

Courage, Determination and Perseverance: A Psychological Approach of Amos Tutuola's *the Witch Herbalist of the Remote Town*

¹Anicet Odilon MATONGO NKOUKA, ²Laurent-Mak Lespoir OUGNOUNZA

¹Lecturer-Researcher, Department of Modern Foreign Languages, Faculty of Arts, Université Marien Ngouabi, Brazzaville, Congo

²Université Marien Ngouabi, Brazzaville, Congo

ABSTRACT: This study is an attempt to bring us toward an understanding of courage, its nature, and its use in Amos Tutuola's novel. Courage is perceived as a stable characteristic of human beings. The presence of physical courage is linked to increased resilience, and greater feelings of personal competence. It is identified as a factor of strength in his positive psychology model. The individual who performed acts of heroism and bravery is more likely to be self-confident, has a tendency to take risk, and attribute their success on modeling of others. Courage has helped win over all forces against except hunger.

KEY WORDS: *Courage, nature use, physical, positive psychology, personality, characteristic.*

Résumé

Cette étude se propose de jeter un éclairage sur les concepts du courage, de la détermination et de la persévérance dans le roman d'Amos Tutuola. Le courage est perçu comme une caractéristique de l'être humain. Le courage est lié à la résilience et au sentiment profond de la capacité de l'individu. Il est identifié comme une force dans le modèle de la psychologie positive. L'individu qui a posé un acte d'héroïsme et de bravoure est confiant, a tendance à prendre des risques et à attribuer leur succès à la modélisation des autres. Le courage a aidé à vaincre toutes les forces hostiles sauf la faim.

Mots clés: Courage, nature, usage, physique, psychologie positive, personnalité, caractéristique.

I. INTRODUCTION

This study is a study of the strategies and devices employed by Amos Tutuola in constructing the literary narrative. By concentrating on the selected novel, this work examines the construction of the written narrative by the writer with elements derived from traditional life and culture thereby creating a unique framework for a novelistic discourse. These strategies are the application of folklore in technical experimentation of a literary genre and in shaping the literary narrative, the use of journey as a leitmotif in the narrative to depict an African ontological system, and the use of the grotesque as a tool to challenge a Eurocentric world view. This means that Tutuola borrows his strategies of narrative construction from an indigenous cultural resource-base and cultural life thereby necessitating different standards and criteria for critical evaluation of their works.

V.Y. Mudimbe in *The Invention of Africa* observes that Africa is perpetually caught within the grasp of a Western knowledge-base, to the extent that Western interpreters as well as African analysts could be said to have been using categories and conceptual systems which depend entirely on a Western epistemological order (Mudimbe, 1988: n.p). Anjali Gera in *Three Great African Novelists* makes a case for non-Eurocentric criteria in the evaluation of the African novel. She urges: When a certain Western critical theory does not seem to account fully for the aesthetic merit of a work, it is necessary to look for alternative models (Gera, 2001: 82). Gera's argument could be applied in a critical assessment of the novels of Tutuola. Therefore, this work makes a study of the selected novel of *The Witch-Herbalist of the Remote Town* by taking into account the concepts of courage, determination and perseverance, and the tradition elements deployed as strategies that have helped to shape them. Wole Soyinka describes novel as best and least impeachable novel. According to Arthur Calder-Marshall, who reviewed Tutuola's novel, Tutuola credits "a very old man" on his father's farm for inspiring him with the initial story of the palm-wine drinkard, after feeding him with palm-wine to a point where "it was intoxicating me as if I was dreaming." Following Tutuola's death, Yinka Tutuola, one of his sons, reiterated this in an

interview, and provided additional sources of inspiration to his late father. According to Yinka, his father was “never tired of writing and typing” up stories he collected from visits to the village. Tutuola took regular advantage of his annual leave to “travel to his village with an old Pye reel-to-reel tape recorder,” where “he collected stories of all kinds”. Tutuola’s novel is not just a work of fiction. It is founded on the lived realities of Yoruba society – realities shared with many other communities across the continent – and depict endogenous epistemologies that are very popular in Africa. The stories he recounts are commonplace across the continent. Such epistemologies are largely silent and invisible in scholarly circles because they are often ignored, caricatured or misrepresented in derogatory and ideologically loaded categories of “magic,” “witchcraft,” “sorcery,” “superstition,” “primitivism,” “savagery” and “animism” inspired by the origins and dominance of homogenizing Eurocentric modernity and its traditions of meaning making. Like the narrators in his book, Tutuola is unapologetically and actively part and parcel of the universe that fascinates him.

The successful practice of courageous behaviour leads to a reduction in subjective fear and ultimately to a state of fearlessness. To borrow a phrase from Ebbinghaus (1908 as cited in Farr, 1991) courage “has a long past but a short history”. It has been discussed in ancient times, in medieval times, in philosophy, but its official history starts with psychology and makes a peak in today’s positive psychology movement. Courage as a sporadically investigated subject in psychology received attention from diverse fields. From artworks to battle fields, from philosophical writings to operation rooms of hospitals we see its footprints. Influencing such diverse fields, there has been different definitions of courage. Psychology tries to build a scientific framework of courage. By whatever name we choose, it is an essential ingredient in growing up. It’s what propels us to reach new milestones starting with learning to walk to learning cursive writing. These ordinary tasks seem difficult and the effort seems hard or painful, but with encouragement most people acquire these skills. Courage is the ability to take action despite fear of failure or negative outcomes. This quality gives us the strength to face the challenges both great and small that confront us daily.

In *The Witch Herbalist of the Remote Town*, Amos Tutuola tells the story of a hunter of the Rocky Town and his beautiful wife, Lola who is still without a child after four years of marriage. Equipped with juju, sharpened machete, bow and poisonous arrows, flints and thunderbolts, the hunter sets off in search of the Witch-Herbalist’s medicine. For six years he journeys, conquering or escaping from such haunting characters as the Abnormal Squatting Man of the Jungle and the Crazy Removable-Headed Wild Man. Finally he reaches the Remote Town of the Witch-Mother and is given medicine for his wife, but on the way home he makes a decision with interesting consequences. As we ponder these true-life events in the society of the novel, we ask ourselves: are these acts courageous? If so, why? And if not, why not? What is courage? How it is manifested and used in the novel? Does the brave hunter win over all the forces against him? As one’s perceptions of the events above show, courage is at least, in part, in the eye of the beholder. What one person might view as courageous (jumping into an ice-covered lake) another might view as foolhardy. More to our point, then, is the question of what people think courage is. The current investigation is an attempt to bring us toward an understanding of courage, its nature, and its use. In congruence with the literature, courage might positively be correlated with voice behaviour and personality characteristics. Those personality characteristics could include social responsibility, altruistic moral reasoning, empathic concern, and risk-taking tendency. In addition, people might have balanced and separated-individuated selves. They might also satisfy both individual, relational needs, or only individual need. Last but not least, they might have other self types indicating the importance of intrapersonal developmental orientation for courage.

The objectives of this study are to show that, Amos Tutuola’s narrative strategies based on tradition enrich the novel in Africa. This study also shows that the magical and the real in literature have variegated and unique functions in relation to different regional, cultural and historical contexts. Another objective of this study is to show that the writer via the aforementioned narrative strategies presents a unique idea of Africa that challenges fixities and unified identities. The study also shows that African traditions and Yoruba belief-systems and mythology function in the novels to provide a unique framework for a novelistic discourse. This foregrounds the ethos and the value system of a community and challenges a totalitarian world view.

This study uses the psychological approach to focus the understanding of courage, its nature, and its use in Amos Tutuola’s novel *The Witch Herbalist of the Remote Town*. In relation with the psychological approach, the positive psychology movement endeavors to view courage through the lenses of positive subjective experiences, positive individual traits, and institutions that enable positive experiences and positive traits (Peterson & Seligman, 2004; Seligman & Csikszentmihalyi, 2000).

The plan includes two parts dealing respectively with backgrounds to the understanding of courage and how courage works in literature.

II. BACKGROUNDS TO THE UNDERSTANDING OF COURAGE

Scholars, politicians, and laypeople have all entered the debate over how to define courage. That is, courage has been “attributed to all manner of actions that indeed are admirable but hardly compare to the conscious self-sacrifice on behalf of something greater than self-interest” (McCain & Salter, 2004, p. 13). At

the same time, others argue that courage is attributed not only to the occasional and isolated act of rescue or self-sacrifice, but also to everyday acts (Evans & White, 1981; Putman, 2001; Woodard, 2004). Though numerous definitions of courage provide a rich foundation from which to build, we remain at a loss for an operational definition of this construct on which to base sound explicit theories. Lopez and colleagues correctly assert that “though we have been able to parse out the different types of courage by establishing between-brand differences, we have been less successful at determining the elements or components of courage. Thus, what is common to all brands remains unclear” (Lopez et al., 2003, p. 189).

2.1.1. Theories of courage

Theories of courage are divided into explicit- and implicit-theoretical categories, and both are important to the advancement of the psychological field. One considers, however, that explicit theories of courage simply is the implicit theories of courage researchers (Ardelt, 2005).

2.1.2. Explicit theories of courage

In an explicit approach to the measurement of courage, Cox, Hallam, O’Conner and Rachman (1983) measure decorated (identified as courageous) bomb operators’ physiological responses to fear and stress compared to non-decorated (noncourageous) operators’ responses. They found distinctive physiological responses under stress for decorated and non-decorated bomb operators, indicating that past courageous behaviour in a particular situation reduces one’s physiological responses to fear and stress in similar situations.

2.1.3. Implicit theories of courage

According to Sternberg (1985) and Sternberg, Conway, Ketron and Bernstein (1981), implicit theories are people’s own cognitive constructions. Such theories reside in people’s heads, and need to be discovered rather than invented because they already exist. The goal of research on implicit theories is to find out the form and content of people’s informal theories. The data of interest are people’s communications (in whatever form) regarding their notions as to the nature of the construct. Implicit theories are important in psychology and in the world because most judgments people make of each other are based on their implicit theories (Sternberg, 1987). For example, there is no formal test of courage; people evaluate each other’s courage on the basis of their implicit theories of what courage means. Even constructs which can be measured using explicit theories, such as in the assessment of intelligence, the overwhelming majority of judgments are based on implicit theories, such as when people evaluate others’ intelligence on the basis of job interviews, colloquium presentations, published articles, interactions on dates, and so forth.

Cavanagh and Moberg assert that, courage, also called fortitude or bravery, is the ability to endure what is necessary to achieve a good end, even in the face of great obstacles (1999, p. 2). To Clancy, courage is likely defined as a willingness to face tough choices as well as overcoming the fear associated with them (2003, p. 132). Evans and White empirical definition of courage probably involves three important attributional dimensions: (a) the fear level of the person making the attribution; (b) the perceived fear level of the attribute; and (c) salient features of the situation e.g., objective risk involved and so on (1981, p. 420). As for Finfgeld, being courageous involves being fully aware of and accepting the threat of a long-term health concern, solving problems using discernment, and developing enhanced sensitivities to behavior consists of taking responsibility and being productive. For Gergen and Gergen, to be courageous, then, is to remain steadfast within the bosom of those relationships from which one’s sense of personal esteem and identity are derived. Gould reveals in three dimensions of courage: (1) fear; (2) appropriate action; and (3) a higher purpose. For Haitch, courage is two-sided: there is an aspect of standing firm or fighting, and an aspect of accepting intractable realities. Courage is the psychic strength that enables the self to face danger and death. Kilmann, O’Hara and Strauss write that a courageous act in an organization includes five essential properties: (1) member has free choice to act; (2) member experiences significant risk; (3) member assess the risk as reasonable; (4) member’s contemplated act pursues excellence or other worthy aims and (5) member proceeds despite fear with mindful action (2005).

According to Klein and Napier, courage involves five factors: candor (speak and hear the truth), purpose (pursue lofty and audacious goals), rigor (invent disciplines and make them stick), risk (empower, trust, and invest in relationships), and will (inspire optimism, spirit, and promise) (2003). McCain and Salter define courage as an act that risks life or limb or other very serious personal injuries for the sake of others or to uphold a virtue: a standard often upheld by battlefield heroics but one that is certainly not limited to martial valor (2004, p. 14). Mencius (Mengzi) distinguish between types of courage, seeing some as “petty,” those concerned exclusively with personal honor; and “great,” those grounded in and oriented toward the good. “Those who know that they are in the right are justified in their cause and this provides them with the motivation to confront and engage even the greatest of dangers” (cited in Ivanhoe, 2002, p. 68). Courage requires sacrifice, risk, and overcoming fear for a good purpose. To have courage is to endure, persevere, and overcome.

III. HOW COURAGE WORKS IN LITERATURE

This section devoted to courage in the Amos Tutuola's novel under scrutiny also shows the factors correlated with physical bravery and heroic behaviour. Even ordinary people can become heroes (Franco et al., 2011; Zimbardo, 2011). While some empirical findings indicate that both personality and situational factors are implicated in heroic behavior (Jayawickreme & Di Stefano, 2012), actual predictors of brave behaviour have not been found (Cogle, 2009). Thus, the fact is that we know almost nothing about the actual people who risk their lives in order to save others. Any light that could be shed on the interaction of personal characteristics and situational demands of brave and heroic acts is much needed. What follows are findings regarding characteristics associated with bravery and heroism. Rachman is a pioneer in the study of courage and heroism who attempts to define the factors involved in the creation of a hero (1990). Although Rachman primarily focuses on the training of military professionals such as paratroopers and bomb-disposal technicians, his findings could be also generalized to other professionals such as firefighters, policemen, high-risk professionals, and hunters. In a series of meta-analyses, literature reviews, and surveys, Rachman (1990) found the following factors to be crucial in the development of brave individuals.

To begin with, courage is seen in the section "When I Became a Hunter" the main character of this novel is stronger and braver than any of his playmates. He is not afraid to go alone to the jungle so as to hunt wild beasts but he is rather too happy to go to the forest. Thanks to his courage he could kill a lot of wild animals every day. However, courage takes a real source when he spends four years with his wife LOLA without having a baby. As he longs for being a father, he bears courage to fight for his happiness of being a father. His courage comes from the choice of being a great hunter as all his playmates could not approach him because of his ability of killing so many wild animals. It is obvious that there are many hunters in the Rocky Town but they are not as brave as him, for his courage is higher and no one in the Town could be compare to him. The courage he shows is exceptional and thanks to that, he is more important and helpful than other people of his age. The factors correlated with physical bravery and heroic behaviour are self-confidence and training. Self-confident because as Rachman finds it, the more self-confident people are, the less fear they will experience in combat. This correlation is observed in combat troops in war, participants in a parachuting course, bomb-disposal crews, and hunters. In addition, possession of a skill relevant to dealing with a dangerous situation was also found to be directly related to self-confidence and subsequently contributing to courage. His courage is linked to the juju the hunter received from his family. In relation with the use of Juju Amaury Talbot (2007: p233), opines:

Before warriors start on the war-path, it is customary to offer a sacrifice to the chief fetish of the town. All the inhabitants join in this ceremony, and afterwards each of the chosen band submits himself to the "Shot and Matchet Juju," the principal rites of which consist in the priest ribbing magic leaves over the whole body of the warrior, in order to render him invulnerable, and a black Juju powder over his face to make him invisible to his opponents.

This means that, he becomes a hunter when his father brings a bow for him and many arrows once the father realizes that he is more courageous and different from his friends in order to go hunting to the closest forest. He is very joyful but people are astonished by the fact that he is very good hunter. Then, the fact of killing many wild animals and bringing them home makes people think that he is not normal; they are afraid of him because they think, he will be able to kill them if he decides to do it. Juju is a kind of protection; having it nothing could reach him or overcome him because gods of his Town are with him in the journey. His courage also comes from the envy that he has to show his step family that their daughter is in the hands of a brave man and she is protected in the case of danger. He goes on the journey alone without asking to be accompanied or helped by somebody. Sturb Ervin (2015: p.23) asserts:

Heroism to me means a person acting to protect others or enhance the welfare of other individuals or society in significant ways when this involves substantial danger to the actor. Normally this is in physical danger, of injury, death, or imprisonment. Heroism can be a single act: jumping on train tracks, to pull a person out of the way of a speedily oncoming train, or a soldier jumping on a grenade, sacrificing his life in order to save his fellow soldiers. [...] Heroism can also be persistent action, such as a rescuer hiding people for a long time, or someone working to oppose a brutal, dictatorial system. [...] Moral courage means acting on one's moral values and/or on one's caring about and empathy for individuals, a group, society, or humanity in the face of potential or actual opposition and negative consequences to oneself. Moral courage is of great importance, for individual welfare and the social good.

This shows how much brave he is. In this sense, the factor correlated his the hunter's bravery is being married. One expects that with age, risk-taking behaviour decrease, in particular if the instigator is married or

has children and thus has responsibilities to others. Arnett (1998), who studies risk behaviour among people between the ages of 21 and 28, finds that being married and having one or more children is significantly correlated with a decrease in risk-taking behaviours. Similarly, being married or a parent is found to be related to a decrease in alcohol use for both men and women (Bachman, Wadsworth, O'Malley, Johnston, & Schulenberg, 1997). In addition, training is also a factor correlated courage because the hunter was trained to be more courageous by boosting self-confidence in one's capacity. This in turn reduces fear and enables him to enter situations that are risky and to act in a courageous manner that sometimes includes putting his or her safety at risk in order to save another from difficult situation.

Apart from his Jujus, the source of his courage also stems from his '*first mind* and *his second mind*', his '*supreme mind*' and his '*memory*'. Those four elements cited above are his best partners; this is the reason why he is not afraid. Thanks to his courage he conquers the bottle ape in the jungle and spends nights and days in the forests without being afraid of the animals of the forests. The "born and die baby" found courage thanks to his machet, bow and arrows of poison which are closely to his right hand. These materials enable him to confront anything that could attack him in any place and at any time.

In Tutuola's universe, consciousness works in intricate and often circular ways, compressing time and space in manners that defy the logic of the senses and its fixation with linearity, chronology and unity of form – body, mind and soul. Tutuola's universe (especially through the "born and die" babies and their experiences) suggests that consciousness is there in an out-of-body sort of way before humans enter the bodies with which they are apparently saddled for most of their lives as human beings on earth, and consciousness remains after humans leave these bodies, as exemplified, yet again, by the death of "born and die" babies – an issue equally discussed further in the course of the book.

When perusing this analysis, we do grasp that his courage helps him to overcome the Abnormal Squatting Men of the jungle and wild people who are so furious and always ready to punish people from the Town to death whenever meeting them. This precious character permits him to escape from the crazy removable headed wild man and fight any obstacles that he encounters all along his trip. It also helps him to fight against the god and goddess of the river to which his wife and he are sacrificed to.

In addition, courage is not the only value of the Born and die baby. We can also underline determination which starts when he makes up his mind to get married. In the section 'My Preparation for My Journey', we see that he is told that there was somebody named THE WITCH-HERBALIST who had never failed to do everything. And her town is in the remote part of the world and that it is too dangerous for someone to go there alone because of the danger, risk and cruel strange beings of the jungles, forest, and also because to reach the town would take one up to six years or more. His father also tells him that it is not certain that somebody could reach that town if he sets his foot on a journey because of the dangers and distance. After hearing that he does not fear to go there but he is rather determine to go to the Remote Town at all costs in order to see the WITCH MOTHER to help him to make his barren wife pregnant. He does not care about the dangers and the duration that the trip would take. Despite that his mother and wife burst in tears and warn him not to go, but he does not change his mind at all, for he is too determine and no one could lead him to change his decision. He travels with many difficulties but he keeps his head up. Determination helps him to surmount any threats and also hunger and thirsty that he feels during the voyage. An illustration that shows his determination is when he says: "Although, I was in difficulties always, I was not discouraged at all. All my efforts was to reach the Remote Town of the Witch – Herbalist at all coat" (Tutuola, 1981: p. 91). We strongly believe that his determination comes from the fact that he wants to wipe out the shameless that bore his wife of not having a child. Bredemeier (1997: p.42) opines:

Behaviour is determined. People's actions are determined. They are determined by the values of the decision variables inside their heads; they are determined by people's character. That is why, as we have noted, when people act, we can learn something about their characters. [...] we think of the values and perceptions inside people's heads as their 'free will'.

Moreover, he is too determined at all levels so that nothing could stop him to move forward. When we take this into account, the factors correlated to the hunter's bravery are decision-making, humor, and situational demand. In fact it appears that brave individuals often act instantaneously, perhaps skipping conscious decision-making and thus acting on their impulse to interfere in certain situations (Jayawickreme & Di Stefano, 2012).

Therefore, there seems to be some element of impulsivity associated in at least some fraction of heroic actions. Próchniak (2012) compares fearless and brave policemen on a variety of personality factors. His findings indicate that the brave group is significantly more impulsive and aggressive. Carl Jung and Isabel Briggs-Myers believe that individuals are born with preferences and are bound to stick with them for life, whereas traits are often learned and changeable (Myers, 1995). Jung postulates in his theory of psychological types that there are two dichotomous pairs of cognitive functions with which people view the world. These

consist of the *rational* (judging) functions: *thinking* and *feeling*; and the *irrational* (perceiving) functions: sensation and intuition. These dimensions are important in their influence on the process of decision-making. But most relevant to the topic of physical bravery are the preferences of intuition and feeling. Intuition corresponds to the general trend of heroes to explain their behaviour at the time of the event as an impulse or simply trusting their gut instincts, whereas feeling corresponds to the factor of empathy. Intuition and feeling is found to be preferred personality characteristics relative to sensing and thinking by nurses, a profession that often requires a quick decision-making process (Pretz & Folse, 2011). These results are even more significant as the nurses' expertise and experience increase. Overall, it is possible that some individuals who tend to rely more on their intuition or perhaps instincts might perform better on the battlefield. This notion is further supported by Rand and Epstein (2014) who provide findings indicating that people who perform acts of bravery explain their decision-making cognitive processes as "overwhelming intuitive, automatic and fast."

In addition, although physical bravery could not be simply explained by humor, it is an important factor to include in any analysis of characteristics among individuals who demonstrate physical bravery. Humor has been previously identified by Madigan (2013) as an ideal component of bravery among British soldiers and civilians during World War II. Madigan (2013) proposes that humor acts as a method of "robust rejection of victimhood and an emphasis on perseverance" (p. 1). Other researchers have theorized that there is a link between humor and the characteristic of curiosity, which in turn is associated with seeking aspects such as novelty and complexity (Langevin & Day, 1972). Also, research suggests that certain leadership styles center around inspiring innovation and creativity particularly benefit from the use of humor (Holmes & Marra, 2006). This information supports the idea that humor is associated with some of the qualities implicated in research on physical bravery. Finally, in her book about 12 Jewish boys and girls who survived the Holocaust in Europe, Bluglass (2003) suggests that humor, among other adaptive defense mechanisms (altruism, suppression, and sublimation), had a prominent positive impact on these children's chances of surviving the horrific reality they experienced. Thus, it appears that humor plays an important adaptive role in the lives of those who experience danger and risk to themselves. Additionally, a situational demand that is also a sense of responsibility to self and others, powerful effects of group membership, group morale, and the need to avoid disapproval, are all implicated in the hunter's tendency to act in brave manners.

This last value is depicted after crossing all sort of difficulties encountered on the way from the Rocky to the Remote Town. He persevered until achieving his goal. Thanks to perseverance he experiences horrible and good things and also events that he never dreams to see and live in his whole life. It permits him to sit and eat together with the Witch Mother. Through it he also sees how much the Witch Mother is powerful. He sees how the Witch – Herbalist and omniscient mother saves the sick persons from various diseases. His perseverance permits him to see how the hall Assembly of the mother is organizing ceremonies and the way it praises the Witch mother. Thanks to it he also sees how the Town of Witch mother is well structured and how houses are very beautiful. Perseverance helps him to see and meet semi-deathless people of the Remote Town. We think that if he does not persevere he will not see the wonders like: the recovery of the complete skeleton, the recovery of the thin man and the bold lady, the recovery of the Epileptic Man and the woman with one hear and also the recovery of the Man with eight Burdens, etc. Finally, his perseverance is so beneficial to the extent that he gets what he expects getting from the Witch- Herbalist. Perseverance leads him to obtain the healing of his barren wife who could not bear a pregnancy and to earn dignity and respect within his community and in front of his step family. Thanks to his perseverance his couple is overjoyed for they could now have a child. Jordan Anne, Orison Carlile, Annetta Stark (2008: p. 154) opine:

[...] some individuals engage in individuals engage in tasks that consume large amounts of their free time and effort [...] people persevere in difficult tasks [...] they are motivated. The 'motivation' comes from the Latin *movere* – 'to move'. It refers to the set of factors that move people so that they respond.

After perusing and scrutinizing this novel, the moral lesson that we draw is that, if one wants to achieve his target and wants to move forward in life he has to be courageous and determined, no matter how the greatness of the danger or difficulty he might be facing and time that will take him to reach his goal. In addition, perseverance is a value that helps us not to be dishearten but rather to continue to fight, to keep the head up and believe that one shall reach his goal. We strongly believe that these three main values are actually linked together and thanks to these values, he could reach the Remote Town and meet the Witch Mother and bring the soup to his barren wife who became pregnant after taking the portion. These three cardinal values are weapons that helped him to reach his target and to earn dignity, respect and to be accepted as a real couple within the whole community of the Rocky Town.

Furthermore, the three minds play important roles in *The Witch-Herbalist of the Remote Town*. In the story of the brave hunter who takes the decision to go to the distant Rocky Town to look for a powerful herbalist who would provide him with the medicine to make his wife pregnant, the first, second and third mind play a

pivotal role. Indeed, these three minds in this novel are the wayfarers, partners of the brave hunter. They play a crucial role in helping him in his two journeys. The minds are the hunter's advisers in the course of his long journeys. It is likewise written in this novel, in the section "I left my Town for the Remote Town" that the third mind was the hunter's memory, and was able and ready to help him perhaps whenever his two "minds" failed to advise or desert him (Tutuola, 1981: p. 28). And it is also for recording all the offences which the first and second minds commits on the way. It is finally for blaming even judging his two minds' behaviours on the way. In fact the factor correlated with physical bravery and heroic behaviour in here is modeling of others to the extent that in the battlefield it was found that both fear and courage are acquired through modeling by others. The presence of a Three minds is found to be one of the most significant factors in hunter's capacity to cope in combat and defense conditions.

It is important to say that the three minds occupy an irrevocable place in Amos Tutuola's *The Witch-Herbalist of the Remote Town*. They occupy the whole of the novel, by the way they are so prevalent in this novel in general and in its story in particular. Indeed, when we try to read about the "Abnormal Squatting Man of the jungle", we guess that the first mind is the first to advise the brave hunter when he first begins to ask from his two partners, that is the first and second mind as follows "what could I do to save me from this Abnormal huge and cruel Squatting Man of the jungle?" In reality, the hunter is in danger and when his first mind realizes such a danger, he advises him further that he should not bother whether his wife is pregnant or not. He also advises him to return from there to his town. But, the second mind reacts automatically and advises the hunter like this "He should object to his first mind's advice", why? Because it would be a great shame to him if he returned to his Town without reaching the Remote Town of the Witch-Herbalist and bringing the medicine which could make his wife pregnant, for the people of the Town were expecting him to return to them with such medicine" (Tutuola, 1981: p. 36). Also, it is thanks to the second mind's advice that the brave hunter succeeds to continue his journey for the Remote Town, because he advises him hastily that he should not mind his first mind, but he should continue his journey and that there would be no harm for him at all and that he would overcome all the dangerous wild people of the jungles (Tutuola, 1981: p. 40). So, these above lines show us the rightful advices of the second mind.

After reading deeply, we found out that the hunter's first mind was giving him right advice sometimes, it was also sometimes misleading him (Tutuola, 1981: p. 42). In this respect, his first mind hastily reminds that although the wild people are super able, he must not forget at all that he is going to the Witch-Herbalist in order to make the medicine which would make his barren wife pregnant (Tutuola, 1981: p. 45). By the way, the brave hunter prefers to dance with the wild wealthy people of the jungle first. Or, he does not if his barren wife rather than miss that dance, because the song and dance are so fascinating, in reality, there is not any living creatures to hear that kind of song. So, the hunter losses all his senses that night because of that song and dance. That is why, his first mind begins to deceive him repeatedly, telling him for instance to continue to dance and sing with those wild people. This passage shows how the first mind is deserting the hunter because of his laziness. The matter is that, even the brave hunter himself realized that it is a great mistake to him that the warning of his second mind does not enter into his ears. Though the second mind advises him first that he must not forget that he is going to the Witch-Herbalist (Tutuola, 1981: p. 48-49). In another story Tutuola (2014: n.p) also writes:

So one day, he invited all the hunters to his house. He told them that he was going to the Jungle of the Pigmies. But it was a great surprise and fear to those hunters to hear like that from my father. They advised him not to go back to this jungle but he did not follow their advice at all. After several days travel with much difficulties he reached this jungle. He killed many wild animals, he fought with many other harmful creatures and he conquered them. But when he uncountable pigmies attacked him and they did not allow him to travel as far as he wished in this jungle perhaps he might come across his sons, then he took some of the animals which he killed and he returned to the town.

This illustration shows how people do not follow right advices, and the consequences they experience. A key contribution of Tutuola's is in how he brings essence and consciousness into conversation that evidences their complementarity. Consciousness opens a window to the world in its tangible and intangible, visible and invisible multiplicities, by means of which it constantly enriches itself. Tutuola introduces us to the complexity of consciousness not only through the transcendental capacity for presence in simultaneous multiplicities, but also through the reality of interdependencies especially extensively developed in *The Witch-Herbalist of the Remote Town*, through the idea of the interconnections and interdependencies between the "First Mind," the "Second Mind," the "Memory" and the "Supreme Second" of the brave hunter of the Rocky Town (Tutuola 1981: 270-279).

Furthermore, after he escapes from the wild jungle people thanks to his juju which makes him invisible, the second mind advises the hunter to continue his journey at the same time and not to wait for one more twinkling at the foot of the mighty tree, otherwise the cruel Squatting Man would trace him out very soon and even punish him to death at last. He hints him that the cruel Squatting Man will meet him in a court of law and

there he will be sentenced to death very soon for harming him. This passage also justifies how the second is always crucial in his way of advising and leading the hunter.

Apart from receiving right and wrong advices from first and second minds, there are also some special moments that could not help the brave hunter, neither advise nor lead him. It is not astonishing when we read "his first and second minds could not help him because both had become powerless" (Tutuola, 1981: p. 63). It means that they are becoming powerless and unable to give even wrong or right advice to the hunter. That is why, in "Long-Breasted Mother of the Mountain", the two minds are inactive and unable to help the hunter who is also unable to decide within himself whether to run away for his life, or to shoot the wild Mother with his bow to save his life. In this respect, as the Long-Breast Mother and the old Father of the Mountain come to judge the brave hunter about the issue of hurting the Abnormal Squatting Man with his poisoned arrow some time ago, it comes to his memory that his second mind foretold him some time ago that he would be sentenced to death sooner or later. That is the first reaction of the hunter's memory, because since he has left his Rocky Town for the Remote Town, his third partner or wayfarer never reacted. Here, we think that his third mind plays a vital role in reminding him things on the way. It is the "memory" that helps greatly the hunter in his way of planning what to do in order to save from the wild people (Tutuola, 1981: p. 63).

In the same way, the second mind's advises the hunter to defend himself in "The hunter's Dialects". The wild people of the Mountain have mercy on him that he succeeds to vanquish them. In fact, he comes to the palace of the king but he is allowed to enter. He stands up for a moment. To his surprise, the entrance is opened and two bearers spread a net on his whole body and takes him before the king. As the king, his subjects and bearers are afraid of him because they consider him as a devil, the king takes the decision to send the bearers to kill him. To save his life, he takes on of the thunderbolts from his juju-bag, he prays the god of thunder of his town and he throws it into the floor of the palace. The king, his subjects and bearers are flung to different parts of the palace. As the thunder continues to roar into the palace and everywhere in the town, he goes before the king who allows him to pass through his town and keeps his way to The Remote Town. The hunter is actually the embodiment of courage. His bravery makes him not fear neither the Abnormal Squatting Man when he attacks him in the jungle, nor court members who want to see him dead, even when the gateman confronts him. Bravery here is coupled to determination to defend himself against any obstacle. (Tutuola, 1981: p. 67).

In other words, after reading deeply, we found out that when the brave hunter is fighting with the wild Man on the theme of the Crazy Removable Headed wild Man, we the third mind that is the memory of the hunter blames the second mind who advises the hunter too late: "He blamed the second mind that it was too late to remind him at that moment that he was a brave hunter of the wild beasts." (Tutuola, 1981: p. 73). So, these lines, show us how the second mind also gives wrong advices, and how the memory is playing his role of recording offences and blaming as well. In the same way, when we read "The Town of the born and die babies", we also see that the hunter's memory or third mind is so strong in his way of recording the offences committed. For instance, he accused them like this: "where were the two of you when he was fighting the demon? He knew that both of you have deserted him, for you feared that the worst thing was going to happen to him." (Tutuola, 1981: p. 88). It is clear that the third mind plays irrevocable role in Amos Tutuola's *The Witch-Herbalist of the Remote Town*.

Finally, the first mind also gives rightful advices: "His first mind hastily advised him to jump over the barrier to the other side, where he stood, and continue his journey to the Road-side Town." It was thanks to his first mind's cunning that he succeeds to vanquish and escape from the Stalwart Gateman and his Devil. (Tutuola, 1981: p. 106-107).

Taking into consideration all of these facts, it is crucial to point out that the three minds help greatly the brave hunter not only to reach the Remote Town of the Witch-Herbalist, but also during his two journeys, that is from the Rocky Town to the Remote Town, from the Remote Town to the Rocky Town and from the Rocky Town to the god of the river, from the god of the river to the Remote Town. So, what is essential to keep in mind here is that the misleading of the first mind. In fact, he incites the brave hunter to stop on his way back to his Rocky Town without following the second mind's advice. He eats from the soup to his entire satisfaction without knowing what could happen to him later, because his first partner advises him to stop and eat from that soup. In reality, this is what provoked a terrible situation in his Town. It means that his first partner gives him a wrong advice that leads him to conceive like a woman. It is useful to blame not only his first mind for his bad advice, but also we have to blame the hunter himself because of his weakness. He decides to eat from the soup because of hunger.

Furthermore, the first, second and third minds are sometimes active, inactive or powerless. The third mind reacts anytime. We think that these minds help the brave hunter to concretize his actions, success, decision and determination. That is why, even the hunter himself thanks the three minds because they help him greatly. So, he asserts: "I thank you greatly as well for your help and the useful advice, which you gave me throughout my first and second journeys. Although you deserted me sometimes when I was in danger, that did not affect me so much for my memory reminded with me and served me each time that you deserted me. But I think your

desertion and misadvised may be brought to the judgment by my memory sooner or later, for he recorded down all your behavior throughout the journeys” (Tutuola, 1981: n.p).

IV. CONCLUSION

In sum it the six years of journey, conquering of escaping from such haunting characters as the Abnormal Squatting Man of the Jungle and the Crazy Removable-Headed Wild Man to reach the Remote Town of the Witch-Mother in search of medicine for his barren wife is actually an act of both physical and mental bravery. Courage as it is manifested and used in Amos Tutuola’s novel plays help one understand its meaning as it is linked to the main theme of the novel. The different manifestations and uses of courage in the novel reveal the hunter’s determination and perseverance. He receives from the witch herbalist the kind of medicine that cures his wife bareness. Reading the novel through the psychological approach brings us toward an understanding of courage as a physical and mental strength the hunter uses to defend himself from forces against him in his to the Remote Town. In congruence with the literature, courage is positively correlated with voice behaviour and the hunter’s personality characteristics personality characteristics associated with social responsibility, altruistic moral reasoning, empathic concern, and risk-taking tendency. In addition, the brave hunter has been greatly helped by the advices of his three partners namely the First Mind, Second Mind, and Third Mind. As Samson wins over all his enemies except before Delilah the woman, the hunter also wins over all the forces against him on his way to the Remote Town, except hunger on his way back to the Rocky Town because the First Mind deserts him, giving bad advices. By the way, the moral lesson we draw in here is that people should rely on others, but with a very high level of sensibility in examining everything and retaining only what is good.

REFERENCES

- [1]. Amaury Talbot (2007), *Life in Southern Nigeria: The magic Belief and Customs of the Ibibio Tribe*, London: Routledge.
- [2]. Ardel M. (2005), “Foreword”, in R. J. Sternberg & J. Jordan (Eds.), *A Handbook of Wisdom: Psychological perspectives*, pp. 84–109, New York: Cambridge University Press.
- [3]. Bluglass K. (2003), *Hidden from the holocaust: Stories of resilient children who survived and thrived*, Westport CT: Praeger.
- [4]. Bredemeier Harry C. (1997), *Experience Versus Understanding*, London: Janus Publishing Company.
- [5]. Cavanagh G. F. & Moberg D. J. (1999), “The virtue of courage within the organization”, in M. L. Pava & P. Primeaux (Eds.), *Research in ethical issues in Organizations*, pp. 1–25, Stamford CT: JAI Press Inc.
- [6]. Clancy T. R. (2003), “Courage and Today’s Nurse Leader”, in *Nursing Administration Quarterly*, 27, 128–132.
- [7]. Cox D., Hallam R., O’Conner K. & Rachman S. (1983), “An experimental Analysis of Fearlessness and Courage”, in *British Journal of Psychology*, 74, 107–117.
- [8]. Dalton J. E., Auchubon, I. N., Tom A., Pederson S. L. & McFarland R. E. (1993), “MBTI Profiles of Vietnam Veterans with Post-traumatic Stress Disorder”, in *Journal of Psychological Type*, 26, 3–8.
- [9]. Evans P. D., & White D. G. (1981), “Towards an Empirical Definition of Courage”. In *Behavioral Research and Therapy*, 19, 419–424.
- [10]. Farr R. M. (1991), “The Long Past and the Short History of Social Psychology”. In *European Journal of Social Psychology*, 21, 371–380.
- [11]. Franco Z. E., Blau K. & Zimbardo P. G. (2011), “Heroism: A Conceptual Analysis and Differentiation Between Heroic Action and Altruism”, in *Review of General Psychology*, 15, 99–113.
- [12]. Gera Anjali (2001), *Three Great African Novelists*. New Delhi: Creative Books.
- [13]. Holmes J. & Marra M. (2006), “Humor and Leadership Style”, in *International Journal of Humor Research*, 19, 119–138.
- [14]. Ivanhoe P. J. (2002), “The virtue of courage in the Mencius”, in B. Darling-Smith (Ed.), *Courage*, pp. 65–79, Notre Dame, IN: University of Notre Dame Press.
- [15]. Jayawickreme E., & Di Stefano P. (2012), “How can we Study Heroism? Integrating Persons, Situations and Communities”, in *Political Psychology*, 33, 165–178.
- [16]. Jordan Anne, Orison Carlile, Annetta Stark (2008), *Approaches to Learning: A Guide for Teachers*, London: Open University Press.
- [17]. Kilmann R. H., O’Hara L. A., & Strauss J. P. (2005), *Developing and Validating a Quantitative Measure of Organizational Courage*.
- [18]. Klein M., & Napier R. (2003), *The Courage to Act: 5 Factors of Courage to Transform Business*. Palo Alto, CA: Davies-Black.

- [19]. Langevin R., & Day H. I. (1972), "Physiological Correlates of Humor". In J. H. Goldstein (Ed.), in *The Psychology of Humor: Theoretical Perspectives and Empirical Issues* (pp. 129–142). New York, NY: Academic Press.
- [20]. Lopez S. J., O'Byrne K. K., & Peterson S. (2003), "Profiling Courage", in S. J. Lopez & C. R. Snyder (Eds.), *Positive Psychological Assessment: A handbook of Models and Measures*, pp. 185–197, Washington, DC: American Psychological Association.
- [21]. McCain J., & Salter M. (2004), *Why Courage Matters: The Way to a Braver Life*, New York: Random House, Inc.
- [22]. Mudimbe V.Y. (1988), *The Invention of Africa*. London: James Currey.
- [23]. Otis G. D. (2005), "Application of Psychological Type in Posttraumatic Stress Disorder Treatment", in *Journal of Psychological Type*, 64, 21–30.
- [24]. Peterson C., & Seligman M. E. P. (2004b), *Character Strengths and Virtues: A Handbook and Classification*. New York: Oxford University Press.
- [25]. Pretz J., & Folse V. (2011), "Nursing Experience and Preference for Intuition in Decision Making", in *Journal of Clinical Nursing*, 20, 2878–2889.
- [26]. Putman D. (2001), "The Emotions of Courage". In *Journal of Social Philosophy*, 32, 463–470.
- [27]. Rand D. G., & Epstein Z. G. (2014), "Risking your Life without a Second Thought: Intuitive Decision-Making and Extreme Altruism", in *Plos One*, 9, e109687.
- [28]. Sternberg R. J. (1985), "Implicit theories of intelligence, creativity, and wisdom". In *Journal of Personality and Social Psychology*, 49, 607–627.
- [29]. Sternberg R. J. (1987), "Implicit Theories: An Alternative to Modeling Cognition and its Development", in J. Bisanz, C. Brainerd & R. Kail (Eds.), *Formal Methods in Developmental Psychology: Progress in Cognitive Development Research*, pp. 155–192, New York: Springer-Verlag.
- [30]. Sternberg R. J., Conway, B. E. Ketron, J. L. & Bernstein M. (1981), "People's Conceptions of Intelligence", in *Journal of Personality and Social Psychology*, 41, 37–55.
- [31]. Sturb Ervin (2015), *The Roots of Goodness and Resistance to Evil: Inclusive Caring, Moral Courage, Altruism Born of Suffering, Active Bystandership and Heroism*, London: Oxford University Press.
- [32]. Tutuola Amos (1981), *The Witch-Herbalist of the Remote Town*, London: Faber and Faber.
- [33]. Tutuola Amos (2014), *The Brave African Huntress*, London: Faber and Faber.
- [34]. Woodard, C. R. (2004). "Hardiness and the Concept of Courage", in *Consulting Psychology Journal: Practice and Research*, 56, 173–185.