in Indonesia's young generation includes: (a) tolerance (tasamuh), which is recognizing and respecting differences, both in religious and social aspects, (b) taking the middle ground (tawassuth), for example; not overdoing and not overdoing reduce religious teachings, (c) balance (tawazun), namely the understanding and practice of religion in a balanced way, (d) straight and firm (i'tidal) that is keeping things in place, (e) applying a tolerant attitude, being careful in dropping the verdict infidels and heretics, (f) creating an inclusive (open) dialogue space both with internal groups or internal streams in Islam and with various non-Islamic religious leaders, (g) egalitarian, for example; not discriminating against others due to differences in beliefs or religions and tradition, (h) deliberation, that is, every problem is solved by deliberation to reach consensus with the principle of placing benefit above all.

Based on this momentum, ICRS and the Indonesian Ministry of Religion held an International Symposium on Religious Life (ISRL) in Yogyakarta, 6-9 November 2018. ISRL is a program that is carried out every two years and is organized by the Indonesian Ministry of Religion. This year the ISRL committee invited speakers and presenters of papers from various countries such as Japan, Pakistan, Malaysia, Australia, the United States, Switzerland, Nigeria, Singapore and Macedonia.

The International Symposium on Religious Life (ISRL 2018) was inaugurated by the Indonesian Minister of Religion, Drs. H. Lukman Hakim Saifuddin. In his remarks, he said that we should encourage the formation of the transmission of religious knowledge through cultural media products so that the development of religion and culture could go hand in hand. Negotiating religion with culture does not mean we give up the basic principles of belief in every religion in the name of culture. Likewise, reconciling culture and religion is not always the same as limiting the creativity and cultural expression we have. Both cultural and religious activities must develop and live together in harmony and living together in order to preserve the unity of a highly pluralistic and multicultural Indonesian

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society. He also stressed that a number of speakers at this symposium will present and discuss research findings on the context of the relationship between religion and culture. "I believe that these topics undoubtedly address the realization of religious and cultural relations empirically, both in the context of religious life in Indonesia, Southeast Asia and Asia and even in the context of religious communities throughout the world. Part of the speaker uses many approaches ranging from sociology, anthropology, classical Islam, comparative religion, contemporary Islamic studies to philanthropy and others ".

Many religious moderates have taken the clear major path of pluralism, declaring the same validity of all religions, but in doing so they neglect to pay attention to their irreplaceable sectarian truth claims. As long as a Christian believes that only his baptized brothers will be saved on Judgment Day, he cannot "respect" the beliefs of others, because he knows that the fires of hell have been ignited by these ideas and awaits his adherents now.

Muslims and Jews generally take the same arrogant view of their own efforts and have spent thousands of years eagerly repeating the mistakes of other religions. It should not need to be said that these rival belief systems are all equally uncontaminated by evidence.

II. Problem Statements

Based on the title explanation in the background above, the formulation of the problem in this study are; Are religious instructors able to understand moderation education?

III. Purpose of Research

Based on the above problem formulation, the purpose of the research in this study is to explain whether religious instructors are able to understand moderation education.

IV. Benefits of Research

The benefits of the research in this study are to increase the understanding of religion towards religious people in Indonesia so that they have an awareness that practicing religious teachings is essentially maintaining Indonesian's. Because Indonesia is a religious and religious country, not secular, especially to religious counselors as pioneers of the government's extension in the regions.

V. Theoretical Framework

a) Training

Education and training is the creation of an environment where employees can acquire or learn specific attitudes, abilities, skills, knowledge and behavior related to work. The education and training program is designed to get good quality human resources and be ready to compete in the market.

Wasti Sumarno (1990: 75) said that education is a learning process that produces experiences that provide personal well-being, both outward and inward. While training is the whole process, techniques, and teaching-learning methods in order to transfer knowledge from one person to another according to predetermined standards. Meanwhile R.A. Plant and R.J. Ryan (1994) states that training (training) includes the development of various information to individuals or groups so that they get a variety of new information.

Another definitions of "training" was put forward by John V. Chelsom (1997), namely as a learning process that involves a number of achievements, both skills, concepts, and rules or behaviors to improve employee performance. According to Sikula (in Martoyo, 1998: 60), the purpose of the training is as a form of human resource development which includes: (1) Productivity, (2) Quality, (3) Human Resources Planning, (4) Morale, (5) Indirect Compensation, (6) Health and Safety, (7) Obsolescence Prevent, and (8) Personal Growth. In organizing a training program, there are at least four important components that need to be considered, because it will determine the effectiveness of the training implementation. The four components are referred to, namely: (1) aspects of the method, (2) aspects of the instructor, (3) aspects of the curriculum, and (4) aspects of the facility.

In addition, it is necessary to understand Education Management and Coaching (Training). In analyzing the management of education and training needs to be distinguished between: (1) Management of education and training personnel in the study of education administration; (2) Elements of training management; and (3) Training Needs Analysis.

Regarding the management of Education and Training personnel in the study of education administration, it is said that education management is the study of how to manage existing resources in an effort to achieve a predetermined goal. The education management paradigm can be seen from a macro, and micro review with a specific field of activity, according to the characteristics of the educational organization. In this case, Engkoswara (2002: 9) classifies the three ranges of educational management. Macro examines the intact relationship between the hue of life tendencies with the ability of the quality of Indonesian human independence and the provisions of equipping in an education system.

The education and management reform policy, as the focus of this research, can be positioned in the HR management constellation which is one of the areas of education administration studies (Caiden & Siedentopof, 1982).

According to Religious Ministry Role of Indonesia Number 43 of 2016 concerning Management

Training Information System at the Ministry of Religion in Chapter I article 1 paragraph 2 that; education and training hereinafter referred to as training is the organization of learning and training in the framework of developing employee competencies in accordance with the requirements of their respective positions at the Ministry of Religion.

Training Education is an institution to implement the apparatus development system that forms employees so that they have integrity, are professional, innovative, are responsible and exemplary about their duties and obligations.

Based on Religious Ministry Role of Indonesia Number 59 of 2015 concerning the Organizational Structure of the Religious Training Center that the Makassar Training and education has functions as follow:

1. Task; Carry out Education and Training of Administrative and Technical Staff of Education and Religion in the Work Areas of the Ministry of Religion of the Provinces of South Sulawesi, West Sulawesi and Southeast Sulawesi.
2. Function;
   a. Formulation of Vision, Mission and Policy of the Religious Training Center;
   b. Organization of Administrative Staff Training and Religious Technical Training
   c. Services in the field of Religious Education and Training;
   d. Preparation and Presentation of reports on the results of the implementation of the Makassar Religious Training Center;
   e. Coordination and development of partnerships with organizational units / work units within the Ministry of Religion and Local Government and Universities and other relevant institutions.

Based on the explanation of Religious Ministry Role of Indonesia, the Training and Education Agency has a duty and function to carry out the preparation and implementation of programs, Academic Activities, Participation and Means of Structural Training, Leadership Training, Functional Training and Administrative Technical Training.

Based on the explanation above, the training that will be carried out must be in accordance with the standards and quality of training development so that it is prestigious in the world of Education and Training.

In addition, according to Religious Ministry Role of Indonesia RI number 75 of 2015 concerning Implementation of Employee Education and Training at the Ministry of Religion in Chapter I article 1 paragraph 1, the purpose is; Education and Training, hereinafter referred to as training, is the implementation of learning and training in the context of developing employee competencies in accordance with the requirements of their respective positions at the Ministry of Religion, which is carried out at least 40 (forty) hours of study, with the duration of each study hour being 45 (forty-five) minute.

b) Religious Consular

In terms of the word consular comes from the word "torch" which means goods used to illuminate (usually made from dried coconut leaves or resin) "torch".

In general terms counseling is one part of social science that studies the systems and processes of change in individuals and society so that changes can be realized better as expected (Setiana. L. 2005). Counseling can also be seen as a form of education for adults. In his book A.W. Van Den Ban et al (1999) wrote that counseling is the involvement of a person to communicate information consciously with the aim of helping each other give their opinions so that they can make the right decision.

With counseling, it is expected that an increase in knowledge, skills and attitudes. Knowledge is said to increase when there is a change from not knowing to knowing and who already knows to know better. Skills are said to increase when there is a change from being unable to being able to do a useful job. Attitude is said to increase, if there is a change from those who don't want to be willing to take advantage of the opportunities created. (Ibrahim, et.al, 2003: 1-2).

Religious instructors according to the Qur'an Surah Ali-Imran / 3: 104;

وَلۡتَكُن مِّنكُمۡ أُمَّةٞ يَدۡعُونَ إِلَى ٱلۡخَيۡرِ وَيَأۡمُرُونَ بِٱلۡمَعۡرُوفِ وَيَنۡهَوۡنَ عَنِ ٱلۡمُنكَرِۚ
وَأُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ

The meaning: "And let there be among you a group of people who cry out to the good, command the righteous and prevent the evil, they are the lucky ones.

As stated in the Decree of the Minister of Religion of the Republic of Indonesia number 79 of 1985 and Decree of the Minister of Religion of the Republic of Indonesia Number 164 of 1996 The Religious Instructor is a guide of religious communities in the framework of mental, moral and devotion to God Almighty. The instructor of Islam is a guide of Muslims in the framework of mental, moral, and devotion to the Almighty God and provides understanding and elaboration on all aspects of development through religious language.

Religious counselor in Indonesia in its historical development, was first carried out by religious leaders' namely good people, preachers, clerics and clerics who delivered directly religious lectures to the community. Before Indonesia's independence, religious education could be said to be a hidden movement, this statement was based on the fact that religious scholars or religious leaders at this time were considered a major threat by the colonizers, because in addition to preaching about their religious teachings they also motivated their congregations to Indonesia Independence Day.

c) Education of Moderation

The term moderation, and the opposite of extremism and radicalism, has become very popular in recent years. Because of his tolerance in almost all speeches of state leaders, including the speech of King Salman at the Indonesian Parliament booth, he also repeated the words many times.

The moderation of Islam in Arabic is called al-Wasathiyyah al-Islamiyyah. Al-Qaradawi mentions a number of vocabularies that are similar in meaning to him including the Katanic Tawazun, I'tidal, Ta'adul and Istiqamah. While in English as Islamic Moderation. Islamic moderation is a view or attitude that always tries to take the middle position of two opposing and excessive attitudes so that one of the two attitudes meant does not dominate in one's mind and attitude. In other words, a moderate Muslim is a Muslim who gives each value or aspect opposite a certain portion not more than the proper portion. Because human-anyone is unable to free himself from the influence and bias of the influence of tradition, mind, family, age and place, then Al-Qaradawi is not possible to represent or offer full moderation in the real world. Only Allah can do that (Yusuf al-Qaradhawi, 2011: 13).

Every believer has correctly understood that radical attitudes are not justified. So far the accusation against religious radicalism is only towards Islam. While in essence religious radicalism is not only in the Islamic world, but also in other religions.

In a fragmented multicultural world, religious values that uphold the spirit of peace and harmony must be promoted and implemented to maintain unity among people to avoid chaos and violent conflict between one another. Debate and discussion related to religiosity must always be done so that there will be many new concepts that can strengthen the concept of religiosity as the glue of social cohesion in society.

Islamic moderation is an awareness to nurture tradition and cultivate friendly Islamic ideas. In other terms, the idea of Islamic moderation is actually one of the options for caring for Indonesian diversity without having to uproot existing traditions and culture. Islamic moderation is certainly not a compartmentalization of Islam, nor is it merely the name of a group but Islam is moderate itself. This is in line with al-Qur'an (al-Baqarah: 143), which refers to Muslims as middle people (ummatan washatan). Moderate Islam adheres to the values of tawasuth, tawazun and tasamuh; between the two extreme poles: Right and Left.

Allah Almighty says in holly Qur'an, surah Al-Baqarah, 143;

وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ
شَهِيدًا ۗ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَن يَتَّبِعُ الرَّسُولَ مِمَّن يَنقَلِبُ
عَلَىٰ عَقِبَيْهِ ۚ وَإِن كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۗ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ
إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَّحِيمٌ

The meaning of that surah;

And so (also) we have made you (Muslims), a just and chosen people so that you can be a witness to man's (deeds) and that the Apostle (Muhammad) will be your witness (deeds). And we did not set the qibla that became your Qibla (now) but so that we knew (so that it was real) who followed the Apostle and who defected. And indeed (the transfer of the Qibla) feels very heavy, except for those who have been instructed by Allah; and Allah will not waste your faith. Truly Allah is Most Gracious, Most Merciful to humans.

In other ayyah in holly qur'an

Allah SWT says in Surah Al-Hujarat verse 13;

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ
أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

The meaning of that surah;

All people, indeed we created you from a man and a woman and made you nation and tribe so that you knew each other. Surely the most noble of you in the sight of Allah is the most pious among you. Truly Allah is All-Knowing, All-Knowing everything of you.

According to the thematic commentary book published by the Central Bureau of the Qur'an Affairs Research and Development and Educational Training Agency, the Ministry of Religious Affairs with the title of his book Islamic Moderatism and its Role in Empowering Harmony within the Society, revealed that the meaning of the word moderation comes from referees or referees , besides that it is also mentioned with the word al-wazn and al-adl in the book reveals that these words are repeated in the Qur'an 28 times.

VI. Research Methods

Research method is a way to get data and information. According to Sugiono, 2009: 21, revealed that the research method is the procedure for how a research is carried out. The method that will be used in this research is qualitative research. Where researchers will submit data by describing sentences.

According to Bodgan and Taylor in Sutrisno Hadi, 2009: 21, revealing qualitative research is a research procedure that produces descriptive data in the form of written or oral words from people and behavior observed.

VII. Research Approach

The research approach used by researchers is a descriptive approach. Where the descriptive approach only describes the phenomenon, symptoms, events and events that happened.

According to Widi Novianto, 2016: 10, descriptive approach aims to describe accurately the characteristics or an individual characteristics, a particular condition, symptom or group, at a time or to see a certain relationship between a symptom and other symptoms in society.

VIII. Place and Time of Research

1. Place

Researchers will conduct this research at Makassar Religious Education and Training Center. Where the researchers work as trainer so that it is easy to retrieve and obtain data.

2. Time

Researchers will conduct research in accordance with the implementation schedule of Islamic Education Extension Training, namely in July-August 2019.

IX. Technique of Data Collection

Data collection is an important activity for research activities, because data collection will determine the success or failure of a study.

Meanwhile, according to Arikunto, 2002: 136, that data collection techniques consist of observation, interviews and documentation.

1. Observation, data collection techniques by making direct observations on the object of study. According to Hasan (2002: 86) Observation is the selection, alteration, recording, and coding of a series of behaviors and atmosphere regarding the organization, in accordance with empirical goals.
2. Interviews, data collection techniques by asking questions directly by the interviewer to the respondent, and respondents' answers recorded or recorded (Hasan, 2002: 85)
3. Study of Documents, the process of finding data concerning matters or variables in the form of notes, transcripts, books, newspapers, magazines, inscriptions, minutes of meetings, agendas, and et cetera.

X. Instruments of Data Collection

The instrument in this study was the researcher itself as a key instrument. According to Asropi, 2016: 8, researchers have the freedom to choose what forms of data are needed.

XI. Data Analysis Technique

In this study, the types and sources of data used are:

1. Primary Data

According to Sumadi Suryabrata (2008: 82) primary data is data obtained or collected directly in the field by the person doing the research or concerned who needs it. Primary data can be obtained from informant sources, namely individuals or individuals such as the results of interviews conducted by researchers, primary data include;

- Note of interview,
- Note of observations, and
- Data of informants.

2. Secondary Data

Secondary data is data obtained or collected by people who conduct research from existing sources (Hasan, 2002: 58). This data is used to support the primary information that has been obtained, namely from library materials, literature, previous research, books, and others.

XII. Results of Research Findings and Discussion

a) Finding

i. *Training*

In organizing the activities or the Training required three elements, namely; inputs, processes and outcomes to measure the success of the Training. In addition, three elements are considered as the main ones in implementing the training; that is; facilities, participants and trainers, educators or lecturers.

In reality in the field in the process of organizing the education and training program, teachers / lecturers are often not involved in the administration; for example in determining teaching staff from outside which is referred to as experts, so that the space of trainers is limited. In the learning process, educators/trainers involved in carrying out the teaching should have a religious education background (trainers and / or have followed the Training of Trainers certificate.

In supporting learning process and the training participants feel comfortable in learning, the organizers need to prepare facilities and infrastructure to support the learning process.

ii. *Religious Counselors*

Religious Instructors are those who carry out the duties and responsibilities of the government in the regions. Thus they were assigned by the local Ministry of Religion to take part in the Training. Religious Instructors who take part in the Education and Training program are participants who have passed the selection process in their respective regions with academic and religious qualifications. In addition, the participants of the Education and Training program who were included in the Education and Training came from Islamic boarding schools and even as leaders of Islamic boarding schools, there were also some participants of Religious Education and Training who had academic backgrounds from general education.

iii. *Moderation Education*

Moderation education is a program of the central government in the current presidential of government era that must be followed up in the regions, both vertically and autonomous ministries. The Ministry of Religion is a vertical ministry, specifically at the Religious Training Centers throughout Indonesia to implement the Religious Moderation Training (a modification of the Religious Extension Training). Moderation education directs training participants and more specifically the teaching staff to be moderate in thinking and acting, both in the learning process in the classroom and everyday life in the Makassar Religious Training Center area.

XIII. Discussion

a) Training

The process of organizing Education and Training which is carried out at Makassar Religious Education and Training Center must involve all elements, not only inputs, processes, outcomes and participants, facilities and staff of lecturers or teachers, but the selection process in organizing such training, for example; certificates as supporting elements for the organizing committee, certificates, academic degrees, office experience, ranks owned by trainers. Therefore, as the person in charge of activities, it should carry out a preparatory meeting conducted by the organizers involving trainers, head of the sub-division of Administration, section and inviting external workers who are considered experts two (2) weeks before the education by distributing teaching assignments and attach a schedule so that teaching staff or lecturers make preparations by making teaching materials, broadcast material, syllabi and lesson plans.

Otherwise, organizers and implementers of activities must always involve trainers or lecturers in the opening and closing of the Training, so that the spirit and togetherness between all elements in Religious Education and Training run as well as possible.

According to Kirkpatrick, an expert of training and development evaluation expert, said that; Training is a common way by institutions, institutes and/or companies to improve the competencies, attitudes, and knowledge of participants. The training is conducted with the aim of increasing individual performance and the end is sustainable corporate performance within an organization.

Furthermore, Kirkpatrick distributed the Four Levels of Training Evaluation so that in the implementation of the Training as expected, namely;

1. Reaction

At this level the success of a training can be evaluated from the reaction or response of the trainee. Participants' interest and activeness in the training is an indication that participants can attend the training with enthusiasm and enthusiasm.

2. Learning Evaluation

Kirkpatrick (1998: 20) suggests "learning can be defined as extend to the participant change attitudes, improve knowledge, and/or increase skills as a result of attending the program".

3. Behavior

Evaluation of level 3 training is more focused on evaluating employee training from aspects of behavior change. If at level 2, training evaluation only emphasizes changes in attitude (internal), at level 3, evaluation will assess whether after attending the training participants experience behavioral changes that have an impact on performance.

4. Evaluation of Results

Evaluation of training at level 4 emphasizes the final results after attending the training. The final result in this case can be tangible performance indicators such as increased productivity, increased profits, decreased costs, decreased error rates, increased quality, and decreased customer complaints.

b) Religious Counselors

Religious Instructors, especially Islamic Religious Instructors who are in their fostered areas, are considered capable of scientific knowledge, knowledge and skills in carrying out their duties. Religious Instructors are also given the opportunity to take part in Education and Training in order to improve their quality and experience, so that Religious Instructors are familiar with their duties and tagging responsibilities.

Religious instructors are expected to carry out their duties in accordance with educational background, experience and quality of coaching, so that religious counselors are not seen and as usual.

According to Kgs. H. M. Daud, Islamic instructor plays a role in the development of Islamic society. The indications appear in community development activities, which include foster groups, methods, and materials. Counseling is done by transforming religious knowledge with lecture methods and practices of worship, the public is expected to know and realize the importance of practicing Islamic teachings in everyday life. The pattern of Islamic community development is carried out in stages, among others, exploratory, in order to create conditions so that the community will participate in counseling in the context of forming a pious person, possessing religious spiritual qualities, intellectual intelligence, prosperity and prosperity in social and economic life. Institutional function in the context of the development of Islamic society, an institution that is supported by facilities and management that includes the alignment of the interests of the people.

In addition, the Head of the Bengkulu Ministry of Religious Affairs Regional Office, Drs. H. Bustasar. M S., M. Pd Islamic Extension Worker is one of the partners of the Directorate General of Islamic Community Guidance as well as spearheading the implementation of the task of guiding Muslims to achieve quality and prosperous life both physically and mentally. Its position in the middle of society is very important and its role is quite large, both because of its knowledge and example in religious practice.

Religious counselors also need to have four main functions attached to them. That is; First, the instructor as a place to obtain information regarding religious life, Second, as a pillar that educates people in line with their respective scriptures, Third, advocating the counselor's role is to defend the group / people from the target of threats and disturbances, and Fourth, the extension as a a place to ask, complain for the people to solve problems. "Extension officers must have the capacity of knowledge to provide solutions when there are communities or religious communities who complain".

c) Education of Moderation

In the implementation of Education and Training, both the learning process in the classroom, interaction outside the classroom between training participants, participants with the committee and participants with teaching staff or lecturers must always be united in maintaining actions, speech and discipline. Thus, moderation education has been practiced by the participants and all elements in the training. Indeed, some of us, both participant and participant, participant with committee and participant with teaching staff have not fully understood the concept of moderation education, but in reality it has been practiced. Moderation education gives messages and impressions to us to understand, understand and establish cooperative relationships to maintain the unity of the Ummah (Islamic people), the question is why? The answer is; because we all live in a multicultural life in language, action, culture and character that are different but are framed by Unity in Diversity in the Unitary State of the Republic of Indonesia. Government Regulations through Joint Ministerial Decrees and Ministry of Religion, namely; maintain mutual harmony between Interreligious Groups, Intra Religious Groups, and Religious Groups and the Government.

According to Burhani, 2012, education must be directed to the process of independence, not to tame a culture that is completely exclusive. Because of the exclusive and intolerant theological perspective or understanding. In turn, it can damage the harmony of religions and eliminate the attitude to respect the truth of other religions. This is where moderate attitudes reap relevance, so that a person's attitude will be more inclusive, tolerant and humanist as a character possessed by moderates.

Azyumardi Azra's opinion is to build harmonious relations between religious communities and create an inclusive atmosphere of religion. Then it takes the ability of each religious group. To deepen mutual understanding of the doctrines and practices of other denominations as the first priority (Azra, 2007).

Education of Moderation teaches us to respect and understand others according to their abilities, so we don't blame each other in discussing, interacting and socializing. Moderation education leads us to not be extreme, radical and intolerant, but moderation education teaches us to be tolerant and respectful of the ways of others, as our role model Rasulullah Muhammad SAW has taught us. Al-Qur'an Surah Al-Baqarah (2): 143;

اَيِهَش مُكۡيَلَع لُوسُرَّلا نَوكُيَوَ سِانَّلا ىلَع ءَادَهَش اونُوكُتَل اطَسَو ةَمَّأ مُكَانۡلَعَج كَلِذَك

Meaning of that surah;

And so (also) we have made you (Muslims) a just and chosen people so that you can be a witness of man's (deeds) and that the Apostle (Muhammad) is a witness to your (deeds) ... Al-Baqarah (2): 143.

Therefore, in order not to be trapped in extreme ideology, Islam comes as a mediating religion that instills a moderate attitude in life so that all Muslims do not enter into excessive extremism and feel the most righteous themselves. The moderate concept of Islam if we make correlation it like a referee (fair referee) in a match, does not specialize certain camps and cornering other camps. So, Muslims must be able to do justice and good, especially religious counselors who carry out counseling in their daily lives without looking at certain camps or ethnicities because Islam comes full of tasamuh to others on the basis of moderate (wasathan) in the souls of Muslims.

Thus Islam can become a religion of rahmatan lilalamin that faith for all people amidst the turmoil of extreme thought patterns and radicalism that has become widespread lately. If it is true that moderate people as wasathan people will appear in themselves the sense of justice, honesty, kindness, and tolerance towards others.

XIV. Conclusion

In carrying out the training, it is expected to involve all elements in Makassar Religious Education and Training so that togetherness and cooperation between the organizers, the implementers/committee and trainers/educators cooperate each other, in carrying out the education and training it must also be prepared one month in advance. Our relationship with our fellow human beings must be maintained intact and tightly hold fast to the Islamic foundation that has been instilled by the bearers of Islam into the land of Indonesia. The moderate attitude upheld by our predecessors must continue to exist in its path, by the way we maintain the image of Islam in the face of the world and protect Islam from extreme groups like people who understand liberal, plural, secular and the emergence of radicals whose short understanding of Islam is certainly this is all our way to preserve the permanence of Islamic law and practice the concept of moderate (wasahtiyah) in Islam

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to create love for others and mutual respect and respect for the diversity and diversity that exists among Muslims, especially in Indonesia.

XV. Suggestion

The education and training program needs synergy between the organizers, executors/committees and trainers/instructors to sit together in a preparatory meeting, so that the lecturers prepare a learning program in the classroom. Religious instructors must be involved in community activities in accordance with their main duties and functions, the need for the role of stakeholders to improve the quality of human resources, especially religious counselors in the regions.

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

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

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Acknowledgments

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

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

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

Manuscript Style Instruction (Optional)

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

Structure and Format of Manuscript

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

A research paper must include:

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

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

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

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

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

Format Structure

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

All manuscripts submitted to Global Journals should include:

Title

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

Author details

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

Abstract

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

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

Keywords

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

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

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

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

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

Numerical Methods

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

Abbreviations

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

Formulas and equations

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

Tables, Figures, and Figure Legends

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

Figures

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

Preparation of Eletronic Figures for Publication

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

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

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Tips for writing a good quality Social Science Research Paper

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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Informal Guidelines of Research Paper Writing

Key points to remember:

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

Final points:

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

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

The discussion section:

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

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

General style:

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

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

Mistakes to avoid:

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

Title page:

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

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

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

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

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

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

Approach:

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

Introduction:

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

The following approach can create a valuable beginning:

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

Approach:

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

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

Procedures (methods and materials):

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

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

Materials:

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

Methods:

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

Approach:

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

Use standard style in this and every other part of the paper—avoid familiar lists, and use full sentences.

What to keep away from:

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

Results:

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

The page length of this segment is set by the sum and types of data to be reported. Use statistics and tables, if suitable, to present consequences most efficiently.

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

Content:

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

What to stay away from:

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

Approach:

As always, use past tense when you submit your results, and put the whole thing in a reasonable order.

Put figures and tables, appropriately numbered, in order at the end of the report.

If you desire, you may place your figures and tables properly within the text of your results section.

Figures and tables:

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

Discussion:

The discussion is expected to be the trickiest segment to write. A lot of papers submitted to the journal are discarded based on problems with the discussion. There is no rule for how long an argument should be.

Position your understanding of the outcome visibly to lead the reviewer through your conclusions, and then finish the paper with a summing up of the implications of the study. The purpose here is to offer an understanding of your results and support all of your conclusions, using facts from your research and generally accepted information, if suitable. The implication of results should be fully described.

Infer your data in the conversation in suitable depth. This means that when you clarify an observable fact, you must explain mechanisms that may account for the observation. If your results vary from your prospect, make clear why that may have happened. If your results agree, then explain the theory that the proof supported. It is never suitable to just state that the data approved the prospect, and let it drop at that. Make a decision as to whether each premise is supported or discarded or if you cannot make a conclusion with assurance. Do not just dismiss a study or part of a study as "uncertain."

Research papers are not acknowledged if the work is imperfect. Draw what conclusions you can based upon the results that you have, and take care of the study as a finished work.

- You may propose future guidelines, such as how an experiment might be personalized to accomplish a new idea.
- Give details of all of your remarks as much as possible, focusing on mechanisms.
- Make a decision as to whether the tentative design sufficiently addressed the theory and whether or not it was correctly restricted. Try to present substitute explanations if they are sensible alternatives.
- One piece of research will not counter an overall question, so maintain the large picture in mind. Where do you go next? The best studies unlock new avenues of study. What questions remain?
- Recommendations for detailed papers will offer supplementary suggestions.

Approach:

When you refer to information, differentiate data generated by your own studies from other available information. Present work done by specific persons (including you) in past tense.

Describe generally acknowledged facts and main beliefs in present tense.

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	A-B	**C-D**	**E-F**
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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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