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LIGNE EDITORIALE DE *PARTICIP'ACTION*

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-La structure d'un article, doit être conforme aux règles de rédaction scientifique, selon que l'article est une contribution théorique ou résulte d'une recherche de terrain.

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- Pour un article qui est une contribution théorique et fondamentale :

Introduction (justification du sujet, problématique, hypothèses/objectifs scientifiques, approche), Développement articulé, Conclusion, Bibliographie.

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Titre,

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Résumé en français. Mots-clés, Abstract, Keywords,

Introduction, Méthodologie, Résultats et Discussion, Conclusion, Bibliographie.

Par exemple : Les articles conformes aux normes de présentation, doivent contenir les rubriques suivantes : introduction, problématique de l'étude, méthodologie adoptée, résultats de la recherche, perspectives pour recherche, conclusions, références bibliographiques.

Tout l'article ne doit dépasser 17 pages,

Police Times new roman, taille 12 et interligne 1,5 (maximum 30 000 mots). La revue *Particip'Action* permet l'usage de notes de bas de page pour ajouter des précisions au texte. Mais afin de ne pas alourdir la lecture et d'aller à l'essentiel, il est recommandé de **faire le moins possible usage des notes (10 notes de bas de page au maximum par article).**

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Les passages cités sont présentés en romain et entre guillemets. Lorsque la phrase citant et la citation dépassent trois lignes, il faut aller à la ligne, pour présenter la citation (interligne 1) en romain et en retrait, en diminuant la taille de police d'un point. Insérer la pagination et ne pas insérer d'information autre que le numéro de page dans l'en-tête et éviter les pieds de page.

Les figures et les tableaux doivent être intégrés au texte et présentés avec des marges d'au moins six centimètres à droite et à gauche. Les caractères dans ces figures et tableaux doivent aussi être en Times 12. Figures et tableaux doivent avoir chacun(e) un titre.

Les citations dans le corps du texte doivent être indiquées par un retrait avec tabulation 1 cm et le texte mis en taille 11.

Les références de citations sont intégrées au texte citant, selon les cas, de la façon suivante :

- (Initiale (s) du Prénom ou des Prénoms de l'auteur. Nom de l'Auteur, année de publication, pages citées) ; - Initiale (s) du Prénom ou des Prénoms de l'auteur. Nom de l'Auteur (année de publication, pages citées). Exemples :

- En effet, le but poursuivi par **M. Ascher (1998, p. 223)**, est « d'élargir l'histoire des mathématiques de telle sorte qu'elle acquière une perspective multiculturelle et globale (...), d'accroître le domaine des mathématiques : alors qu'elle s'est pour l'essentiel occupée du groupe professionnel occidental que l'on appelle les mathématiciens (...) ».

- Pour dire plus amplement ce qu'est cette capacité de la société civile, qui dans son déploiement effectif, atteste qu'elle peut porter le développement et l'histoire, S. B. Diagne (1991, p. 2) écrit :

Qu'on ne s'y trompe pas : de toute manière, les populations ont toujours su opposer à la philosophie de l'encadrement et à son volontarisme leurs propres stratégies de contournements. Celles-là, par exemple, sont lisibles dans le dynamisme, ou à tout le moins, dans la créativité dont sait preuve ce que l'on désigne sous le nom de secteur informel et à qui il faudra donner l'appellation positive d'économie populaire.

- Le philosophe ivoirien a raison, dans une certaine mesure, de lire, dans ce choc déstabilisateur, le processus du sous-développement. Ainsi qu'il le dit :

le processus du sous-développement résultant de ce choc est vécu concrètement par les populations concernées comme une crise globale : crise socio-économique (exploitation brutale, chômage permanent, exode accéléré et douloureux), mais aussi crise socio-culturelle et de civilisation traduisant une impréparation sociohistorique et une inadaptation des cultures et des comportements humains aux formes de vie imposées par les technologies étrangères. (S. Diakitè, 1985, p. 105).

Pour les articles de deux ou trois auteurs, noter les initiales des prénoms, les noms et suivis de l'année (J. Batee et D. Maate, 2004 ou K. Moote, A. Pooul et E. Polim, 2000). Pour les articles ou ouvrages collectifs de plus de trois auteurs noter les initiales des prénoms, le nom du premier auteur et la mention "et al" (F. Loom et al, 2003). Lorsque plusieurs références sont utilisées pour la même information, celles-ci doivent être mises en ordre chronologique (R. Gool, 1998 et M. Goti, 2006).

Les sources historiques, les références d'informations orales et les notes explicatives sont numérotées en série continue et présentées en bas de page.

Références bibliographiques (obligatoire)

Les divers éléments d'une référence bibliographique sont présentés comme suit : NOM et Prénom (s) de l'auteur, Année de publication, Zone titre, Lieu de publication, Zone Editeur, pages (p.) occupées par l'article dans la revue ou l'ouvrage collectif.

Dans la zone titre, le titre d'un article est présenté en romain et entre guillemets, celui d'un ouvrage, d'un mémoire ou d'une thèse, d'un rapport, d'une revue ou d'un journal est présenté en italique. Dans la zone Editeur, on indique la Maison d'édition (pour un ouvrage), le Nom et le numéro/volume de la revue (pour un article). Au cas où un ouvrage est une traduction et/ou une réédition, il faut préciser après le titre le nom du traducteur et/ou l'édition (ex : 2nde éd.).

Ne sont présentées dans les références bibliographiques que les références des documents cités. Les références bibliographiques sont présentées par ordre alphabétique des noms d'auteur. Il convient de prêter une attention particulière à la qualité de l'expression. Le Comité scientifique de la revue se réserve le droit de réviser les textes, de demander des modifications (mineures ou majeures) ou de rejeter l'article de manière définitive ou provisoire (si des corrections majeures doivent préalablement y être apportées). L'auteur est consulté préalablement à la diffusion de son article lorsque le Comité scientifique apporte des modifications. Si les corrections ne sont pas prises en compte par l'auteur, la direction de la revue *Particip'Action* se donne le droit de ne pas publier l'article.

AMIN Samir, 1996, *Les défis de la mondialisation*, Paris, Le Harmattan.

AUDARD Cathérine, 2009, *Qu'est-ce que le libéralisme ? Ethique, politique, société*, Paris, Gallimard.

BERGER Gaston, 1967, *L'homme moderne et son éducation*, Paris, PUF.

DIAGNE Souleymane Bachir, 2003, « Islam et philosophie. Leçons d'une rencontre », *Diogène*, 202, p. 145-151.

DIAKITE Sidiki, 1985, *Violence technologique et développement. La question africaine du développement*, Paris, Le Harmattan.

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NB2 : La quête philosophique centrale de la revue *Particip'Action* reste : **Fluidité identitaire et construction du changement : approches pluri-et/ou transdisciplinaires.**

Les auteurs qui souhaitent se faire publier dans nos colonnes sont priés d'avoir cette philosophie comme fil directeur de leur réflexion.

La Rédaction

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**A CRITICAL READING OF MAN AND CATHOLIC RELIGION'S EDUCATIONAL
NORMS IN GRAHAM GREENE'S *THE HEART OF THE MATTER***

Casimir Comlan SOEDE*
Josselyn G. Fayçal ADECHOKAN*
&
Sédégbé Raoul M. TODAN*

Abstract

The deviances of human beings observed in general and particularly in Graham Greene's *The Heart of the Matter* are sustained by religion faiths. People, based on their beliefs, engage in atrocities against their counterparts who do not belong to the same religious brotherhood. To balance out the hardship generated by this phenomenon, the current research work comes out. Using the Freudian psychoanalytic approach and the new criticism, this study discovers that there is an inner duality in a human being. This work also uncovers that faith plays a great role in people's attitudes and enterprises as well in their community. Last of all, the current research work finds that people's education depends on their parents' religious orientations or framework.

Keywords: Religion, human emotion, spirituality, deviances

Résumé

Les déviances humaines observées de par le monde et dans le roman *The Heart of the Matter* de Graham Greene en particulier découlent des fois religieuses. Les gens, en se basant sur leurs croyances, se laissent aller à des atrocités envers leurs semblables qui n'appartiennent pas à la même congrégation religieuse qu'eux. La présente étude vient pour équilibrer les difficultés générées par ce phénomène. Grâce à l'approche de la psychanalyse de Freud et à la théorie de la nouvelle critique, cette étude a découvert qu'il y a une dualité interne dans chaque humain. Cette étude a aussi découvert que la foi joue un grand rôle dans les comportements des gens ainsi que dans leurs actions dans leur communauté. Enfin, la présente étude a souligné que l'éducation que les gens reçoivent dépend du cadre religieux ou des orientations religieuses de leurs parents.

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Mots-clés: Religion, l'émotion humaine, spiritualité, déviances

Introduction

When it comes to religion and its impacts on people's education, human life in the socio-cultural context of Graham Greene's fiction is characterized by the need to distinguish the real from the unreal, the powerful from the powerless, the genuine from the deceptive, the pure from the contaminated, the clear from the confused. Indeed, in the English tradition and culture, an individual has the right to believe or not in something. Thus, anyone is free to think about and join a religious circle of their choice which possibly impacts their behavior in their environment and makes them be considered strange or not within their community.

This strange human condition that can be interpreted positively or not, leads to their social stigmatization, marginalization or rejection from the community a person belongs to. In that prospect of revisitation of human emotional condition that has to take into account everything surrounding it like religious standards and spirituality. Through the use of Freudian psychoanalytic theory that permits to depict Greene's characters' subconscious source of their emotional state with the focus on their attitudes; the novel allows to contextualize socially, culturally and religiously the events and the characters' actions. Thus, this study consists of two parts. The first part deals with the reading of man's behaviours and catholic educational standards in Graham Greene's *The Heart of the Matter*. And the second part looks into the revisitation of religious orientation for people's and communities' safety.

1. Reading of Man's Behaviours and Catholic Educational Standards in Graham Greene's *The Heart of the Matter*

The fact that human beings are social by nature (P. Sartre, 2014, p. 7) indicates that the betterment of the individual and the improvement of

society depend on each other. Humanity, by its nature, totally needs life in society. It therefore makes sense to say that life in society is not a possible option for humanity. Among the social ties necessary for humanity's development, some correspond more immediately to our innermost nature. Nowadays, for various reasons, mutual relationships and interdependence increase from day to day and give rise to a variety of associations and organizations, both public and private.

The expected mutual relationship leading to people's coming together in social groups are ample evidence of gains. They generate many advantages that strengthen and better human qualities and protection of human rights, but the frequent upheavals observed every now and then in social groups, come from selfishness and pride that are two things which contaminate the balanced atmosphere of society. It is a known fact that human beings are prone to evil; and whenever they are confronted with an environment where the effects of sin are to be found, they are exposed to further inducements to sin. The regular falls of man can be overcome only through access to grace according to the catholic tradition.

People and their social groups face wickedness from their counterparts. In the novel under study, Scobie suffered a lot from the selfishness of his wife Louise Ticki. She no more wants to be with Scobie since he was denied the position of commissioner. Thus, she wants to be with the new one, Bagster. She voluntarily decides to move from the colony, and hide her evil plan to her countrymen. For that reason, she nearly pretends that she is pick. She refuses to eat unless she is granted permission to move. All these are "Enough to make anyone ill". (G. Greene, 1966, p. 21). Scobie is grievously suffering from Ticki's illness. Scobie's feelings of love are well expressed toward his loved one. He went upstairs and asked Ticki: "Are you feeling better, darling?". (G. Greene, *Ibid.*). Even though

being well-known as practioner and fervent of catholic faith, Ticki refuses to share friendship with her pretended husband, Scobie. Love cannot be centered on self-interest and one's desires alone.

Friendship has to be shared with people in our social groups. Friendship has for long been, among Catholics, used to attract people to catholic values. Nowadays, people also use the terms "brothers and sisters in Christ" to refer to fellow Christians. Some of Greene's characters are fully sure of that. Before Scobie died, Louise knew he was unable to love. And she decides to alleviate that suffering. Friendship makes sense between living people. Louise's conversation with Helen exemplifies the former's frustration. "He's been dead - how long - is it eight weeks yet? And he's so dead, so completely dead. What a little bitch I must be". (G. Greene, p.163). Scobie as a Christian does not show love to his neighbors. His friendship shows through the spreading of fake feelings.

Yet, the catholic church urges parishioners to be loving and friendly throughout their lifetime. Friendship in human relationships sustains the community's safety and growth. Louise, one of Greene's characters' words evidenced it. She said: "I don't love anyone", and she adds: "anyone can't love the dead, can you? They don't exist, do they?" (G. Greene, p. 293). Friendship is love feelings expression devoted to a living person. After death, friendship comes to an end. The manifestation of love toward a social group's member secures people's togetherness and sociability as well in their families, social groups and communities. People have to live in friendship for their development and the one of their communities. But for that, God's grace is needed.

Friendship is unavoidable in human relationships. It is taken as a living tool recommended by the Holy Bible. And any human being has to work hard for that in his/her social group. Thus, any refusal to commit

ourself to such a social order is considered as a sin. Therefore, the wrongdoer has to give up his/her lack of commitment and opt for the togetherness sustaining his/her community. Scobie knows that he has overlooked a biblical recommendation, even though he is in friendship with his God. Father Rank in Graham Greene's novel under study states it: "It may seem an odd thing to say - when a man's as wrong as he was - but I think, from what I saw of him, that he really loved God". (G. Greene, p. 295). There is the relationship that exists between God and man. The Catholic church provides rules, structures, and order to improve the human condition (G. Orwell, 1948, p. 62).

Scobie himself confesses his offense or sin. It is better for him to die than to be alive. He overlooks the living rule that should save fairness within the community. He is aware that love has to be promoted in social groups. And since he broke the principle, he cannot afford to keep living. Scobie declares:

O God, I am the only guilty one because I've known the answers all the time. I've preferred to give you pain rather than give pain to Helen or my wife because I can't observe your suffering. I can only imagine it. But there are limits to what I can do to you -or them. I can't desert either of them while I'm alive, but I can die and remove myself from their blood stream. They are ill with me and I can cure them. And you too, God - you are ill with me (G. Greene, p. 277).

Greene's character Scobie regrets his acts against his counterparts Ticki, Louise and Helen. He knows that he is 'the only guilty one'. He testifies that it is not good for him to just see his counterparts' suffer. He prefers to die and remove himself from their counterparts' blood stream. Friendship calls for an interdependence of countrymen for the harmony of the community.

The need for human interdependence accounts for friendship which is gradually extending to the entire world. A community's safety is the sum

total of social conditions that allow people, either as groups or as individuals, to reach their self-fulfillment. The sickness of a group's member is the sickness of a counterpart. "They are ill with me and I can cure them. And you too, God - you are ill with me". (G. Greene, *Ibid.*). The resulting rights and duties are consequently the concern of the entire human race. Every group have to take into account the needs and legitimate aspirations of every other group since a human being's dignity has to be saved for the group's development.

There is no denying that men and women are free to make their choices in life and rule the world the way they want it for their betterment, but this cannot be achieved outside the community. Everybody should take care of his or her neighbor without any exception unlike the biblical story of the rich man who ignored Lazarus, who was poor. Today, people have to live together no matter how hard the situation. Individualism has to be pushed aside by friendship. A human being is called upon to assist his/her neighbor in need. As the proverb goes: a friend in need is a friend indeed. According to the Holy bible, people have to establish harmony in their communities by being tolerant. They have to accept and love one another. God is love and in the Bible Jesus recommends: "As you did it to one of the least of these my brothers or sisters, you did it to me". (Matt. 25: 40). Thus, not only do people relate to God through Jesus-Christ but they are also interdependent regarding love.

Love is precious for the community's and people's development. Any offenses against human dignity, such as subhuman living conditions, arbitrary imprisonment, deportation, slavery, prostitution, the selling of women and children, degrading working conditions where people are treated as mere tools for profits rather than free and responsible persons have to be banned from group members' attitudes in communities.

Humankind, regarding living together, has to be honored and protected. There are people who profess noble sentiments and who in practice are careless or indifferent to the needs of their neighbor in their communities. By opposition the novelist uses character Father Rank's behaviours to share the secret of two families, Tallit and Yusef in order to help view the consequences of the cheating attitudes in human relationships.

Individuals and social groups need to practice moral and social virtues and foster them in social life. Surely, that cannot be possible without God's assistance. He is also a good companion to human beings on earth. The church is entrusted with the task of manifesting to them the mystery of God. The church knows well that God alone, whom it serves, can satisfy the deepest cravings of the human heart and all the living beings on the planet focusing on love feelings sharing regarding friendship. Love feelings sharing focus on a belief in a counterpart or a group's member. Thus, someone "could believe in no god who was not human enough to love what he had created". (G. Greene, p. 122). Friendship spreading in social groups may be conveyed through the belief in a group's member. Community life is therefore conditioned by the trust in one another.

There is no human law so well fitted enough to safeguard personal dignity and human freedom. The gospel announces and proclaims the freedom of the daughters and sons of God. But it rejects all bondage resulting from sins. Biblically, human dignity regarding his/her conscience and his/her freedom in his/her choice as well are saved. The Lord's words even urge people to hard working at his/her service for the development of humanity. God who is at once saviour and creator does not banish any of his creatures. He is a merciful God. Encouraging unity is in harmony with the deepest nature of the church's mission. Mr. Sheldon emphasizes it when he

said that: “a sacrament-a sign and instrument, that is, of communion with God and of the unity of the entire human race” (M. Sheldon, 1904, p. 91).

This educational lesson regarding friendship and love feelings prompts the universality of the catholic church. There is no denying that the catholic church is opened to people from any culture, tradition, any political, economic or social system. Hence, it is assimilable to a bond between the various communities of people and nations. In that context, it becomes an area to solve conflictual situations between couples, families and social communities or nations. And throughout the gospel's groups, mass and biblical teachings, parishioners are conveyed to the cultivation of togetherness. Louise Ticki in *The Heart of the Matter* invites Scobie her husband to the mass so as to prove to their community that they are not only living in harmony but also, they are sharing friendship. Her words are expressive. She said:

Do you know one of the things that worried me? I was afraid you wouldn't be much of a Catholic without me around.... Have you missed Mass often? I've hardly been at all. Henry, darling, you'll think I'm very sentimental, but tomorrow's Sunday and I want us to go to communion together. A sign that we've started again - in the right way. (G. Greene, 219).

The Catholic Church strengthens the relationship between people and communities as well as resolving socio-political conflicts between nations and races. It implements the educational orientations to foster children and youngsters' minds in terms of the commitment for the good doings in communities. Mass and Christians' specific training associations' meeting attendances and the following of the preaches regarding the gospel are some of the techniques used to balance the wrongdoings spread in the communities. But one can wonder without being blamed if those techniques remain efficient all the times over the generations.

2. Revisiting Religious Orientations for People's and Community Safety

As it was asserted in the Holy Bible, “Man is in charge of the earth and whatever it contains”. This socio-education aptitude of Man has to be observed in his/her daily behavioural expression with his/her neighborhood. *Oxford Advanced Learners Dictionary* describes the word responsibility as “the state or fact of having a duty to deal with something or having a control over someone”. The dictionary also adds that responsibility refers to “the state of being accountable or to blame something”. (S. Wehmeier, 2007, p. 1245). In other words, responsibility calls for acceptance of a deed by accepting his/her part of the situation. So, being responsible is to be in the position of taking care of somebody/something so as to be blamed by those who dislike truth and integrity.

A sense of responsibility shapes someone's dignity. Human dignity has to be saved by promoting goodness in his/her socio-communitarian environment. C. Soédé (2016, p. 154) refers to a responsible man as a dignified person who has to “defend the honor, and the face of others than being at the origin of their problems”. So, a responsible person works for the group's betterment. “Saving the face of the group which someone belongs to must be his or her first target. Because, the [social] group face spoiling is yours”. (C. Soédé, *Ibid.*, p. 155). And that does not honor the common since the responsibility of someone and the nation as well depends on how each of its moral or physical constituent is framing internally and abroad its image. People have to collaborate and grant helps to one another in their social groups instead of cheating each other regarding the issue of responsibility.

People have to be responsible for their deeds in the sphere they are involved in. Father Rank, for instance, in Greene's *The Heart of the Matter*

mentioned how what is said consciously has to be done effectively. “If a man tells me anything I assume he wants me to pass it on. It’s a useful function, you know, at a time like this when everything is an official secret, to remind people that their tongues were made to talk with and that the truth is meant to be spoken about”. (G. Greene, p. 77). In other words, a tongue plays a great role in people’s life as well as it can destroy people and their relation with their neighborhood if they do not pay great attention to what they speak about. People have to tell the truth in order to save their own dignity and the one of the social groups they belong to. Being responsible resides also in the importance someone grants to his/her says and when or where to make an utterance.

Responsibility prompts also the keeping of secret somehow to save the harmony that should reside among people in their communities. The Catholic church makes some barriers to go against the depletion of human relationship. Father Rank as a priest is supposed not to reveal a confession’s secret of a parishioner. Greene’s character confessed himself to father Rank even though he is considered to be a person who “has a loud mouth and is a notorious gossip”. (G. Greene, p. 79). A speech under a confession with a catholic priest cannot come back as a proof to be used against the sinner. In other words, in reality, confession is still a confession. This shows the responsibility of mankind before life situations.

The protection of human relationships is on the responsibility of any person at his/her leading position. Normally, Father Rank is the guarantee of secrets in his community. No secret should come from him regarding his status in the community. He gossips to Wilson’s attitude. He said to Wilson: “I’d advise you to be careful of those, Mr. Wilson. Tallit’s a good fellow, but he won’t team what a western stomach will take. These old people have stomachs like ostriches” (G. Greene, p. 67). Indeed, Wilson does not know

anything about Tallit's family before. But because of Father Rank's tongue's running away, he was informed about the way Tallit's family acts in the community. This attitude makes one wonder whether the priest's gossips come from his inner nature or from his religious training since one has to assure his/her self-control to avoid spreading social conflicts in the environment.

Regarding catholic religious education and by focusing on the Holy Bible, responsibility resides not only in the acceptance of religious differences but also in the ideology as well. A Christian has to promote union and his/her behaviours should denote love for a counterpart since “[Man] shall love [his/her] neighbor as [himself/herself]”. (Matt. 22: 39). Contrastively to the religious educational recommendation that urges the establishment of union and peace where there are conflicts, Father Rank burnt the oil. He compares Tallit and Yusef's beliefs. Tallit belongs to catholic religion whereas Yusef is a practician of Islamic norms. He has to be a peaceful person, but he rather puts a discredit on other religions. His attitudes in this case does not follow God's recommendation to people. Surely, there are religious differences between the two men but that cannot be a subject of rejection. It is father Rank's responsibility to make his counterpart to turn back from his wrongdoings. He has to make him change and think of the goodness of the ordinary people.

Yet and regarding catholic standards, responsibility is based on the truth and one's integrity . Father Rank would like to denounce his follower Tallit about the traffic. But he prefers through a sort of mockery to urge Tallit to avoid practicing that activity which does not fair Catholicism. Father Rank pinpoints here the religious educational norms that go over believers' emotional nature. He told Tallit that:

‘Diamonds, my eye,’ Father Rank said. ‘They’ll never find any diamonds. They don’t know where to look, do they, Tallit?’ He explained to Wilson, ‘Diamonds are a sore subject with Tallit. He was taken in by the false ones last year. Yusef humbugged you, eh, Tallit, you young rogue? Not so smart, eh? You a Catholic humbugged by Mahomedan. I could have wrung your neck.’ (G. Greene, p.67).

Parishioners have to stick to the religion’s norms. For father Rank, it is not acceptable for a Christian to gain his/her fortune from a counterfeiting activity. A Christian has to show his/her honesty while emphasizing religious educational norms before any situation.

Catholic norms are against treachery and betrayal. People have to stop cheating on their counterparts of finding ways to become rich. This is not permissible in catholic religion; and this norm has to be shared and promoted in other social groups. Father Rank in *The Heart of the Matter* is against the evil attitudes people are adopting regarding wealth in the era of the author. He does not want Wilson to copy Yusef’s evil attitude and he said:

Wilson. If I saw you there, I’d say to myself, ‘Yusef wants some information badly about cottons - what the imports are going to be next month, say - what’s on the way by sea, and he’ll pay for his information.’ If I saw a girl go hi, I’d think it was a pity, a great pity.’ He took a stab at his plate and laughed again. ‘But if Tallit went in, I’d wait to hear the screams for help (G. Greene, p.77).

Bad attitudes have to be banned from communities. Neither Christians nor Muslims should be appraised in the evil doings that are corrupting the well-being of the whole community. Yusef corrupts Scobie and he is also responsible for Ali’s death.

Catholic norms are educative while focusing on people’s responsibility before their beloved in couples and in communities. Scobie, Louise Ticki’s husband does not mind and follow catholic teaching for a couple. The lady talks of her hopeless situation with her husband. She stated to her husband: “I sometimes think you just became a Catholic to marry me.

It doesn't mean a thing to you, does it?' 'Listen, darling, you want to come down and eat a bit. Then you want to take the car along to the beach and have some fresh air". (G. Greene, p. 28). It is quite obvious that people sometimes join religion for a specific interest. This is not recommended; it is forbidden to join marriage for self-glory and to show apparent love. "You shall love the Lord your God with all your heart, with all your soul, and with all your mind". (Matt.22: 39). It is therefore clear that people cannot join mass or church for simple self-enjoyment, but they have to take advantage from these attendances to share and cultivate educational attitudes for the growth of their social groups and the safety of human relationships in the world regarding the sustainability of the couple.

Responsibility is a standard that should be focused on by people for the safety of their couples. Catholic religion is a brotherhood in which groupmembers' education is saved. Indeed, in any system of education, researches show that religious people achieve greater results than people who are not religious. Patrick F. Fagan states that: "students who attended religious services weekly or more had a higher average grade than those who attended religious services less frequently" (P. Fagan and T. Scott, 2009, p. 109). This simply means that the closer you are to God, the more you depart yourself from whatever might hinder your future progress. A growing body of research has consistently indicated that the frequency of religious practice is significantly and directly related to academic outcomes and educational attainment.

Catholic religion yields responsible people in their spheres of activities. In fact, religiously involved students spend more time on their homework, work harder in school. Religious practices are of a great help to education not only for grades but also for the whole community since it reduces their social deviances. Richard B. Freeman said that:

The beneficial effects of religious practice on education are transmitted to the individual student through various pathways within the family of origin and through peers, the church community, and the extended community. For at-risk youth, religious practice reduces socially deviant behaviour. (R. B. Freeman, 1985, p. 3).

The impact is then felt into the family, the individual and the community in which someone lives. Obviously, religious people are often quite calm and very reliable. Behaviours such as theft, lies, cheating and all deviances are banished from their vocabulary. They force respect wherever they go and people take them as role models.

Religious standards help children and youngsters to adopt good educative attitudes. Not only does religion help them to stay away far from bad things but also it transforms their way of perceiving nature. Catholic religion banishes bad habits in youngsters and reinforces them to take part in the building of their own future and their communities as well. Thanks to socio-educative meetings and workshops, young people are trained and shaped for goodness promotion. D. M. Regnerus (2001, p. 2) states that: “Religious attendance was found to serve as a protective mechanism in high-risk communities in a way that it does not in low-risk ones, stimulating educational resilience in the lives of at-risk youth”. The youth is then used to rebuild through religion a society losing ground. Salvation of soul and forbiddance of sins that religion promotes are among all these things that are empowering new generations to forget bad deeds humanity undergoes.

There is no doubt that people will lose their soul, dignity and intellectual skills if they do not weigh their own responsibility in religious' faith and standards in the area of education

However, someone can also sustain that religion does not play any significant role in people's education and growth within the community. In these two opposed opinions, one seems to be with essence. People are all

born from God. And it is shown by statistics that people that frequently attend religious workshops and training sessions are the more educated people. The example of the United States College-educated Christians illustrates the fact. “When people go frequently to church or mosque, they positively correlate with higher educational aspirations”. (D. M. Regnerus, 2001, *Ibid.*). Similarly, young people or students that are followers of religious ministers want to further their studies so as to know more about things, to be in the position of their mentors or to take over from them.

Religious actors in general and catholic ones in particular are all in all contributors to peace making and building regarding their role and responsibility in the communities. They are skillful in the resolution of people’s social conflicts. Bishops are worldwide called upon to mediate in countries where there are conflictual situations. They are even present in some political institutions. “United Kingdom accounts 26 bishops of the established Church of England”. (P. Owen, 2007, p. 1). Among them, Justin Welby, the Archbishop of Canterbury and Rachel Treweek, the Bishop of Gloucester can be mentioned. For example, world council of church inspired worldwide fellowship members of churches to work together for unity, justice and peace. Religious movements mediated in peace agreement in South Sudan and the Rome based community has successfully achieved the end of the civil war in Mozambique in 1972 and in South Africa when various churches were at the point between the struggle against apartheid and the peaceful transition.

Catholic religion is a powerful component of cultural norms and values. It addresses the most profound issues of human life, examples, freedom and inevitability, fear and religious faith, and security. Religion and religious beliefs are deeply implicated in individual and social conceptions of peace. Religions and their actors make up strategies that

have provided civilization with cultural commitments of critical peace related to values such as sympathy expression to a neighbor, openness to all people, gestures of forgiveness and humility, repentance and the acceptance of responsibility for past errors and the drill for social justice. Scobie confessed his sins and prefers to die in order to have God's forgiveness even though that is not what the savior recommended. But it is not worthy to mention that peace spreading in the community has to be not only the responsibility of the religion but also the one of each individual on the planet.

Spreading peace is the responsibility of all humankind. Many people nowadays are killed in fight or religious conflicts owing to the so-called respect of religion's principles. In *The Heart of the Matter*, Scobie, a brilliant man was shocked after the suicide committed by one of his colleagues. Greene describes what happened with the colleague of Scobie. Scobie's colleague said: "The Church's teaching [...] Even the Church can't teach me that God doesn't pity the young [...]. (G. Greene, 90). Yet, there are some religious and biblical prescriptions that should be respected by parishioners but with the focus on the fact that God is the latest who can condemn anyone for his/her sins. The Catholic religion and the others as well have to focus on educating their followers in that respect. Life is sacred. And no one deserves the right to end up the life of his/her neighbor. It is not in the responsibility of an individual to decide to still be alive or not.

Religious identification of someone cannot source the acceptance of anyone in his/her community. Communities should put man at the center of all treatment reserved for him and not look unto his spiritual aspect. Contrastively, the first thing people seem to focus on in their communities is the type of church or religion someone or a counterpart belongs to. And the

differentiation of religions becomes the issue of division of people that were maybe living together. Yusef and Tallit's families and their difference in terms of religions both are practicing opposed the two people that are dealing with the same economic activity. "You are not going to tell me there's anything unforgivable there, Father Clay. If you or I did it, it would be despair". (G. Greene, *Ibid.*). Religion prompts to togetherness and reciprocal tolerance. Therefore, any religious prediction or norm based on violence and discrimination should be banished from the community.

Religious leaders have to take advantage of what the other religions are promoting as good socio-educative standards. They should also stop urging their members to attack whoever does not belong to their religious' groups. Some Christians believe that chasing the devil in their counterparts is the right way to deserve salvation. Some religious leaders in their preaches teach how to reject whoever is against the expansion of their faith, highlighting therefore the problem of quality of religious institutions. Many of them think that the expansion of their faith resides in the number of preaching places they have. The crowding of their church with people cannot be what makes relevant but the quality of their religious teaching in terms of responsibility. Like father Rank, leaders should focus their teachings on what people are "doing and not on how many people they bring in religion". (G. Greene, *Op. Cit.*).

Conclusion

When it comes to their nature, people have inner emotional states or feelings that need somehow to be guided. God, by giving all the authorities or responsibilities to Man to lead and rule the whole earth, is conscious that Man is limited in his actions. For that, He makes a list of recommendations as the educational tools and instructions to be used for the well-being of the whole humanity. Any deviance against these instructions generates

hardships for its commander and for his/her neighbors. Human beings have to control their inner devotion and mind based on God's instructions for the community's safety. Catholic faith plays a great role in that respect regarding their educational norms for not only its followers but also for anyone who desires it.

The Catholic church believes that Christ, who died and was raised up for the sake of all, can show people the way and strengthen them through the Holy Spirit so that they become worthy of their destiny. Any sin has to be confessed for the sinner to enjoy God's pardoning power. Thus, anyone who follows the educational instructions centered on the Lord, the Master, has a qualitative change in his/her life. Father rank's role in the novel, *The Heart of the Matter*, demonstrates at which level, religions, in general and the catholic faith in particular, intervene significantly in the solving of socio-cultural and political conflicts in the communities, nations and the world at large. Any commitment which focuses on Christianity does not hurt anyone. However, it is worthy to wonder if the recent expansion worldwide of Christianity is not another trap to hold back followers and the destruction of the targeted harmony in the community?

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