

Strength and limitation of bandura essay



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From the immortal. Gilgamesh, ultimately, achieves his desire for immortality through the legacy he leaves behind. The influence of Utnapishtam, underscored by the advice given by Shiduri, proves immensely influential in shaping Gilgamesh's final perception of immortality.

Immortality, if only in the figurative sense, is attainable through living a good and full mortal life. Epic of Gilgamesh By orang3alicious The Epic of Gilgamesh tells the story of a half human half-god individual searching for life's answer. It highlights many facets of basic human nature, along with innate human fears, needs, and desire.

The main character, Gilgamesh embodies many of these characteristics of humankind coupled with his immense strength and position of power derived from his godly background. He journeys through life attempting to find way to avoid death and become immortal. He soon learns that immortality is reserved for the god's, and so seeks out Utnapishtam, the only mortal to be granted immortality. On this journey Gilgamesh's perception evolves and changes bringing him closer to what it really means to be immortal and how to achieve it. In the Epic Gilgamesh, the concept of life and death is explored, and is drastically changed on

Gilgamesh's part, as he encounters the only immortal man Utnapishtam. Gilgamesh, originally fearing death, adopts a new mentality of acceptance for mortality; ultimately, highlighting the innate human fear for the unknown realm of death, and the need to preserve one's self through a timeless legacy. Through out the large majority of the text, Gilgamesh regards death with disdain and fear, unwilling to accept that mortality, in the literal sense,

is inevitable; thus, leading to his eventual realization that there are nonconventional ways by which can achieve immortality.

Gilgamesh's fear of death becomes apparent when he and Enkidu begin their quest to kill Humbaba. Gilgamesh believes that their actions and achievements hold little wait in the world, that they are naught but a "puff of wind," hardly consequential in nature (Gilgamesh, 93). Gilgamesh's attitude towards mortality can be aptly characterized as one of antipathy. He sets little store in human life, and in what can be achieved whilst living; essentially, rejecting any importance in mortality as a whole. This is further exemplified in his reaction to the death of Enkidu.

Enkidu, aving been assigned the fate of an untimely death by the gods, as punishment for killing Humbaba and the Bull of Heaven, leaves Gilgamesh in a broken mental state. Gilgamesh becomes further driven by restlessness and apprehension as he realizes the inevitability of his mortality. He cannot seem to bear the idea of himself falling into the same lifeless fate as Enkidu (Gilgamesh, 158). It becomes clear that Gilgamesh takes a very literal stance in terms of what it means to be immortal. To him, being immortal is to live forever, avoiding death.

He has yet to give thought to he fact that immortality may be achieved in a less literal sense. His desire for a tangible solution to avoid the eventuality of death seems to become consuming. He is no longer really living, and is essentially becoming obsessed with death, which is opposite of becoming immortal. Gilgamesh's lack of vivacity for life is brought to light upon his encounter with Shiduri. She advises him on the importance of living life fully

and joyfully; underscoring, the good in the concept of mortality (Gilgamesh, 167-168). This is Gilgamesh's first encounter with the idea of figurative immortality.

Shidur's advice is particularly meaningful because it is the first introduction to the concept of a timeless existence achieved by living an unhindered life though still bound by a time limit. This point in the text is a turning point as far as what the idea of immortality is characterized as. One's accomplishments in their mortal life can greatly differ from Gilgamesh's initial assertion regarding his own mortality. Gilgamesh's attitude towards mortality is drastically changed upon meeting Utnapishtam, Shiduri, and Urshanabi, all of whom attest to the idea of preserving one's life figuratively through the establishment of a legacy.

Utnapishtam relates the story of a great flood to Gilgamesh. He describes a scene of total desolation for humankind, only to be preserved by Utnapishtam's creation of a boat (Gilgamesh, 183). Utnapishtam is granted immortality by Enlil for his achievement of preserving humankind. He further describes a gathering of the gods to applaud his service to the world, resulting in his granted immortality (Gilgamesh, 190). It is apparent that the reason the gods granted a godly status to Utnapishtam, a human, was because of his accomplishment of saving the human race.

His great achievement lives on through each generation of humans after the flood. Each individual is a living breathing testament to Utnapishtam's mortal life; thus, granting him figurative immortality. His literal immortality can be seen as a tool by which his legacy is further established and its importance

further highlighted. Gilgamesh is now faced with an alternate explanation for what it means to become immortal. He sees that it does not necessarily result from living forever, especially if nothing is ever achieved over the timeless period.

Preserving one's self by the establishment of a legacy is now a second option by which Gilgamesh can achieve immortality. His encounter with Utnapishtam is the precipice upon which his understanding of mortality rests. In the final pages of the text, Gilgamesh describes to Urushnabi, his boatsman, the great city of Uruk in its entire splendor. His description of the magnificent walls, gardens, and the masterful skill characteristic of the city showcases one aspect of Gilgamesh's legacy (Gilgamesh, 199). He finds that he is essentially immortal due to his meaningful contribution brought to light via his prosperous and thriving city.

This realization is indicative of Gilgamesh's changing perspective on death. The knowledge he has gained throughout his journey and the accomplishments he has made along the way are no longer regarded as mere "puff of wind," as he would have characterized them in the beginning of the text (Gilgamesh, 93). Gilgamesh's change in attitude is accompanied by a transition in what he considered to be a meaningful contribution. Unlike Utnapishtam's accomplishments, which were cunning and innovative, Gilgamesh's initial achievements were less knowledge based and were more a showcase of his strength.

Now, however, he shows a switch from brawn to brain. He has built a prosperous beautiful city, and brought back knowledge from before the flood

time. His intellectual contributions are what will endure and build his legacy. His achievements bring together the concepts of mortality and immortality. One cannot be immortal without having been mortal first. The city and the wisdom Gilgamesh provides to the world are indicative of his mortal self, having only been achieved as a mortal, and not as a god, but are also exemplary of his achieved immortality through the legacy they provide.

Overall, Gilgamesh's encounter with Utnapishtam is the turning point in his perception for what characterizes immortality. His apprehensive outlook is swayed towards one of acceptance when faced with death. Gilgamesh's fear is a perfect mirror for the fear of death experienced by most individuals; however, it is overcoming this fear enough to make strength and limitation of bandura By alantwm Albert Bandura (born December 4, 1925) is a psychologist who is the David Starr Jordan Professor Emeritus of Social Science in Psychology at Stanford University.