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Highlights

The Viability of Cross-Country

Comparative Study of Generic Structural

National and Universal Human Values

Breast Cancer Illness & Spiritual Healing

Discovering Thoughts, Inventing Future

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By Andrew Boyd Hutchinson

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Despite a history of nearly 100 years of efforts for reinclusion back into the Olympics, cross-country running has had difficulty in gaining traction for support for the winter program, largely due to the winter olympic charter mandating all sports be practiced exclusively on snow or ice.

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The Viability of Cross-Country Running Appearing in the Winter Olympic Games

Andrew Boyd Hutchinson

Abstract- Today, cross-country running celebrates over 200 years of being a practiced, organized sport. Originally adapted as a form of imitation fox hunting by schoolboys in England, it is now a globally sanctioned program governed by World Athletics, which oversees marathon running, track and field, and other athletics events. First introduced to the International Olympic Committee by Percy Fischer, a member of the Olympic track committee of the Amateur Athletics Association in October 1910, cross-country running appeared three times on the program for the Summer Olympic Games in 1912, 1920, and 1924 as both a team and individually-scored event. Due to the overwhelming popularity of track and field and marathon events in the current Olympic Games program in the summer, recent attention has turned to promoting cross-country running—largely practiced in the autumnal and winter months the world over—for inclusion on the Winter Olympic Games schedule.

Despite a history of nearly 100 years of efforts for re-inclusion back into the Olympics, cross-country running has had difficulty in gaining traction for support for the winter program, largely due to the winter olympic charter mandating all sports be practiced exclusively on snow or ice. However, recent efforts to organize events in snowy or icy climates—coupled with historical precedence for hosting cross-country running events successfully in the snow—have proven that the sport can flourish under these circumstances without much difficulty.

For this paper on the subject, I explore the legacy of the sport in its pursuit of re-admittance onto the Olympic program, what current members of the IOC and World Athletics have to say on the subject in regards to winter inclusion, and the details surrounding why cross-country deserves to be given a look as a cornerstone for a re-branded Winter Olympic presentation—as it offers the perfect opportunity to showcase distance-running talent from such currently under-represented countries in East Africa and beyond.

With global participation numbering in the millions, and with an exciting, extreme, and modern implementation of the sport, cross-country running may be the next event to find itself thrust into the winter agenda to captivate a future audience that the IOC is hungry to market to.

I. A Brief History of the Sport of Cross-Country Running

Among centuries of off-road racing exploits, the sport of cross-country running was adopted by schoolboys at a grassroots level within the period of Elizabethean and Victorian England. With varied nomenclature, "Hunt the Fox" or "Hares and Hounds" was always a follow-the-leader footrace over rough terrain, where participants were encouraged to traverse all manner of obstacles: hedges, freezing streams, steep hills, and copious amounts of mud. Soon after, steeplechases, paperchases, and other imitation equestrian events became well-known features in public schools, documented in literature like "Tom Brown's School Days" (1857) and expanded to universities by the mid-19th century.[1]

The very first adult cross-country club, the Thames Hare and Hounds, formed in 1868 in Wimbledon, England, and coincided with the emergence of a new class of gentleman-amateur athlete: individuals who could afford leisure-time activities on the meadows and common-grounds surrounding burgeoning English cities. Important to note, these gentlemen-amateurs turned to running cross-country as an alternative to rowing events in the off-season months—the rainy, snowy, and frigid winter months—that prohibited them from enjoying other pastimes.[2]

Popularity of cross-country running quickly resulted in subsequent club formation, and competition between clubs led to standardization: the inaugural English National Cross Country Championship was run in November 1876. By 1898, French and English cross-country teams met for the first time in a standalone match, the "Cross des Nations", after the sport permeated Europe with French teams participating in the English National.[3]

II. Olympism

The rise of gentleman amateur athletics in the 19th century meant governing bodies were eager to showcase the prowess of their best athletes by putting on exhibitions both locally and abroad, as the "Cross des Nations" demonstrated. Not only did this expand the appeal and accessibility of sports more globally, these attractions also invited the attention of individuals like Pierre de Coubertin, a French aristocrat who was deeply interested in the application of sport as an international tool: not only to demonstrate amazing feats but also to impress upon an audience the importance of athletics for youth and the general population at-large.

Well-travelled and educated, Coubertin first visited England in 1883 and studied the program of physical education instituted under Thomas Arnold at the Rugby School (Coubertin was also enthralled with

Author: *e-mail: ahutchinsonshs@gmail.com*

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one of the earliest accounts of cross-country running at Rugby School featured in "Tom Brown's Schooldays").[4]

Additionally, as a historian and academic in his mid-20s, Coubertin romanticized the ancient Greeks, and his early writings incorporated what he knew of their practices alongside modern observations. When he began to develop his theory of physical education back in France, Coubertin naturally looked to the example set by the Athenian idea of the gymnasium: a training facility that simultaneously encouraged physical and intellectual development. As he advocated this concept to be incorporated into French schools, he also began reviving the idea for an international "Olympic Games" competition. From 1889 to 1894, Coubertin focused on organizing a meeting of athletes and sports enthusiasts that might make this vision a reality.[5]

III. A Nordic Connection

Meanwhile, another individual enthralled in sport was following a similar trajectory to Coubertin's. Viktor Balck, an army officer attending the Swedish Military Academy in Stockholm, became obsessed with gymnastics and other sports, and saw physical education as a means to not only improve the fitness of the Swedish military, but also of the citizenry. While Pierre de Coubertin was modernizing French physical education, Balck was doing the same in Sweden: organizing Stockholm's *Gymnastikförening,* founding the *Svenska Gymnastikoch Och Idrottsförbundet* (Swedish Gymnastics and Sports Association), and publishing a three-volume book, "Illustrerad Idrottsbok" (Illustrated Book of Sports), a manual of different sports and games.[6]

In 1889, Balck was team manager for the Swedish national gymnastics team which arrived in Paris to attend the *Congress on Physical Education at the World Exhibition.* It was here that Balck first met Pierre de Coubertin. When Coubertin organized the 1894 Sorbonne Congress for the re-establishment of the Olympic Games, an invitation to Balck was included. As a result, Balck and Coubertin began a long and fortuitous friendship and found themselves as two of the 13 founding members of the International Olympic Committee (IOC).[7]

IV. The Nordic Games

Following the inaugural edition of the modern Summer Olympic Games in Athens, Greece, in 1896, an idea to hold a winter "Nordic Games" was proposed in 1899 by the Swedish ophthalmologist Erik Johan Widmark. The *Sveriges Centralförening För Idrottens Främjande* (Swedish Central Organization for the Promotion of Sport), officiated by Victor Balck, became the federation to play host and hold jurisdiction of the event.[8]

Conceived as a showcase encompassing Swedish art, theatre, music, culture and sport, held in Stockholm, Balck clarified the aim of the event: "Above all we instilled a national goal of creating a tribute to our fatherland and bringing honor to our country. The Nordic Games have now become a national emphasis for our entire people." Other critics put it more simply: "The goal was to thus create something for winter sports to correspond with the Olympic Games for summer sports."[9]

Instituted in 1901 and held eight times within 25 years, the Nordic Games were a week-long festival which included traditional winter sports like ski jumping, cross-country skiing, skeleton, speed skating, figure skating, ice hockey, and curling. But other events, such as a long-distance equestrian race from Enköping to Stockholm, swimming, military sports, car and motorcycle racing, and even ballooning were also included. Additionally, there were gala performances at the Opera and Grand Theater, excursions to the archipelago, parades, celebrations, and visits to Skansen—an open air museum in central Stockholm which was inaugurated in 1891 for the purpose of preserving Swedish countryside culture.[10]

The Nordic Games were meant to be a national promotion of Swedish culture, with examples like the museum at Skansen seen as a microcosm of Sweden itself. While the World's Fair put a spotlight on technology and industrialization in the West during the 19th century, the Nordic Games sought to celebrate local folk art and culture. As a result, the event galvanized athletes from the Scandinavian countries of Denmark, Finland, Iceland, Sweden, and Norway to take part and also saw entries from countries such as France, Germany, Austria, Czechoslovakia, and Romania.[11]

In summary, the Swedish *Ny Tidning För Idrott* ("Newspaper for Sports") wrote:

> The most fundamental implications of the Nordic Games have been, in addition to the fostering of a stronger populace, the rallying of the Swedes around something really national. It had long been a weakness among us that we have not had something acceptably national which could assemble the entire people ... It is in the winter season that Scandinavians are able to achieve a sport week as no other people in Europe, and we should hold our banner high where we are able; we should make the Swedish name known and respected. That has thus been a fundamental idea with the arrangement of the Nordic Games.[12]

V. The First Winter Events at the Olympic Games

The success of the Nordic Games and the prominent standing of Viktor Balck on the International

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Olympic Committee meant that winter sports were largely absent from the Summer Olympic agenda, at least in the early years of the 20th century, as it was Balck's perceived conflict of interest which kept it this way.

Figure skating was among the sports listed at the 1894 Olympic congress at which Pierre de Coubertin re-established the modern Olympic Games, and a proposal was made by Josef Rössler-Orovský, a Czech sports okcial in 1899, who suggested that skiing competitions be conducted in the Czech mountains as part of the 1900 Olympic Games. But none of these suggestions stuck, with the voice of dissent being clear: at a 1911 meeting of the IOC in Budapest, Brunetta d'Usseaux of Italy asked Viktor Balck if the committee had planned a winter sports program. Balck answered curtly, "An Olympic winter sports program could not be considered, as the Nordic Games had already been scheduled for 1913."

Despite Balck's objections, the 1921 Olympic Congress saw France's Marquis de Polignac forward the following proposal: "The congress suggests to the International Olympic Committee that in all countries where Olympic Games are held and where it is possible to organize winter sports competitions, such competitions should be put under the patronage of the IOC and arranged in accordance with the rules of the international sports associations concerned." The congress accepted this proposal, against the wishes of Pierre de Coubertin, and the door was open for the inaugural Winter Olympics.[13]

The Congress decided that the host nation of the 1924 Summer Olympics, France, would accommodate the "International Winter Sports Week" under the patronage of the IOC. Chamonix was chosen to be the host site covering 11 days of events, which proved to be a success when more than 250 athletes from 16 nations competed in 16 events, including bobsled, figure skating for men and women, ice hockey, curling, and skiing. Athletes from Finland and Norway won 28 medals, more than the rest of the participating nations combined.[14]

Within two years the Nordic Games were held for the final time, while the Winter Olympics thrived.

VI. Cross-Country Running at the Summer Olympics

The 1924 Olympic Games, in addition to having the first standalone Winter Olympics, was also the final time cross-country running was contested as an individual or team-scoring event. Held on the banks of the river Seine in temperatures exceeding 38° Celsius (100° Fahrenheit) only 15 runners were able to finish. A lethal combination of heat, toxic fumes from a nearby factory, and lack of hydration produced bouts of sun-stroke, unconsciousness, disorientation, vomiting, and exhaustion for many athletes. The course spanned more than 10,650 meters, and included rough grass, rolling hills and a stone wall to hurdle.[15] Defending champion Paavo Nurmi of Finland, however, was unfazed. Of his competition he simply said, "They trained poorly."[16]

The domination of the "Flying Finns" in these early Games came as a surprise to Western audiences, who were familiar with strong distance running stars representing England and France. At the time of the initial debut of cross-country in the Summer Olympic Games in 1912, the official governing body of the sport, the International Cross Country Union (ICCU) in England, only counted five countries as member nations for its world championship—four of them home nations of the United Kingdom.[17]

In the three iterations of cross-country at the Olympic Games in 1912, 1920 and 1924, athletes from Finland or Sweden swept 11 of the 12 individual medals offered, and each finished first on the team podium at least once.[18]

VII. A Tale of Two Seasons

The shock of seeing the Nordic countries do so well in cross-country running at the Summer Olympic Games was explainable. First, the sport was practiced seriously by the Scandanavians in the summer months. Similar to how the sport was used as a training alternative for the British and French in the winter between November and March, the Nordic nations held their biggest cross-country races in May, with Denmark instituting their first national championship in 1901, and Sweden holding their first in 1907. This was due to the emphasis Scandinavia placed on other winter sports, with running seen as an ideal pastime for training once the snow melted.[19]

Additional factors, like the intense speed-play training instituted by coaches such as Gösta Holmér—who used *fartlek* intervals of intensity and recovery—gave the Nordic athletes a distinct advantage over their competition. When Finland's Paavo Nurmi claimed his competition trained poorly, he wasn't kidding. Competitors from Sweden and Finland treated their national rivalry seriously, and coupled with winter competitions in the mountains to offset the summer months spent running, broke numerous distance running records between them.[20]

This dichotomy in application: with the Nordic countries emphasizing athletics as a fair-weather pursuit and the British and French seeing cross-country as strictly a winter endeavor, would affect the course of the sport and its relationship to the Winter Olympics for years to come.

VIII. An Uphill Battle

In the decades that followed, there were many attempts to bring cross-country running into the orbit of

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the Winter Olympic Games, but it wasn't an easy process.

To start, the International Cross Country Union wasn't officially recognized by the IOC, and instead, needed to present Olympic proposals to the IAAF, the International Amateur Athletic Federation. This extra formality meant reintroduction needed approval by two governing bodies instead of one.

Additionally, a structured and organized Olympic committee dedicated specifically to Winter sports had yet to be developed (it would be more than 58 years before an *Association of International Olympic Winter Sports Federations* would be formed, and despite the Winter Olympics being held separately from the Summer Olympics with an independent host city during this time, each iteration of the Games was conducted in the same year, following the same Olympic Charter, and governed by the same council, the IOC).

With the absence of cross-country running in the Olympics following the 1924 Games, the earliest suggestion of inclusion for the winter docket came in 1937 from England: at a meeting of the ICCU, secretary Lawrence Richardson referenced discussions to "the advisability of making representation to the Olympic Association to include a cross-country event in their winter program."

Ten years later, the IAAF responded to the proposal: "The arranging of such a race could not be made because of the present rules of the International Olympic Committee." Richardson noted, "The subject was given very careful consideration; the difficulty in proceeding with the proposal was appreciated, and although the council considered they had a righteous claim for the inclusion of a cross-country race in the Olympic Games, they decided to withdraw the item from the agenda."[21]

It would be a similar refrain echoed in subsequent years. In 1970, Daniel Ferris, president of the AAU in the United States, shared, "When the question of adding a cross-country race to the Olympic program was before the IAAF ... I was prepared to vote for the inclusion of the cross-country event because the National Long Distance Running Committee had favored the proposal. However the Australian AAU which had originally proposed having a cross-country race on the Olympic program, withdrew the proposal before the matter came up for a vote."[22]

IX. Modern Conventions

At the 91st IOC Session in 1986, more than two-thirds of the 89-person committee approved a vote to stage the Winter Olympic Games on an independent four-year schedule, separating it from the Summer Olympics and breaking with more than 70 years of tradition.

IOC officials declared the decision would concentrate greater attention on the Winter Games (which, until that point, had been regarded as a less-important preliminary to the Summer Games), and intended to spread out the heavy organizational load that the IOC has borne every four years while commanding larger revenues from publicity and television rights. The 1994 Winter Olympics, held in Lillehammer, Norway, were the first Winter Games to be held in a different year from the Summer Games.[23]

A year later, Salt Lake City was awarded the bid to host the 2002 Winter Games, but the process was not without controversy. In November 1998, Salt Lake's bidding campaign came to light, where an investigation resulted in the expulsion of ten IOC members and the sanctioning of another ten. New terms and age limits were established for IOC membership, a 50-point reform plan was enacted that included a ban on visits by members to cities bidding for the Games, and 15 former Olympic athletes were added to the committee. Stricter rules for future bids were also imposed, with ceilings levied on the value of gifts IOC members could accept from bid cities.[24]

Despite this controversy, IAAF President Lamine Diack, who spent two weeks in the U.S. watching the 19th Winter Olympic Games in Salt Lake City, only had good things to share: "I experienced, in the company of my IOC colleagues, moments of great joy during these magnificent Winter Games ... I had this thought always in my mind since the role of the Winter Olympics melts harmoniously into the role of the first discipline of the Summer Games, athletics. Obviously, because of my presence in Salt Lake, athletics was present in people's minds, which is not surprising because our sport is never indifferent to anyone whether in competition arenas or anywhere else."[25]

X. A Fresh Approach

Enthralled by the prestige of the Winter Games as a standalone event and the buzz generated by its audience, new attention was paid to cross-country running's readmission to the Olympic program.

Action was generated by an unlikely source: Athletics Kenya and Olympic medallist Paul Tergat. Speaking from the IAAF World Cross Country Championships in Mombasa, Kenya, in 2007, Tergat said, "The International Olympic Committee (IOC) should make cross-country running an Olympic event in future. This is the ultimate test for any runner worth his name ... It is very demanding and there is no other better forum than the Olympic Games."[26] Prior indications noted that "Kenya was a couple of years ago considering an attempt of getting XC included into the Winter Olympics."[27]

As a result, an open letter to the president of the IOC, Jacques Rogge, and IAAF president Lamine Diack

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was drafted in 2008. Signing off on the request that *"the undersigned global champions and record-breakers would like to invite [the] two highly esteemed federations to consider the re-introduction of cross-country running into the Olympic Games program, either as a summer or winter sport..."* were medallists Paul Tergat, Haile Gebrselassie, and Kenenisa Bekele.[28]

Almost immediately, IAAF president Lamine Diack announced that he supported the letter written by Tergat, Gebrselassie, and Bekele, and had formally contacted IOC president Jacques Rogge about it. Diak also acknowledged the previous difficulties in proposing cross-country running to the Winter Games based on the statue of the Olympic Charter: "Only those sports which are practiced on snow or ice are considered as winter sports."[29]

Four months later, Diack stated, "The IOC have now written to us to ask our advice and we have told them that we are in favor of it. We are prepared to organize cross-country in the Winter Olympics. It would be a good move for our sport." *Inside The Games* reported: "[The] IAAF have now officially backed the plan and the International Olympic Committee (IOC) have said that they will investigate it closely after the 2010 Winter Games in Vancouver."[30] Commenting on the matter for *The New York Times,* Doug Logan, the CEO of USA Track and Field, shared, "There's been a whole lot of contrived stuff thrown at the Games in the last few years. I don't think this is at all contrived. This would be a way to take the Winter Games and make them far more ubiquitous."[31]

August, 2010, became the deciding month. At the IAAF Council Meeting in Kiev, the federation announced that they had prepared and submitted a questionnaire (identical to a formal application of admission) for the 2018 Winter Olympic Program to include cross-country, as requested by the International Olympic Committee. "The IOC Program Commission will study the document and come back to IAAF, if necessary, for further clarifications before submitting it to the IOC Executive Board, for decision," an IAAF statement said. The program commission would advise the IOC Executive Board, scheduled to meet in October, 2010 in Acapulco, Mexico. New sports to the winter program would be formally voted on at the IOC session scheduled for July 2011 in Durban, South Africa, when the host city for the 2018 Winter Olympics would be chosen.[32]

"There is a little bit more flexibility within the winter program because there is no official cap in terms of athletes," IOC spokeswoman Emmanuelle Moreau shared. Tom Kelly, vice president of communications at the U.S. Ski and Snowboard Association, confided, "I can honestly tell you we've never had any discussions on [cross-country running] at all. So there's no way we'd have a position on it. But it is pretty fascinating. And we have high regard for the process at the IOC. They put a lot of time and thought into adding sports."[33]

According to *Eurosport,* after the IOC Executive Board met in Acapulco, seven new disciplines moved a step closer to inclusion at the 2014 Sochi Winter Olympics, but cross-country running was not among them. "That news is a blow to the IAAF, who were making a bid to include cross-country running in eight years' time," shared the article. "The IOC has rejected previous IAAF petitions for cross-country, and must consider if the event meets Olympic rules. Rule 6.2 of the Olympic Charter states that *only those sports which are practiced on snow and ice are considered as winter sports."* [34]

XI. Gone but not Forgotten

Despite the news in 2010, the pundits were not swayed. Sportswriter Alan Abrahamson further elaborated on the necessity of cross-country running in the Winter Olympics at the culmination of the Sochi Games in 2014. In a piece for 3 *Wire Sports,* Abrahamson painted a convincing picture:

> The Sochi 2014 Winter Olympics rang the bell on a year of imagination and fresh thinking for the International Olympic Committee. The IOC's all-members session immediately before the opening ceremony produced, over a day and a half, 211 comments from the floor. The signal was clear for the new president, Thomas Bach, under the guise of his "Olympic Agenda 2020" program, as the IOC launched itself toward Monaco in December and another all-in assembly—he has a clear mandate for change, the members urging a fresh look at, well, pretty much everything. In short: "Be visionary. Be imaginative. Be creative." Why not cross-country at the Winter Games? "I think we have to contribute to the fight in this direction," said IAAF President Lamine Diack, at a news conference for the IAAF Indoor Track and Field World Championships. "Certainly, ourselves, we are looking at that." Here is what IOC President Thomas Bach has said, albeit in a different context: "The Olympic charter is not set in stone. We have to evolve, adapt to modern times."[35]

Additional commentary was shared in the coming years, including feedback from one of the primary members of the Association of International Olympic Winter Sports Federations, the International Ski Federation.

Writing after the culmination of the 2017 IAAF World Cross Country Championships in Kampala, Uganda, reporter Nick Butler also voiced his support for the possibility of hosting a Winter Olympic cross-country running event. In an article for *Inside The Games* Butler wrote: "For me, this makes perfect sense. Cross-country is, after all, a winter sport. The Olympic Charter calls for

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all winter sports to take place on snow or ice, but this could easily be done. I would think running races could be held on the same course as for cross-country skiing. Running on snow and mountains would be tough. But tough is good, and it would be no harder than in the Kampala heat."[36] Alongside his praise for the idea, Butler was finally able to include a qualified rebuttal.

The voice of dissent, coming from International Ski Federation secretary general Sarah Lewis, held particular weight: "This is not a new discussion with cross-country running interested in being part of the Winter Games," Lewis said. "Our position is that the sports on the program of the Winter Games are those carrying out winter sports that have their activity and DNA on/with snow and ice. Similarly, even if winter federations have summer events, such as cross-country and biathlon roller skiing or grass skiing these should not be considered as part of a Summer Games program."[37] Finding a solution to concerns coming from the IOC, like Lewis's, would be difficult but not impossible.

XII. Next Steps

In order to verify to the IOC that winter cross-country running was a viable option, evidence needed to be found that running on snow or ice was not only possible, but that it was exclusive: worthwhile for participants, spectators, coaches, and administrators in addition to having historical precedent. As a winter sport held between November and March, this wasn't difficult—snow might not have been a requirement in the genesis of the event—but it was certainly a frequent feature in its history and could become a mainstay.

Kenesia Bekele, signer of the 2008 letter asking the IOC and IAAF to consider cross-country's readmittance to the Olympics, was also a triple Olympic gold-medallist, five-time world outdoor track champion, and 11-time world cross-country champion. There were few who had a more important opinion about competing in the snow, and in January, 2010, he was able to race in Edinburgh, Scotland where temperatures were -10° Celcius (14° Fahrenheit), and blanketed with six inches of powder. "For me, it is not a problem," the Ethiopian said. "I have run in the snow before … I have experience of it. It is easier for me now." Only once had Bekele been beaten previously in cross-country competition: in Mombasa, Kenya, he experienced stifling 33° Celsius (91° Fahrenheit) heat and 73% humidity at the World Cross Country Championship and faded while holding the lead. "I think it is better to run in these conditions," Bekele said of the snow. "It was very tough in Mombasa. I collapsed there. I would rather run in the snow here."[38]

Further evidence was provided when the NCAA Division 1 collegiate cross-country championship was held in Madison, Wisconsin in 2018. With hundreds of the best athletes and coaching staff in attendance it was cloudy conditions that prevailed, with temperatures near freezing and snow on the course. Esteemed coach Mark Wetmore of the University of Colorado was not deterred: "In Colorado, we experience every possible kind of weather," Wetmore said. "While there may be some teams that are disappointed or surprised at difficult conditions, we have no right to be … We face it whenever we can."[39]

Wetmore's top female athlete, Dani Jones, was the women's champion. The snow posed no issue and only added to her excitement: "I wanted there to be more snow than there was," Jones said. "I have been training in Colorado for three years and we wanted the hardest conditions because we've practiced having calm minds all season … We woke up and it was like a Christmas morning and we went, woo-hoo, snow!"[40] Matthew Baxter, the top man for Northern Arizona's champion men's team, agreed. "I think once the weather gets as cold as it is now, if there's a little powder on the ground it's really not going to make too much of a difference," Baxter said. "In Flagstaff, throughout the winter we run in the snow all the time so it's something we're quite used to. The snow is just going to add to another fun aspect of the day. It will change things up and make it a little harder for everyone."[41]

For administrators tasked with producing a world-class event, holding a cross-country race in the snow added another layer of complexity, but for those experienced with it, the challenge was easily handled. In February, 2020, Victoria Island in Canada played host to the Pan-American Cross Country Cup. Ulla Hansen, president of the Victoria International Cross Country Association, herself a seasoned cross-country champion, commented on preparedness: "When we had our volunteers night here [at Bear Mountain] there was snow up here. And there were so many people that came forward and said 'I have a snow shovel. If there's snow on the day, put me down to shovel!'"[42]

It was unsurprising support given the location. When 2016 Olympian and World Cross Country veteran for Team Canada Natasha Wodak shared her thoughts in the build-up to hosting PanAms, she didn't bat around the issue. "We want to get cross-country in the Winter Olympics," said Wodak, "We need to have it in a colder climate. So, it'll be great to have it here, where it's cooler, where it's going to be a little more like World Cross. And I definitely think it's a good starting point. We can show them how we do it, do it right, and then go on towards Worlds."[43]

With athletes, coaches, and fans in support, the responsibility was left with the World Athletics (formerly the IAAF) administration and IOC board members to see this vision to its culmination.

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XIII. Final Charge

As the debate over the viability of cross-country running's appearance in the Winter Olympics continued, the Games themselves were undergoing a transformation. A total of six cities initially bid for the 24th Winter Olympic Games, scheduled for 2022, but only two remained by the time of the IOC vote. Reporter Phil Han for CNBC covered the abnormality in the lead-up: "Beijing wants to be the first host city to hold both the Summer and Winter Olympics—only problem—it doesn't snow there. Organizers would rely completely on fake snow across all its venues. Mountain venues are also located more than 100 kilometers from the city."[44] Beijing was selected over Almaty, Kazakhstan, the only other finalist, by a vote of 44-40, closer than many Olympic observers expected.

IOC President Thomas Bach embraced the climate challenges: "Our Chinese partners and friends will deliver a spectacular Olympic Winter Games that will change the landscape of winter sport forever," he said.[45] That "changing landscape" in the decision to choose Beijing invited a new level of intrigue into the debate as to what classified winter competition. World Athletics President Sebastian Coe was quick to offer his thoughts: "The Winter Olympics will be a fantastic platform for cross-country … It's a good way to engage more countries who wouldn't naturally think of going to a Winter Olympics in luge or giant slalom. If you look at the technicalities, it's meant to be on ice or snow, but given the fact the IOC seem to choose places at the moment that have neither, then I'm not sure right now that it's a big game changer."[46]

With Coe's blessing, the deciding factor appeared to be genuinely putting boots on the ground and making a winter showcase of cross-country running the centerpiece. In 2019, the World Cross Country Championships were hosted for the first time in Aarhus, Denmark. Jakob Larsen, the then-director of the Danish Athletic Federation, mentioned that organizers hoped the event would help cross-country get back to the Olympics: "We want to produce an event which will reignite a serious discussion about the readmittance of cross-country to the Olympic program," Larsen said. "It's not our discussion, but we want to enable it … The ambition is to present cross-country in a way that will make such an impression on TV that the IOC will feel compelled to include it on the Olympic program."[47]

In a memo written to the Danish Olympic Committee after World Athletics had confirmed Aarhus's bid, Larsen relayed some of the comments that had been made by President Sebastian Coe during the presentation: "It's no secret that I would like to see cross-country back on the Olympic program," Coe wrote. "Your bid and future efforts may be a very important part of the puzzle to achieve this."[48]

The 2019 World Cross Country event proved to be a resounding success, with mud, sand, a watersplash and an uphill surge with a 10% grade all part of the course. The only feature missing was snow. With climate-change to blame, the lack of precipitation in Denmark in March may have come as a surprise to winter-purists. For everyone else, the event gave them hope for the future and made them hungry for more. As a result, Jakob Larsen was promptly promoted to World Athletics as their *Director of Competition and Events,* and said it best: "I have not been part of the discussions with the IOC, so I don't know the details of the conversations. But the feedback has been rather clear—for now it's the Summer edition. But let's wait and see. In many ways the Winter Olympics would work better for the sport."[49]

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Breast Cancer Illness and Spiritual Healing

By Szariannie Binti Sulaiman & Noor Azlan Bin Mohd Noor

International Islamic University Malaysia (IIUM)

Abstract- Spirituality, religion and family play pivotal roles in addressing issues related to one's illness experiences. The illness experiences were perceived as a moral-religious experience rather than a mere suffering due to bodily dysfunctions. Thus, this qualitative study aimed at exploring the concept of spirituality in the lives of young Malay breast cancer patients. An ethnographic fieldwork was carried out among 13 young Malay breast cancer patients in Klang Valley and several selected areas of Selangor, Malaysia. A purposive snowballing technique was employed to select the informants for the study. A series of in-depth interviews, phone and online interviews guided by semi-structured interview schedule and participant observation were carried out among the informants. It is evident from the study that the manifestation of spiritual experiences in relation to their breast cancer is attributed to the spiritual meaning of breast cancer illness, roles of family in providing spiritual support and medical pluralisation. The informants attributed their breast cancer illness as *qada'* and *qadar* of Allah. They accented it as *ujian* (test) or *balasan* (divine punishment) for a good cause from Allah S.W.T. On this account, spiritual healing was sought as complementary to hospital treatment in searching a cure for breast cancer.

Keywords: *breast cancer illness, medical pluralisation, religious belief, spirituality, spiritual support.*

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Breast Cancer Illness and Spiritual Healing

Szariannie Binti Sulaiman [α] & Noor Azlan Bin Mohd Noor [σ]

Abstract- Spirituality, religion and family play pivotal roles in addressing issues related to one's illness experiences. The illness experiences were perceived as a moral-religious experience rather than a mere suffering due to bodily dysfunctions. Thus, this qualitative study aimed at exploring the concept of spirituality in the lives of young Malay breast cancer patients. An ethnographic fieldwork was carried out among 13 young Malay breast cancer patients in Klang Valley and several selected areas of Selangor, Malaysia. A purposive snowballing technique was employed to select the informants for the study. A series of in-depth interviews, phone and online interviews guided by semi-structured interview schedule and participant observation were carried out among the informants. It is evident from the study that the manifestation of spiritual experiences in relation to their breast cancer is attributed to the spiritual meaning of breast cancer illness, roles of family in providing spiritual support and medical pluralisation. The informants attributed their breast cancer illness as *qada'* and *qadar* of Allah. They accented it as *ujian* (test) or *balasan* (divine punishment) for a good cause from Allah S.W.T. On this account, spiritual healing was sought as complementary to hospital treatment in searching a cure for breast cancer. It can be suggested that the role of religious belief is significant in determining breast cancer patient's pluralistic attitude towards treatment option. It was also observed that spiritual support from family was significant during the illness episode. The most significant and important sources of family support were parents and husband.

Keywords: breast cancer illness, medical pluralisation, religious belief, spirituality, spiritual support.

I. Introduction

Spirituality, religion, and family play pivotal roles in addressing issues relating to breast cancer prognosis and treatment. The diagnosis of breast cancer proved to be distressing and to some, considered as unforgiven episode in one's lifecycle. It is a life-changing diagnosis. The sufferings and pain as breast cancer patients are unbearable, particularly to the family and social relationships within the society at large. The prognosis to the diagnosis of breast cancer is uncertainty. This includes prolong treatment and palliative health care management, emotional distress, anxiety, acute fear, depression and trauma, to list down a few. The sufferings due to cancer could be either a disease or illness-related symptom of experience. According to Kleinman (1997), issues surrounding cancer-related sufferings were multitudinous, complex and not delimited to medical phenomena and justified merely within the biomedical framework. The suffering itself was a moral-religious experience that emphasized paradoxically, not how to avoid suffering, but how to suffer (Kleinman, 1997: 331).

Author α: Assistant Professor at Department of Sociology and Anthropology, Kulliyyah of Islamic Revealed Knowledge and Human Sciences, International Islamic University Malaysia (IIUM), Jalan Gombak, 53100, Kuala Lumpur, Malaysia. e-mail: sza@iium.edu.my

Author σ: Associate Professor at Department of Sociology and Anthropology, Kulliyyah of Islamic Revealed Knowledge and Human Sciences, International Islamic University Malaysia (IIUM), Jalan Gombak, 53100, Kuala Lumpur, Malaysia.
e-mail: noorazlanmn@iium.edu.my

II. Literature Review

Suffering, to Kleinman (1997: 320-330) is social for (1) it is often a transpersonal engagement with pain and misery in social relationships, as in a family tragedy; (2) it is a societal construction that acts as a cultural model, a moral guide of and for experience, and (3) it is also a professional discourse that organizes forms of suffering as bureaucratic categories and objects of technical intervention, such as the professional conversion of illness experience into disease pathophysiology. It was evident from several cancer-related cases descriptions that the patients' illness experiences were a moral-religious experience rather than in medical terms alone. The sufferings were not just being social, but relatively a religious question that involved inquiries of how people perceived and re-negotiated meanings of any breakdown or disruptive human conditions observed in diverse contexts. The suffering body then, became the meeting place of the human and the divine. The healing became the material manifestation of one's belief towards religion of which in this case, i.e., Christianity. Christianity was involved in a transformation of subjectivity. This new subjective self as sufferer took social suffering as processes that connect the moral to the medical, the political to the emotional, and the religious to the physiological.

Devi and Fong (2019) discusses spiritual experiences among breast cancer women in a multi-ethnic and multi-religious society of Singapore. The discussion offers a great insight towards the concept of spirituality. The manifestation of spiritual experiences in relation to their breast cancer diagnosis vary across the culture and religion. The study shows that religion, family and culture were found to be significant in shaping their personal and community values. Most of the cases deliberated had common spiritual experiences namely, getting closer to God, became strong believer to what they believed about religion, and spent more time for spiritual activities such as frequently visited to places of worship and offered prayers which gave them inner strength to move on and placing high hope for a cure. There were three (3) major themes discovered in relation

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to their spiritual experiences, namely transcendental experience, new meaning and purpose in life, and changing perspective about life. For Muslim patients, they accepted the cancer diagnosis as God's will and was a divine test. As for Indian women, Hinduism taught them to subscribe to the belief of *Karma*, the law of causality. They believed that they were destined to have cancer as a consequence of the bad deeds or sinned committed in their earlier life. In other words, spirituality assisted them to view their life from a new perspective including learning to let go, understanding of self and appreciating meaning of relationships with others.

For instance, Farizah et al. (2011) in their study in Malaysia found that among Muslim women with advanced stage of breast cancer, illness is perceived as a life-awakening experience. As for these women, being diagnosed with breast cancer has made them appreciate their lives more than before. It had brought them closer to Allah by establishing a deeper and profound relationship with Him. Additionally, having been diagnosed with breast cancer have made them realise that everything happens for a reason, be it good or bad, under the dominion of Allah. As Muslim, they strongly believed that having breast cancer is a sign of Allah's love and grace for His servants rather than a punishment. Consequently, they find themselves to be able to cope with the adversity of life after breast cancer diagnosis. They have a positive acceptance that breast cancer is a gift from Allah for His chosen servants, and thus, perceive life and death in a prospective manner. For them, life is full of trials and death is the return of one's soul to the Creator.

As for Movafagh et al., (2017), the spirituality concept was further examined in the context of health care among cancer patients including breast cancer patients from diverse and heterogeneous populations around the globe. Religion and spiritual therapy were adopted by cancer patients as their coping strategy in dealing with the cancer prognosis and treatment. Their spiritual beliefs might have empowered them to endure the pain throughout the therapeutic process. Majority of the cancer patients believed that their spiritual well-being, health care prognosis, and fate lie in the hands of God and beyond control of any physicians. Muslim patients in particular, considered illness suffered as rewarding, God's will and not divine punishment. This was evidently observed in several Muslim countries such as Iran, Saudi Arabia and Malaysia. In essence, it was a well-woven perspective and integrated package of spiritual elements observed among cancer patients including contemplation, prayer, gratitude, trust, and repentance as such, in promoting their health status. The study had shown that there is a high demand of spiritual palliative care i.e., spiritual care in Islamic context, particularly among Muslim cancer patients in promoting health status. In Malaysia for instance, several Malay Muslim female patients refused or discontinued treatment and opted for spirituality as a means of fighting their breast cancer. In relation to this, it was evident and imperative for clinical oncologists to be aware of the prevalence of the use of spirituality as Complementary/Alternative Medicine (CAM) in oncology which was frequently sought for a cure by cancer patients (Movafagh et al. 2017: 85-86).

Leao et al., (2021) discuss the role of spirituality in health care and social well-being of women breast cancer patients in Brazil. Spirituality deemed to be an important resource for women with breast cancer especially in matters relating to cancer diagnosis and treatment decisions. Five (5) themes were identified in this study as foundation that supports the complex process of illness caused by breast cancer, namely, (1) meaning of spirituality leading to source of spiritual strength; (2) well-being in the relationship with God; (3) well-being in religious fellowship; (4) values and purpose of life–meaning in life; and (5) spirituality as a foundation to continue realising their capacity to positively reformulate their life purpose and maintain equilibrium with courage and confidence (Leao et al. 2021: 4-7). In essence, the spiritual dimension of health care focuses on the integration of the physical, emotional, and spiritual well-being. This study had also emphasised the importance of family support to breast cancer patients especially in creating an environment of empathy in facing trauma and uncertainty. Family is considered as a source of fortitude for the patients.

Miller (2021) discusses spirituality and its relationships with pain symptom management among women suffering from breast cancer. They cited spirituality as an important resource for facing their disease experience, including their symptoms. There was evidence in the study that spirituality increases the use of self-management interventions focused on relieving pain, thus indirectly improving their symptoms. Several themes were identified in understanding spirituality and pain experience. These included (1) spirituality provides positive cognitive framing to help women face pain; (2) spirituality elicited supportive emotions such as peace and tranquillity despite pain; (3) spiritual practices serve as pain self-management tools; and (4) connection with others and service activities (aspects of spirituality) help women cope with pain (Miller, 2021: 3). According to Miller, spirituality served as an asset and a beneficial resource for breast cancer patients to reduce fear of unknown, fear of death, getting connected and closer to God through spiritual practices such as meditation and prayers, renegotiating expectations and acceptance towards pain management process. In other words, it is pertinent to understand social pain beyond medicine, its generation mechanism and maintenance leading to physical pain (Singh, 2017: 132-133).

In another study among Ojibway cancer patients in Canada, Barkwell (2005) suggests that the

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symptom of cancer pain is multidimensional and contagious for it could not only disrupt the patients' physical, psychological and spiritual aspects of life but could also affect other people's lives as well. Among the Ojibway people, cancer is a topic that everyone would avoid talking about and is considered taboo in their community. They believe that talking or thinking about it would invite the illness to be real or cause a person to be vulnerable to the illness. For this reason, they keep the symptoms of pain suffered from this illness within themselves. Only after the pain becomes severe and they could no longer bear it, they would seek help from traditional healers in the community. They perceive the symptoms of pain from various dimensions of their lives. These include describing the pain as physical sensation and having many levels of intensity such as bad pain, burning pain, heavy pain and sharp pain. Aside from that, the suffering from the symptoms has forced them to acknowledge the reality of having cancer and causing them to develop fear and become helpless. Instead of relying on 'pain killers' or medicine to endure the pain, they perform prayers and rituals for they believed these could bring themselves closer to God and address the spiritual anguish of having to live with cancer. By doing so, they could gain the spiritual strength to fight back the fear and the suffering of pain stimulated by the cancer diagnosis. It was also observed that the suffering of pain could be felt by others particularly caregivers, relatives and traditional healers for they are directly involved in providing care and dealing with patients in pain.

In relation to this, Kleinman (2019) highlighted the importance of the human soul i.e., the innermost existential centre to human being, as an important element for treatment management process. He observed that the contemporary caring in health-care system was "soulless" i.e., failed to implicate the soul that required much care and not medical management. He admitted the limits of drugs and psychotherapy in treating chronic diseases and other human health crises management. The fundamental plea for chronic patients would be to understand why bad things happen to them and to ask for help, divine and secular. What really matters would be to implicate the soul of which such moral and religious experiences are better left neither pathologised nor medicalised. Such approach is imperative for quality health care management of chronic patients, family members and clinicians (Kleinman, 2019: 631).

Aside from this, Hassan Mahmud et al., (2019) in their study in Bangladesh had highlighted that the crucial context of understanding cancer is its social implications particularly on treatments & therapy seeking process. The therapy seeking process adopted by cancer patients for instance, involved both perceived and social supports. For social support, the adjustment predictors included prognosis, chronicity of illness, pain, culture and social environment influence, and patient's socio-psychological resources. Those adjustment predictors were crucial for patients in mitigating symptoms of distress due to cancer. They adopted different coping mechanisms based on their cultural contexts in describing pain. The pain suffered could be mental, physical, physiological and to some extent, psychological and economic deprivation due to poverty. Most patients in Bangladesh, were poor and lived below poverty line. They took economic suffering into their consideration in care-seeking decision for a cure. Thus, their medical pluralistic attitude in relation to care-seeking decisions and social relations were very much influenced by their socio-cultural and economic factors. They opted for affordable alternative treatments such as homeopathy, Ayurveda, and other folk medicine to mitigate their cancer-related symptoms of distress. According to Horbst et al., (2017: 8-14) medical pluralistic attitude or medical pluralisation among chronic patients in care-seeking decisions is common. The medical pluralism described patient's options for diverse treatment realities in addition to biomedical healing process. Such options for alternative treatments were within the variability and contexts specificity of healing in dealing with chronic patients (Horbst et al., 2017: 9-13).

Norhasmili et al. (2015) state that the use of traditional and complementary medicine (TCM), particularly Islamic healing techniques which have become increasingly popular among Muslim cancer patients in Malaysia. The study indicates that the medical pluralistic attitude in seeking treatment among these cancer patients could be due to 'seeking for cure' for chronic illness like breast cancer or any cancer related illness or disease. It was observed that the roles played by immediate family, religious and cultural beliefs were significant among these cancer patients seeking for cure. The study shows that these cancer patients relied heavily on the opinions and advice given by their husband and parents with regards to seeking for cure. They believed that the healing would be effective when accompanied by the blessing and full support of their husband and parents. They strongly believed only Allah will cure their cancer and it caused them to be closer to Him in searching for a cure. This could be done by practising the Islamic mode of healing like reciting and practising Al-Qur'an in daily life.

III. Methodology

a) *Study Area and Population*

A fieldwork for ethnographic details was conducted in Klang Valley and the state of Selangor Malaysia. Several areas within the state of Selangor had been selected for the fieldwork to explore further the concept of spirituality among young Malay women suffering from breast cancer symptoms. The justification

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for the research sites selection was decided based on the highest number of breast cancer cases reported.

b) Sampling

A purposive snowball sample of 13 young Malay breast cancer patients was drawn from the National Cancer Council (MAKNA), the 'gate keeper' that provides access to potential informants for this study. The informants were selected based on the following selection criteria; 1) must be women of Malay ethnicity as the study focuses on Malay women; 2) must be of young age defined in the study which is within the age range of 25 to 49 years old and 3) must be among breast cancer patients or survivors.

c) Data Collection Procedure and Analysis

This fieldwork emphasised qualitative approach as far as data collection procedure was concerned. For this purpose, in-depth interview using interview-schedule, participant-observation technique, field diary, and field notes as such, were utilised. The main objective of the fieldwork was to secure ethnographic details of issues faced by breast cancer patients in addressing their breast cancer symptoms. Several potential informants were identified and contacted through phone calls prior to any commencement of interview session. This was meant to seek their consent prior to making appointments for interview and their participation in the study. All informants participated were given assurance for the confidentiality of data collected.

The in-depth interview session with informants was conducted in several ways, namely, face-to-face, over the phone, or online interview. The interview sessions went on for about 45 minutes to one hour and thirty minutes per session using interview-schedule. Questions formulated for the interview sessions with the informants included their demographic details, health behaviour, illness experience, concept of spirituality from patients' perspectives, medical compliance, and reasons for CAM (Complementary/Alternative Medicine). Most of the interview-sessions were held face-to-face at various settings such as at informants' house, hospital area, oncology ward, cafeteria and hotel lobby. The face-to-face interview sessions conducted gave greater insights for the researcher to understand issues surrounding cancer, particularly breast cancer symptoms and treatment. Occasionally, the interview sessions would be conducted through phone calls or other social media platforms due to unforeseen circumstances such as time constraints and health factors. In the meantime, the researcher also employed participant-observation and field diary approaches in recording events observed in the fieldwork. On many occasions, the researcher had the opportunity to be in the hospital settings for several events. These included, accompanying informants for medical appointments, observing on records about medical compliance in relation to treatments and medications, issues surrounding hospitalisation, doctor-patient relationships, and to some extent, attending their funerals too.

As for data analysis, the researcher employed thematic content analysis technique. Fieldwork data together with information recorded in the field diary were analysed accordingly by the researcher. Coding procedures were applied based on the themes formulated and generated from the field data. Such coding procedures and thematic analysis had helped the researcher to explore and draw coherent findings in discussing issues relating to cancer, breast cancer illness and spiritual healing in particular.

IV. Results and Discussion

a) Informants Demographics Profiles

Thirteen (13) young Malay women suffering from breast cancer between the ages of 29 to 48 years old were selected for the study. They were of Malay ethnic origin who professed Islam as their religion, subscribed to the Malay *adat* (Malay customs), and *Bahasa Melayu* (Malay language) as medium of communication. Table 1 below represents the informants' demographic and health profiles.

Table 1: Informants' demographic and health profile

No.	Age	Marital Status	No. of children	Educational level	BC Staging
1	36	Married	4	Tertiary	II, IV
2	29	Single	0	Tertiary	II
3	36	Married	1	Tertiary	I, II
4	35	Married	1	Tertiary	II
5	35	Married	3	Tertiary	II
6	41	Divorced	5	Secondary	IV

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7	41	Married	3	Tertiary	II
8	36	Married	3	Tertiary	II
9	36	Married	3	Tertiary	II, IV
10	45	Married	5	Secondary	II
11	42	Single	0	Secondary	II
12	48	Married	2	Secondary	II
13	33	Married	4	Tertiary	II

Table 1 above shows that majority of the informants interviewed were in Stage II of breast cancer symptoms. They highlighted several issues relating to their breast cancer disease or illness symptoms. Cancer including breast cancer is categorised as chronic disease and the issues faced are multitudinous and complex. In most cases, the deliberation on health behaviour and illness experiences of breast cancer patients require long-life healthcare management. The healthcare management involving treatment and medications could be varied among the patients. They believe that the diagnosis of breast cancer symptom is a crisis and life-threatening event. Thus, relying on biomedical procedure of treatments in reducing cancer-related pain symptoms is not solely the healing option. In most cases, they succumb to medical pluralisation approach as far as healthcare management and treatment are concerned. This includes spiritual healing as one of the options sought for in alleviating their pain and distressing symptoms due to cancer. The discussion that follows below will describe several themes that can be associated with spiritual healing.

b) *Theme 1: The Spiritual Meaning of Breast Cancer Illness*

Informants strongly believed that one's health status is very much related to the will of Allah. On this account, several informants attributed their breast cancer illness as *qada'* and *qadar* (predestination) of Allah. They accented it as *ujian* (test) or *balasan* (divine punishment) for a good cause from Allah S.W.T. The *ujian* or *balasan* by Allah is not presumed as divine punishment due to their wrongdoings committed in the past. Instead, many informants believed that the *ujian* or *balasan* is rewarding based on the fact that with Allah's mercy they would be forgiven and could enjoy the rewards or benefits in the Hereafter. They need to accept the *ujian* or *balasan* as *qada'* and *qadar* of Allah and at the same time, bring them to stay close to Allah. The informants strongly believed that every Muslim will be tested to gauge one's *iman* (faith) towards Allah. This test could be in various forms such as wealthy life, good health and illness. In other words, one's *iman* is measured through His *ujian* or *balasan.* Thus, one has to have *bersangka baik* (in good faith) towards Allah. In relation to this, one of my informants, Ila aged 41 narrated to me as follows:

> *She had breast cancer symptoms at the age of 40. It was the greatest test in her life. At times she thought it could be a 'balasan' for her wrongdoings in the past. However, she needed to 'bersangka baik' in Allah and strongly believed in His 'qada' and qadar'. For her, everything that happened had a reason, and she became closer to Allah as a result. She always thought that every one of us has our own test in life. If she believed her test was great, others might have greater test than her.*

In other instances, several informants associated their breast cancer as a form of *kafarah* (retribution). As Muslims, they strongly believed that one has to be held accountable before Allah in the Hereafter for whatever deeds committed in this world. The principle is any form of righteousness will be rewarded and wrongdoings will be held accountable and punished. For this, *kafarah* is not perceived as a form of divine punishment. Instead, it is a rewarding sign of *kasih sayang Allah* (Allah's mercy and grace) to His servants. Raja, one of my informants aged 42, told to me:

> *She accepted her breast cancer symptoms as 'kafarah' from Allah. She remembered 'ustazah' (female religious teacher) once told her that Allah would test those whom He loved most. She believed everything given by Allah was at His mercy, and for that Allah had given her a test of breast cancer. She believed by having the 'kafarah', some of her wrongdoings have been repaid and would reduce her punishment in the Hereafter.*

It is observed that Muslim breast cancer patients in this study perceived their illness as an awakening experience due to Allah's mercy. Through *kafarah,* one is forgiven and informants believed that the *kafarah* would reduce divine punishments in the Hereafter.

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Aside from *kafarah,* several informants described the development of breast cancer illness as Allah's will. They believed Allah is the one who makes them ill and He is the one who will cure them. In any given situation, either good or bad including illness, one needs to have strong faith in Allah. The question of *iman* and *taqwa* (fear Allah) will always be asked to every individual Muslim. According to Teh, as a Muslim she believed having to live with breast cancer is within Allah's will to test her level of *Iman.* Teh described to me as follows:

Initially she felt devastated and was beyond words to describe her feelings when the doctor told her that she had breast cancer. It was a difficult moment and took her nearly a month to accept and move forward with her life. Hashim, her beloved husband was very supportive and always be by her side when she needed him. She believed that Allah would cure her breast cancer for He was the one who made her ill. Since then, she became closer to Allah and her family. She appreciated every single second of her life particularly by performing more religious obligations towards Allah. She described her relationship with her husband became stronger and they could understand each other better in facing Allah's will of ill health.

Teh further described her gratefulness towards Allah in her health diary as follows:

Today is her 9th anniversary. Thank you Allah for everything. She described her 9th wedding anniversary celebration as one of Allah's mercy and grace bestowed to her after being tested with breast cancer. She never imagined to be where she is today after being diagnosed with breast cancer at a young age and had to have her right breast removed.

c) Theme 2: The Roles of Family and Spiritual Support

It is evident from the study that family is the main provider of spiritual support during the healthcare management and treatment processes. One of the informants, a 41 years old cancer patient, narrated that the roles played by her parents were important in determining her compliance with the treatment option. After completing her chemotherapy treatment, she was supposed to undergo a surgery to remove the lump from her breast. However, she requested from the doctor to postpone the surgery until her parents returned from performing *Hajj* (pilgrimage). At first, the doctor was quite reluctant to delay the surgery for it would bring more harm than good to her health. According to the doctor, there would be a high possibility that the cancer cells would become more aggressive. Despite the fact, she insisted on her decision. At last, the doctor agreed to postpone the surgery with condition and rescheduled it until her parents returned from performing *Hajj*. In on one of the interviews she said:

She wanted to wait for her parents to return from Hajj mainly because she needed the 'du'a' (prayers) and their presence as 'penguat semangat' (to boost one's spirit) for her to keep fighting. She described if anything bad were to happen to her during the surgery, she knew her parents were there with her.

Similarly, according to another informant Shah aged 36, narrated that throughout her journey battling against breast cancer, she received invaluable encouragement from her husband. Her husband always stood by her side and supported her in all decisions she made for her treatment plans. Her husband strongly encouraged her to proceed with a breast removal surgery soon as recommended by the doctor. She said:

Her husband was amazing. He encouraged her to decide on what would be the best for her because she would be the one to bear all the consequences from the decision made. As a husband, he had nothing to disagree, instead would give his full support as much as he could. In the meantime, he encouraged her to perform 'solat Istikharah' (prayers) to seek guidance from Allah on what she had decided.

After being enlightened by her husband that the surgery was one of her *ikhtiar* (efforts) to fight against her cancer, she had become *bersemangat* (motivated) to undergo the treatment and had tremendously helped her to overcome the fear she had about the treatment. The role played by her husband in providing moral and emotional supports was significant. Shah's strong *semangat* or determination and perseverance to move on with her life after breast cancer and being cured from the disease had been associated with the amazing support provided by her husband.

The above cases highlighted that support from family was significant during the illness episode. The most significant and important sources of family support were parents and husband. This could be due to the Malay good values of obeying parents and husband in searching for a cure for their illness.

d) Theme 3: Medical Pluralisation

As in the case of seeking for a treatment, several informants sought for multi-combination of treatments in seeking a cure for their breast cancer symptoms. They sought hospital treatments, traditional medicine, reflexology and spiritual healings to treat the symptoms suffered. Another informant, Pah a 33 years old cancer patient mentioned that aside from seeking help from health practitioners, she also employed several self-medication to improve her well-being, such as performing *solat malam* (night prayer) like *solat Tahajjud* (prayers) in particular and reciting Al-Qur'an. Her strong believed that Al-Qur'an has curing potency for breast cancer had influenced her to adopt spiritual healing technique. This is elucidated in the text below:

After being diagnosed with breast cancer, it had made her realised of many things in life, especially her relationship with Allah. She started to perform 'solat Tahajjud' almost every night and later found her inner strength to face whatever Allah had ordained to her. This had made her become closer to Allah and made her relationship with Him become stronger. For her, cancer was a blessing in disguise and strongly believed that 'solat Tahajjud' is a cure for all illnesses. She also made it a routine to recite Al-Qur'an every day after

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'solat' for she believed it could help her to stay calm in dealing with many challenges having to live with breast cancer. Additionally, she consumed 'Sunnah food' for its medicinal benefits like improved blood circulation, provided energy and boosted immune system. Among the 'Sunnah food' she had consumed included honey, dates, 'habbatus sauda' (black seeds) and olive oil.

As for reciting Al-Qur'an, Pah narrated that previously she only recited Al-Qur'an on an occasional basis like reciting *surah Yassin* on Friday night. However, after her breast cancer diagnosis, she made it a routine to recite Al-Qur'an on a daily basis. She was told by one of her friends who is a breast cancer survivor that there are eight *surahs* (Quranic chapters) in Al-Qur'an that can be recited to destroy cancer cells in the body. This includes *surah Al-Maidah* (*ayat* 82-91), *surah Al-Araf* (*ayat* 70-81), *surah Ar-Ra'd* (*ayat* 16-28), *surah Al-Anbiyaa*' (*ayat* 38-50), *surah As-Syu'ara* (*ayat* 185-227), *surah Az-Zummar* (*ayat* 42-52), *surah Ghafir* (*ayat* 67-77) and *Surah Az-Zukhruf* (*ayat* 52-70). Indeed, many Muslim cancer patients in one of the online support groups that she joined also encouraged other cancer patients like her to recite the *surahs* as an *ikhtiar* to seek a cure for their illness.

The foregoing cases highlighted that informants' strong belief in spiritual healing as another curative mechanism for breast cancer could have been influenced by their strong religious belief. Spiritual healing was sought as complementary to hospital treatment in searching for a cure for breast cancer. It can be suggested that the role of religious belief is significant in determining breast cancer patient's pluralistic attitude towards treatment option.

Islam encourages individuals to pray and seek His forgiveness and protection in ensuring good health. Thus, one's health and illness is associated with Allah's *qada' and qadar*. Believing in *qada'* and *qadar* to many is intimately related to one's life in this world, either for a good cause or a bad one within the guidance of Allah. A person could only change his or her *qada'* and *qadar* through *du'a* (prayers). The *du'a* could address one's *qada'* and *qadar* in all daily life matters. This includes matters pertaining to income, marriage, *rezeki* (sustenance), long life, health and illness. The other factor of equal importance is informants' religious values. It was observed that several informants had primarily focused on one treatment at a time to obey their parents and husband. The main reason for this is to seek for blessings or *barakah* and most importantly, their prayer or *du'a.* They believed that selecting which treatment alone is insufficient without their blessings especially for parents and husbands of married women. For many informants, Islam has taught them to believe that every event including illness comes from Allah. In order to seek pleasure and *barakah* from Allah, one has to follow His teachings. One of the teachings include obeying or seeking blessings from parents for unmarried women and husbands for married women. They believed following the advice and decisions made by parents or husbands could eventually assist breast cancer patients to search for a cure. Furthermore, it is one of the important values or tenets taught in Islam.

Family support is another important dimension in influencing one's decision prior to utilising any form of treatment. There are various reasons for this. Several informants strongly believed that having family members especially parents and spouses, could actually assist them in dealing with chronic pain like breast cancer. They could turn their sufferings to their loved ones in alleviating the pain. In most occasions, they would seek advice on how to go about in treating the illness suffered.

Malay breast cancer patients exhibited pluralistic attitude towards seeking a cure for their illness. In relation to that, they sought multiple combinations of treatment to treat the symptoms suffered. They strongly believed seeking a single treatment would be insufficient to treat chronic illnesses like breast cancer. It was observed that several informants had primarily focused on one treatment at a time to obey their parents and husband. The main reason for this is to seek for blessings or *barakah* and most importantly, their prayer or *du'a.* They believed that selecting which treatment alone is insufficient without their blessings especially for parents and husbands of married women. For many informants, Islam has taught them to believe that every event including illness comes from Allah. In order to seek pleasure and *barakah* from Allah, one has to follow His teachings. One of the teachings include obeying or seeking blessings from parents for unmarried women and husbands for married women. They believed following the advice and decisions made by parents or husbands could eventually assist breast cancer patients to search for a cure. Furthermore, it is one of the important values or tenets taught in Islam.

V. Conclusion

Malay informants had associated their breast cancer illness with divine reason. Majority of the patients interviewed had initially encountered the possibility of dying soon. For many of them, the word 'cancer' is equivalent to death. This includes fear of death or unknown reasons for the symptoms suffered. In relation to this, religion is seen as a comforting factor to rationalise the 'inexplicable' situation in life. In most cases, breast cancer patients perceived their breast cancer illness episode as a life awakening experience. The illness had brought them to be closer in terms of relationship with Allah, family members and friends. They become *redha* (acceptance) with the *qada'* and *qadar* of Allah as they turned inward and found meaning in their predicament. The *redha* concept is part of the

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spiritual healing approach adopted by them. The spiritual healing approach includes reciting verses from the Qur'an, making *du'a* and performing daily prayers. They strongly believed that the key factor for a healthy life is by improving their relationship with Allah for He is the curer of all illnesses. Thus, the findings of this study had made it visible that the Islamic religious belief had superseded the Malay cultural belief in the lives of the Malay informants after breast cancer diagnosis. At this juncture, it was observed that informants were becoming more religious and pious after breast cancer diagnosis.

In addition, the findings of this study have also shown evidently the importance of social support provided by family and non-family members in complying with the medication prescribed. These include words of encouragements from their loved ones, seeking for alternative treatments, words of wisdoms, accepting their ill-health as *qada'* and *qadar* and submitting oneself to Allah as His test and rewarding rather than divine punishment. The role of immediate family members such as parents and husband is imperative in alleviating pain suffered by the breast cancer patients. Most significantly, their behaviour are regulated by religious values i.e. *jangan derhaka* (disobedient) and at the same time, securing blessings for good health, *barakah* (blessings) and finally be cured from cancer.

This in many ways leads to our understanding of medical pluralistic attitude observed among the breast cancer patients. The medical pluralistic attitude is further strengthened or substantiated by the fact that traditional medical system and modern medical system existed in parallel in society. In other words, informants or breast cancer patients had options to seek for a cure in treating their chronic pain or illnesses. This study had assisted our understanding the psychological dimension of patients of which the aim for such pluralistic attitude towards medication was aimed to seek for a cure.

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Gramsci, Leitor de Marx

By Antonio Carlos Figueiredo Costa

Resumo- No artigo é sugerida uma aproximação entre as proposições contidas nas teses do "jovem" Karl Marx (1818-1883) e do pensador italiano Antonio Gramsci (1891-1937) em período de sua vida anterior ao cárcere fascista, ou seja, antes de 1926. Contrariamente a qualquer arroubo extemporâneo de minimizar o valor e a originalidade das obras de maturidade de Gramsci, este trabalho pretende assinalar a consistência teórica e a prática política amadurecida em um crisol de lutas, ambiente no qual foram lavrados os escritos anteriores aos '*Quaderni del carcere*', obra considerada como uma atualização cabal das estratégias do marxismo para ação na contemporaneidade.

Palavras-chave: *antonio gramsci; karl marx; marxismo; cultura; praxis.*

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Palavras-chave: antonio gramsci; karl marx; marxismo; cultura; praxis.

I. Introdução

Este trabalho pretende oferecer algumas achegas ao entendimento das contribuições do intelectual marxista Antonio Gramsci (1891-1937) em algumas análises e estratégias de luta sob viés do pensamento marxista que pretenderam fazer frente aos desafios do século XX, e que acabaram contribuindo para revigorar essa doutrina. As sociedades ocidentais vivenciadas por Gramsci apresentavam fenômenos sociais bastante diversos da época de Marx, apresentando não mais o capitalismo concorrencial, mas monopolista, além de contar com a disseminação de modernidades tecnológicas tais como o telégrafo, o telefone e o rádio, e meios de transporte mais rápidos e de maior regularidade. Controles cada vez mais tangíveis sobre os processos materiais de produção eram então mantidos pelos interesses do grande capital, em uma conspícua cumplicidade com governos de viés liberal conservador. Podemos dizer que a juventude de Gramsci decorreu sob um ambiente político bastante movimentado, permeado pela 'Grande Guerra' (1914-1918), bem como pelos impactos da Revolução Russa nos partidos socialistas do Ocidente.

Integrante da ala radical do movimento da classe trabalhadora italiana, Antonio Gramsci viveu uma existência de assinalada pobreza que lhe valeu o agravamento de uma saúde bastante frágil. Viveu ativamente a ascendente revolucionária que tomou a Itália no pós-guerra, bem como o seu desvanecimento, que culminou na ascensão do fascismo, sob Benito Mussolini. Contando com uma formação acadêmica bastante irregular, Gramsci acabaria por ver-se ombreado, em termos de pensamento político, aos grandes ícones da esquerda da sua época, tais como Lênin e Rosa Luxemburgo. Ele foi um dos fundadores do Partido Comunista Italiano no ano de 1921, e conheceu os experimentos da revolução soviética, para onde viajou entre 1923 e 1924, e de onde retornou, através da Áustria, ao seu país como deputado eleito por circunscrição vêneta, para lutar contra o regime fascista.

Preso a mando do governo de Mussolini, após uma farsesca tentativa de assassinato encenada com vistas a culpabilizar os comunistas, e com isso favorecer a implantação total da ditadura fascista na Itália, Gramsci é levado a julgamento em um tribunal de exceção. Condenado a 20 anos e 4 meses de prisão, Gramsci cumpriu onze anos de cárcere nas piores condições imagináveis para alguém com saúde precária, sendo libertado somente para evitar que morresse na prisão, e com isso, causasse embaraços ao regime fascista que então vivia seu auge interno, e aprovação internacional de líderes políticos como Winston Churchill. Viveu sua vida de prisioneiro com uma grandeza shakespeariana, chegando a ponto de recusar um pedido de clemência que lhe fora estendido por intermédio de um enviado do próprio Mussolini.

Porém, mais do que resistir, Gramsci foi capaz de aliar seus *cogitos* às experiências práticas, realizando análises que foram alinhadas em cerca de 33 cadernos escolares, construindo uma relação dialógica de conservação/renovação do Marxismo de Karl Marx e Lênin. Lendo o que lhe era permitido pelos seus carcereiros, foi capaz de reavaliar as estratégias de luta política, sobretudo nos países ocidentais – rompendo assim com a ortodoxia leninista imposta pelos bolcheviques e com os dogmas do sectarismo da II Internacional, quanto às estratégias de conquista do poder, que acabaram por agregar novos atores – como os intelectuais – o que levou ao reexame do esquema teórico do materialismo histórico, oferecendo assim, uma nova dimensão que enriqueceu a teoria política do Estado, bem como uma reavaliação do papel da cultura nas lutas sociais.

A tudo isso acresçamos um substancial redimensionamento do valor da sociedade civil, doravante entendida como parte do próprio aparelho de governo e aparelho 'privado' de hegemonia de classe à qual esse Estado em uma sociedade de classes, foi posto a serviço.

Nossa intenção é oferecer alguma contribuição para que venhamos a entender melhor o desenvolvimento de algumas das categorias teóricas mobilizadas por Antonio Gramsci, à luz dos desafios práticos da sua biografia política nos anos de juventude.

Author: e-mail: antoniocarlosfigueiredohist@gmail.com

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II. De Antonio Labriola a Benedetto Croce: Resistência Ao Economicismo Da II Internacional

No aprendizado do marxismo, quais efetivamente eram as fontes que podia contar, em sua juventude, Antonio Gramsci? O primeiro ponto que devemos considerar foi sua irregular formação acadêmica. Diferentemente de Marx, que estudara em um bom ginásio de província, e cursara as Universidades de Bonn e Berlin, culminando por defender tese de doutorado em Iena, Antonio Gramsci, por absoluta falta de recursos materiais, chegou a ficar afastado da escola por dois anos, apesar de ser o melhor aluno da sua classe nos exames de admissão ao ginásio (Coutinho, 1981, p.15). Eram grandes as necessidades da família, que obrigaram o jovem deficiente físico – Gramsci ficara corcunda em consequência de uma queda quando tinha quatro anos[1] – a um penoso trabalho em uma repartição pública de Ghilarza, onde passava dez horas carregando pastas de processos que às vezes superavam seu próprio peso (Konder, 1967, p.110). Mesmo em idade adulta, Antonio Gramsci não teria alcançado 1,50 m. de altura (Maestri e Candreva, 2007, p.20).

Tais dificuldades familiares ficam melhor esclarecidas pela detenção do seu pai, Francesco, acusado em 1898 – Gramsci contava 7 anos – pelo crime de malversação de recursos da repartição pública que dirigia, o Registro de Imóveis de Sorgono, província de Nuoro, no centro da Sardenha.[2] Francesco foi condenado a quase cinco anos de prisão, cumprida em Oristano e Gaeta. Malgrado todos esses dramáticos percalços, Gramsci, contando com os esforços da mãe e das irmãs, retoma os estudos e conclui o ginásio. Segundo Carlos Nélson Coutinho (1989, p. 1), o início do seu aprendizado político dataria desse período, ocorrido entre 1904 e 1908, momento no qual residiu, em condições extremamente precárias, na casa de uma camponesa, na cidade de Santu Lussurgiu, localizada a cerca de 15 kilômetros de Ghilarza. Foi nessa época que travou seu primeiro contato com a imprensa socialista, dado que seu irmão mais velho, Gennaro, que havia emigrado para Turim, enviava periodicamente o jornal Avanti (Coutinho, 1981, p.16; e, Coutinho, 1989, p.1), órgão de divulgação do Partido Socialista Italiano (PSI).

Com vistas ao prosseguimento dos estudos, Antonio Gramsci desloca-se para Cagliari, onde passou a morar com Gennaro. O irmão voltara de Turim para trabalhar como tesoureiro da Câmara do Trabalho. Em Cagliari, Gramsci passou então a frequentar as reuniões do movimento socialista local. Iniciava-se então uma fase na vida de Gramsci – recorte temporal marcado entre 1910 e 1918 – que Coutinho (1981 e 1989) denominou como sendo uma contraditória formação juvenil. O PSI italiano havia sido fundado tardiamente, no ano de 1892, e sob um determinismo vulgar e fatalista (Coutinho, 1989, p.3), mas *a priori*, coerente com os desdobramentos conduzidos pela II Internacional, não obstante se apresentasse pouco sedutor aos olhos do estudante diligente que era Antonio Gramsci. Classificado em um concurso de bolsas para estudantes pobres, em 1911, ele ingressa na Faculdade de Letras de Turim. Porém, as 70 liras mensais que a bolsa lhe oferece, em dez parcelas ao ano, cobrem de forma insuficiente seus gastos. Turim era a cidade do proletariado, mas naquela universidade:

> "dominavam o democratismo liberal, o positivismo, o neo-romantismo. Ao contrário, o idealismo histórico crociano e o marxismo encontravam dificuldades em conquistar posições nesse centro universitário pouco prestigiado na Itália."(Maestri e Candreva, 2007, p.40).

A vida universitária de Antonio Gramsci se deu em luta ingente e permanente contra miseráveis condições, tendo como inimigos a fome, o frio e a falta de livros. Dava aulas particulares para complementar a exígua bolsa de estudos, completada pela limitada ajuda familiar. Grande era sua determinação, a ponto de vender parte dos alimentos recebidos da família para usar na compra de livros. Possuía o método de estudo de organizar cadernos com reflexões que classificava por temas, prática que se prolongaria, ao que sabemos, por toda a vida, conforme testemunham os escritos do cárcere, trabalho que executaria a partir de 1930. Problemas de uma saúde frágil agravada pelas condições de miserabilidade em que vivia, fizeram Gramsci abandonar a universidade no último ano.

Antonio Gramsci aproximou-se do pensamento de Marx, tanto em razão da Revolução Russa de outubro de 1917 – que havia reafirmado a validade normativa das obras desse filósofo, interpretado contudo à luz de experiências práticas – quanto em virtude de suas próprias demandas no jornal *L'Ordine Nuovo*, periódico que esteve no centro das lutas do

[1] Quanto às causas da deformidade de Gramsci, há controvérsias entre autores. Enquanto Carlos Nélson Coutinho (1981) fala dessa queda, Maestri e Candreva (2007, p. 20) referem-se a uma tuberculose óssea contraída aos 18 meses. Assim, para esses últimos, talvez a queda sofrida, que teria ocorrido quando era cuidado por uma empregada, fosse até imaginária, versão criada para explicar a deformidade. O que não elimina o fato que, aos 4 anos, Gramsci sofreu hemorragia e convulsões por 3 dias, fazendo seus pais providenciaram uma veste mortuária e um pequeno caixão.

[2] Maestri e Candreva referem-se a uma inspeção administrativa levada a efeito no início do ano de 1897, em momento de ausência de Francesco. A gestão financeira do Registro apresentava problemas pelo menos desde 1891, ou seja, dois anos antes do pai de Antonio Gramsci assumir o cargo. Os autores inferem ter ocorrido vingança motivada por oposição política (2007, p. 21).

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proletariado turinense a partir de 1919. Cabe esclarecer que o semanário socialista turinense *L'Ordine Nuovo* mantinha, como um dos seus propósitos, "traduzir as lições da Revolução Russa no contexto italiano com a criação de um porta-voz para os conselhos de fábricas, que então se desenvolvia na Itália em ritmo acelerado" (Sassoon, 1988, p. 166). Convém insistir que o socialismo da II Internacional possuía o que certos autores classificam como deformações positivistas, as quais destilavam, em suas análises, o economicismo, o determinismo e o evolucionismo, onde se acreditava que, para que a revolução ocorresse, teria que se aguardar o pleno desenvolvimento das forças capitalistas de produção.

As principais referências do marxismo chegaram até Gramsci através de autores como Antonio Labriola, Giovanni Gentile, Georges Sorel e Benedetto Croce.[3] Porém conforme observou Carlos Nélson Coutinho, foi a assimilação do neo-hegelianismo de Croce e de Giovanni Gentile que iriam servir decisivamente para que Gramsci conseguisse superar o positivismo fatalista que se encontrava "na base do imobilismo maximalista"(1981, p. 21).[4]

O socialismo praticado pela II Internacional, sob a batuta de Kautsky e aparato do Partido Social-Democrata Alemão, e seguido como espécie de cartilha nos partidos socialistas europeus do período, afirmavam-se em um evolucionismo vulgar e fatalista. As leituras de Croce e Gentile contribuíram para que Gramsci percebesse uma concepção do marxismo na qual não é a economia o verdadeiro motor da história, mas a práxis humana. Coerente com essas idéias, e reagindo às críticas de que estaria se desviando em um projeto idealista e de pura perda de tempo, Gramsci:

> "funda em fins de 1917 – fora dos quadros do PSI – um 'Clube de Vida Moral', um grêmio destinado a promover debates intelectuais que eduquem moral e culturalmente os jovens socialistas. Os debates – orientados por Gramsci – destinavam-se quase sempre a desenvolver a personalidade moral dos integrantes do clube, contribuindo para que superassem o individualismo e adquirissem uma consciência do valor da solidariedade humana. Gramsci via esse desenvolvimento da personalidade como um pressuposto ético do socialismo integral que queria construir." (Coutinho, 1981, p. 24).

A partir da Revolução de Outubro, Lênin – considerado por ele como sendo " o maior teórico moderno da filosofia da práxis"[5] – passa também a integrar o rol de autores visitados por Gramsci.

Mas afinal, o que o jovem Antonio Gramsci teria lido diretamente da lavra de Karl Marx[6]? De acordo com Giuseppe Vacca, até 1918, "Marx não tinha sido um autor fundamental para Gramsci"(2016, p.34). Nos três anos seguintes porém – período de tempo que coincide com o biênio vermelho de 1919/1920 – e a criação do Partido Comunista Italiano em janeiro de 1921, Gramsci leu pelo menos, 'A Sagrada Família', o 'Prefácio à crítica da Economia Política', a 'Miséria da Filosofia', e naturalmente, o primeiro capítulo do Manifesto de 1848, 'Trabalho assalariado e capital...', que ele traduz para o italiano com o título de "Teoria da História" (Frosini, 2017, p.508-509).

O que se pretende frisar no entanto, não é prática livresca de Antonio Gramsci em relação à obra de Marx, mas a sua capacidade de oferecer certa originalidade ao socialismo do século XX, conforme o 'corifeu da filosofia crítica' havia realizado para a conjuntura do momento fundador do materialismo histórico ao longo dos anos de 1840, evidenciando com isso, a quebra de validades eternas para o marxismo, o esvaziamento de certas pretensas ortodoxias, ao mesmo tempo que busca reforçar o seu estatuto de ciência em construção.

Assim, entendemos que eram tecidos os primórdios de uma filosofia da práxis, entendida como a

[3] Coutinho (1981, p.18-19) esclarece que os escritos do filósofo marxista Antonio Labriola (1843-1904) foram pouco discutidos entre os socialistas italianos, porém, muitas de suas ideias chegaram a Gramsci através de Croce e Gentile. Sobre Labriola ver o ensaio de Valentino Gerratama (1984), 'Antonio Labriola e a introdução do marxismo na Itália, p.11-49.

[4] Cabe realçar que os socialistas italianos encontravam-se divididos entre reformistas e maximalistas. De acordo com diversos autores (Coutinho, 1981); Coutinho (1989), Maestri e Candreva (2007); Vacca (2016); e, Areco (2018), Gramsci não se sentia nem um pouco à vontade no ambiente de falso dualismo, passividade e verbalismo vazio.

[5] Trata-se de um expediente desenvolvido por Gramsci na sua condição de prisioneiro do regime fascista italiano, estratégia posta sob a forma de um glossário, que objetivava substituir nomes e termos que poderiam chamar a atenção da censura. Assim, Marx e Engels eram "o primeiro e o segundo fundadores da filosofia da práxis"; O Capital, de Marx seria a "crítica da economia política", enquanto Marx se tornava "o corifeu da filosofia da praxis"; "o fundador da filosofia da práxis"; ou ainda, " o autor da economia crítica". (Gramsci, 1978).

[6] Como é sabido, parte considerável dos textos do jovem Marx, somente foram levados à prensa após sua morte. Não obstante, muitos desses escritos que haviam sido publicados estavam disponíveis a um público muito restrito, além de ainda não terem sido traduzidos para outros idiomas. Entre os textos mais conhecidos da juventude de Marx encontram-se os artigos da Gazeta Renana, mas também seu trabalho anterior, de conclusão do curso de Filosofia (Diferença entre as filosofias da natureza em Demócrito e Epicuro, 1841), os Manuscritos de Kreuznach – também conhecidos pelo título de Crítica da Filosofia do Direito de Hegel, 1843 (publicação póstuma) – a Crítica da filosofia do direito de Hegel. Introdução, publicada em 1844 nos Anais Franco-Alemães – mesmo periódico no qual veio a *lume* Para a questão judaica (1844). A miséria da Filosofia ganhou edição francesa em 1847. A obra de juventude de Karl Marx é completada pelos famosos Manuscritos econômico-filosóficos (1844), também publicados postumamente bem como das suas duas primeiras colaborações com o grande parceiro intelectual de toda a vida, Friedrich Engels, A Sagrada Família (1845), e A ideologia alemã (1846), essa última também somente impressa muitos anos após a morte de Marx e Engels. No caso das Teses sobre Feuerbach, escrita por Marx na primavera de 1845, somente seria publicada postumamente, em 1888, como apêndice da edição em folheto à parte do Ludwig Feuerbach, de Friedrich Engels.

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unidade entre teoria e prática política que já era oferecida, em esboço, na lavra de Gramsci anterior aos Cadernos do Cárcere. Em compromisso a essa ideia, o que aqui intentaremos, será apontar alguns referenciais de natureza histórica que refluem nas obras de Marx e de Gramsci a um mesmo evento – a Revolução Francesa – que se acreditava, inaugurara uma nova era – formalizando o domínio hegemônico de uma classe social: a burguesia. Ao tempo de Marx, divisava-se uma 'primavera dos povos' nas revoluções eclodidas em 1848; no século XX de Gramsci, acreditava-se estar na ante sala da revolução mundial do proletariado, condições que estariam possibilitadas pelo agravamento do cenário econômico que emergiu após a 1ª Grande Guerra, bem como dos exemplos oferecidos pelos bolcheviques russos de outubro de 1917.

III. Gramsci Reexamina a Concepção Materialista da História

Um mesmo ponto de partida, em termos do estudo da História, mas com referenciais historiográficos bastante diversos. A História com tantos já falaram, é inegavelmente filha do seu tempo. Karl Marx estudara a Revolução Francesa a partir das obras de Guizot e Thierry; Gramsci o fará a partir de Mathiez. Marx se dispôs a conhecer melhor a História francesa para entender a ascensão da burguesia, e talvez melhor identificar, nas 'rachaduras do edifício burguês', a mais promissora brecha para a sua demolição. Assim, se a literatura do 'Terceiro Estado', estudada por Marx, fora originada da restauração dos Bourbon, tendo sido, nas palavras de Franz Mehring:

> "desenvolvida por homens de grande talento histórico que investigavam a existência histórica de sua classe desde o século 11 e apresentavam a história francesa como uma série ininterrupta de lutas de classes. Marx deveu seu conhecimento da natureza histórica das classes e suas lutas a esses historiadores..." (2014, p. 96).[7]

Devemos entender da mesma forma que, economistas burgueses como Smith e Ricardo ofereceram a Marx a anatomia econômica das classes. Assim, a crítica a Hegel, articulada ao estudo dos economistas clássicos, posta sob a cobertura da narrativa dos tempos pretéritos dos historiadores da restauração passavam a autorizar a Marx afirmar uma tese, cujo *telos* era a comprovação definitiva que a luta de classes necessariamente deveria levar à ditadura do proletariado.

Por seu turno, Antonio Gramsci debatia-se contra o imobilismo do Partido Socialista Italiano e o cartorialismo impregnado nos sindicatos operários, certo que a maré revolucionária que tomara de assalto a Europa, logo entraria em uma vazante. Suas previsões se confirmariam em tempo breve, com o assalto ao poder perpetrado por Benito Mussolini, que num crescente, entre 1922 e 1926, poria fim aos últimos vestígios da frágil democracia italiana. À época de Marx, o motor inicial que alimentava a urgência da luta por parte do proletariado eram as condições materiais de subsistência, cada vez mais achatadas na fase concorrencial do capitalismo.

Para Gramsci, ficara claramente sancionado no século XX, a entronização dos valores estabelecidos pela classe dominante, acolhidos inclusive por parte expressiva do movimento operário, quanto à separação definitiva entre o trabalho intelectual – trabalho de planejamento e direção – e o trabalho manual, que condenava irremediavelmente o proletariado à unidimensionalidade, e à alienação do produto final do seu trabalho, coisificando o *homo sapiens* sob a capa alienante do *homo oeconômico*. Tratava-se de um naturalização pseudo-científica manipulada ideologicamente nas massas trabalhadoras pelo catecismo liberal.

Sem conhecer os Manuscritos Econômico-Filosóficos de Marx, que somente vieram *a lume* em 1931, Gramsci chegara a conclusões muito semelhantes, e no chamado biênio vermelho (1919/1920) utiliza do *L'Ordine Nuovo* como uma espécie de farol para o proletariado que ocupa as fábricas em Turim, organizados sob a forma de conselhos de fábrica, sob inspiração tomada dos sovietes da Rússia revolucionária.

A experiência dos conselhos de fábrica[8] – tradução do experimento russo – se revelaram contudo, dramáticas para os comunistas italianos. Com a experiência dos conselhos ficara provada a possibilidade de separação entre industrialismo e capitalismo. Supérfluos seriam portanto, "o comando

[7] Segundo Delacroix;Dosse e Garcia (2012), a motivação que atraía para a História a geração que chegara à maturidade depois da queda do Império Napoleônico seria de ordem política. Entre os numerosos autores dessa historiografia estavam Augustin Thierry e François Guizot, que seriam "representativos do que está em jogo na escrita da história" (p. 23). Para Thierry, a inteligibilidade da história se construía a partir do presente. Thierry identificava a França e o Terceiro Estado, desqualificava a nobreza e primava por conferir sentido a cada um dos eventos passados. Assim, para ele, a história da França seria uma espécie de caminhada para a consagração do Terceiro Estado, representado por 1789. A caminhada teria fim quando as instituições políticas francesas estivessem plenamente adequadas aos princípios liberais. Por seu turno, François Guizot procurava evidenciar os laços que unem as gerações. Dessa forma, sem fazer tábula rasa do passado, a concepção de história de Guizot seria uma lição de moderação política, ao assimilar a fratura revolucionária, mas relativizando-a sob uma espécie de conservadorismo 'dinâmico', cujo papel era reservar espaço à tradição. (p. 23-32).

[8] Respondendo a uma tentativa patronal de *lockout* em 31 de agosto de 1920, os operários passaram a ocupar as fábricas. Somente em Turim foram 280 indústrias ocupadas. Em toda a Itália, foram milhares. A produção foi mantida, juntamente com o fluxo de fornecimento de matérias primas, com o apoio dos trabalhadores ferroviários. (Maestri e Candreva, 2007. P.83-88).

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capitalista sobre a produção e a figura mesma do 'capitalista'" (Gramsci *apud*. Vacca, 2016, p.57). No entanto, a experiência russa, havia de ser relativizada. As revoluções na Alemanha, Áustria, Baviera e Ucrânia haviam fracassado. E a Italiana nem sequer seria iniciada. A luta anticapitalista não poderia prescindir de um partido que a dirigisse, e no caso italiano, haveria que ser avaliado o papel a ser ocupado pelo proletariado rural (as massas camponesas meridionais), no processo revolucionário. De forma quase compulsória, Gramsci retoma a leitura de Marx – as quais ao que tudo indica interrompera no agitado biênio 1919/1920 – através do Prefácio à contribuição à crítica da economia política – texto magistral alinhado em 1859. E, assim como Marx propusera em seu texto[9], passaria a propor a reunificação do ser humano sob o signo da *ominidimensionalidade*. O território da classe operária não poderia ficar restrito, como na experiência com os conselhos, à fábrica.

Dessa forma, Gramsci formulou sob a experiência italiana uma estratégia na qual a cultura passava a desempenhar papel fundamental na conquista da hegemonia. Esse é o momento no qual Gramsci introduz no esquema teórico do materialismo histórico, o tema dos intelectuais. Segundo sua análise, esses intelectuais ocupariam nas sociedades ocidentais, cuja sociedade civil apresentava-se mais densa e elaborada, um papel proeminente. Então, Gramsci desloca a sociedade civil da posição de infra-estrutura – conforme a posicionara Marx, para postá-la na superestrutura. Assim, o "esquema dicotômico" (Vacca, 2016, p. 78) que Marx formulara ainda na primeira metade do século XIX, sobre o materialismo histórico, passa a contar com o tema dos intelectuais.

Ao mesmo passo, no tocante ao estudo da Revolução Francesa, que Marx fizera principalmente sob as obras de Guizot e Thierry, o foco principal da análise gramsciana[10] ainda era mantido sob os jacobinos – como em Thierry – porém, a fonte primordial de Gramsci seriam os textos estampados por Albert Mathiez. Mathiez revalorizara o papel dos jacobinos franceses, facção mais radical do republicanismo liberal, e os aproximara dos bolcheviques russos, e logo, sobre a questão da importância do partido enquanto estratégia revolucionária além das fábricas. Tendo que olhar para fora do imediato terreno onde se realizava a produção, Gramsci se viu obrigado a despregar-se das análises de Georges Sorel, que considerava a função do partido político como um organismo distinto e parasitário da classe (Charzat, 2013). Assim, aproximou suas análises de Lênin e de Albert Mathiez. Vista sob a avaliação de Mathiez, realizada em certa forma sob ouropéis franceses – os revolucionários russos de 1917 teriam a tarefa que os jacobinos do *dezoito* executaram com maestria: a emergência de massas revolucionárias nos campos e nas cidades. Considerando o proletariado rural italiano, em seu potencial revolucionário, Gramsci poderia então, reavaliar as chances da revolução social prosperar em sociedades onde a sociedade civil possuísse elaboração mais complexa que na Rússia do Czar. Valorizando a cultura humanística, poderia ser pavimentado um constructo que viesse a fornecer a cultura histórica e filosófica necessária à mediação entre o *logos* e o *pathos revolucionário*, onde a racionalidade fundamentada no pensamento logicamente formulado, e a vontade subjetiva, entendida aqui como a vontade e a paixão política, passam a permitir que a práxis humana se revele como o verdadeiro motor da história.

IV. Considerações Finais

Antonio Gramsci logrou atualizar para o século XX alguns dos conceitos marxistas capitais desenvolvidos por Karl Marx e Friedrich Engels no *dezenove*, acabando por elevá-los à condição de verdadeiras categorias de análise. Destaque deve ser dado, considerando o roteiro que perseguimos, às noções de cultura e práxis.

Tendo se posicionado desde a aurora da sua juventude contra o determinismo, o positivismo e o evolucionismo defendidos pela II Internacional, Gramsci optou desde as primeiras horas pelo trabalho de favorecimento das condições subjetivas que julgava necessárias à práxis revolucionária. Daí o espaço ocupado em seus estudos pelos intelectuais. A isso, somou-se a consideração extremamente enriquecedora dos pontos de vista considerados válidos, mesmo nos seus adversários políticos. É assim que podemos entender a respeitosa admiração que manteve às obras de Gentile e Croce.

Por fim, a observação atenta à realidade em movimento, que o levou a refutar alguns pontos de vista que não se revelaram factíveis, como do conceito de Sorel acerca dos partidos políticos, da reavaliação do papel dos jacobinos, das lições da História. Talvez por todas essas virtudes, o pensamento de Antonio Gramsci se revele ainda hoje, pleno de atualidade.

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[9] Marx escrevera que: "O modo de produção da vida material condiciona o processo de vida social, política e intelectual. Não é a consciência dos homens que determina o seu ser; ao contrário, é o seu ser social que determina sua consciência" (2008, p.49).

[10] De acordo com Sabrina Areco, "a Revolução Francesa é citada [por Gramsci] como um exemplo histórico no qual um processo de crítica e penetração cultural antecedeu uma mudança social radical." (2018, p. 49).

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On the Issue of the Correspondence of National and Universal Human Values in Developing Uzbekistan

By Allanazarova Shaxnoza Abdurahmonovna
Uzbekistan State Institute of Arts and Culture

Abstract- The purpose of the paper is to show that the consideration of values, in particular, national and universal values requires axiological, anthropological, ethical and other related knowledge. Additionally, it aims at demonstrating the unity of national and universal values through such essential human activity (here and hereinafter, a person is translated into English as human being) as an assessment or evaluation. Another goal of the article is to ensure the idea that upbringing and education should be based on axiological knowledge.

Keywords: values, assessment/evaluation, anthropology, axiology, ethics, national values, universal human values.

GJHSS-A Classification: FOR Code: 190599, 200299



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On the Issue of the Correspondence of National and Universal Human Values in Developing Uzbekistan

Allanazarova Shaxnoza Abdurahmonovna

Abstract- **The purpose of the paper is to show that the consideration of values, in particular, national and universal values requires axiological, anthropological, ethical and other related knowledge. Additionally, it aims at demonstrating the unity of national and universal values through such essential human activity (here and hereinafter, a person is translated into English as human being) as an assessment or evaluation. Another goal of the article is to ensure the idea that upbringing and education should be based on axiological knowledge.**

Keywords: values, assessment/evaluation, anthropology, axiology, ethics, national values, universal human values.

Problem Definition: Whether national values and universal human values correspond or contradict each other - this issue is gaining relevance in the context of globalization and the development of the Internet and other means of transmission and exchange of information. In both the first and second cases, the role of education and upbringing based on anthropological and other related knowledge increases many times over.

The Novelty of the Article lies in the following: Values require their study and development on a scientific/ theoretical basis - on the basis of axiology, anthropology and ethics; axiological education should be started as early as possible.

Study Methods: The study used a systemic, comparative, critical analysis and interdisciplinary approach.

Discussion: The analysis of recent studies and publications can be divided into two parts: a discussion of Uzbek authors and a discussion of foreign authors.

I. Discussion of Uzbek Authors

G. S. Abdullakhanova argues that society can only set and solve large-scale national tasks when it has a common system of moral guidelines. Moreover, knowledge of ethical norms and rules of behavior in society, adherence to these rules and the formation of self-esteem are able to assess their own and others' actions objectively. B. M. Ochilova speaks of "value" and "evaluation" as an object of study: "In global development, the study of the place of national values has not only scientific and theoretical but also social and practical significance. The conformity of moral, cultural, national and universal values, as well as a worldview on this basis, determines the life direction of a person and society. "I.B. Mirzaev argues about the need to find a balance between national and universal values and that all peoples are united by the presence of universal human spiritual values. In his opinion, the solution to the critical problems of harmonization of national and universal human values seems to be a most challenging task: if the people create cultural and spiritual values that are of great importance for the entire world community, they become the property of all mankind, and if the shortcomings of national ideals become apparent and the need arises for them improve, then a combination of folk with foreign, national and universal is used. I.B. Juraev argues that Uzbek philosophy, as a universal human science, considers problems concerning humanity. Any general human topic, and first of all, a problem has a private, national, territorial significance. B. B. Jabborov talks about the systematization of Uzbek philosophy, an integral part of which, along with other philosophical teachings, is axiology. Among the problems he notes in the theoretical and applied sense, the problem of national and universal values is of particular relevance, the study of which opens up new prospects for the development of philosophical thought. The philosophers of Uzbekistan are faced with the task of building up the existing potential and promoting the application of all innovations in the field of philosophy into practice. According to L.R. Rajabova, spiritual and moral values are formed in the process of social development and serve a human being, humanity. It subdivides 3 types of values: social ideals, human actions or activities, and personal values. Among the values of personality, she especially notes the value of knowledge. Sh. Z. Tailanova writes about the humanization of education through the establishment of an axiological attitude among future teachers. In her opinion, "the pragmatic and technological features of the value system that need to be formed among students in a legal democratic society based on civil society in a modern market economy" remain unexplored. N. Karimov, Z. Karimova talk about the need for "philosophy to keep pace with the principles of development chosen by our people, to reflect reforms in life, thinking and changes in worldview by strengthening the scientific and theoretical foundations of ideas and concepts about the universality and nationality of philosophy, which are reflected in the

Author: A first-year master student of the Department of Art History and Cultural Studies, Faculty of Cinematography and Radio Arts, Uzbekistan State Institute of Arts and Culture, Uzbekistan.
e-mail: allanazarovashaxnoza@gmail.com

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thinking of modern society and open up new opportunities in accordance with the requirements of the time. According to N.M. Karimov, improving the education of young people is associated with the philosophical essence of the mentality, traditions, way of life of the Uzbek people, as well as with the creation of a system of philosophical concepts.

II. Discussion of Foreign Authors

Alimova L.U., Ametova E.R. consider the spiritual wealth of an individual as a combination of the influences of all national and universal factors on its formation. "The unity of the national and universal values is the most important regularity in the development of the socio-political, ideological and cultural life of peoples ... This complex long-term process is marked not only by the fact that each of them makes a unique contribution to the creation and enrichment of a single culture of all nations – universal". According to L.U. Alimova and E.R. Ametova, universal human culture is not without nationality, where national and universal are dialectical unity. E. E. Drobysheva considers a person as an individual who makes a free value choice in each specific cultural and historical situation, bearing in mind the experience that has already been accumulated by mankind. A. Nussberger argues that we accept universal values without the slightest hesitation, and this is our common base, our starting point. While we may not always agree on what "value" is, we all recognize that value is the goal to strive for. Proceeding from this, in the context of this understanding, she disagrees with the approaches that declare the basic confrontation between "Western universalism" and historical traditions that have formed in other regions of the world. F. S. Fayzullin considers national values as part of universal human values that reflect the specifics of national culture, depending on specific historical, geographical and political conditions. There is a relationship between universal and national values, characterized by a universal human content in the national component in the universal human values. National values and universal human values are the inner core of a nation, its culture, and a representative of this or that ethnic group is directly formed in their core, and at the same time remains the bearer of these values. As F. S. Fayzullin writes, "national values, like those of all mankind, are a complex integral formation." A. A. Ivin argues that no human activity is possible without evaluations. A person not only learns the world, but also acts on the basis of the knowledge gained. This means that knowledge in a broad sense includes, in addition to ideas about what is taking place, also plans for the future, assessments, norms, promises, warnings, ideals, patterns. The UN teaching and learning module, developed for university students, states that each person evaluates certain objects, states of mind or behavior as they are related to his or her upbringing and social context. Each community will prioritize certain objects, states and behaviors based on its geographic location, historical trajectory, or ideological context. To argue that there are universally recognized values is to strive to reveal what is applicable to all people and communities in view of their humanity. Such generally accepted values can be derived from scientific and social research. Studying generally accepted values requires paying attention not only to the values themselves but also to the ways in which they emerge in the current global order.

III. Main Text

In Uzbekistan, the problem of the correlation or correspondence between national values and universal human values has both theoretical and practical significance. At the present stage, this problem has been actualized by the President of the country Shavkat Mirziyoyev.

In his address to the Oliy Majlis, the head of our state outlined a national idea - a new Renaissance: "We have set ourselves a great goal - to form the foundation of a new Renaissance in our country, and for this purpose we must create an environment and conditions for the upbringing of new Khorezmi, Beruni, Ibn Sino, Ulugbek, Navoi and Baburs. The most important factors in this historical process, an integral part of our national idea are the development of education and upbringing, science and innovation."

Less than a month later, President Shavkat Mirziyoyev concretized the national idea: "The ideology of the new Uzbekistan we are creating will be kindness, humanity, humanism. When we talk about ideology, we mean, first of all, the discipline of reason, the training of national and universal values."

The President of Uzbekistan sees the youth as the power of the ongoing reforms, who must have modern knowledge and skills: "Based on modern knowledge and experience, national and universal values, we will educate young people who will have independent thinking and the best human qualities." (Address of the President of Uzbekistan Shavkat Mirziyoyev to the Oliy Majlis 12/30/2020).

Thus, President Shavkat Mirziyoyev set and clearly defined the main task for the Uzbek society: to help the growing generations in the assimilation of national and universal values. National and universal values are the object of knowledge and the subject of study of the philosophical discipline - axiology. Upbringing and education should be firmly based on a scientific and theoretical basis, which is precisely axiology and related philosophical disciplines.

When people talk about values and when they are subdivided into national and universal, the question arises: are national values and universal human values opposing categories or are they a whole unit? This

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question is a burning issue today. “Globalization is eroding our national foundations and customs”, “young people are subject to the dominance of subcultures” - about this kind of questions rise in our society. Based on such questions, it is argued that universal human values consume national values. In many respects, these statements are based on the fact that in axiology, there is no single definition of the terms “values” and “value”.

For a clear understanding of the question "what are values?" we can consider this issue from an anthropological and ethical perspective since a person is an evaluating and ethical being. In other words, assessment/or evaluation is a human activity. The very existence of both human society and the individual depends precisely on this activity. The attributes of society are culture, both material and spiritual, sciences, literature, art, laws, ideals, norms, traditions - are the result of the evaluating activity of an individual who lives in a certain historical time and in a certain geographic area.

Evaluation activity is by its nature universal and inherent in a person of the past, present and future. Evaluation of a certain object, a certain behavior, a certain achievement is the main quality of a person as a sociobiological species. Historically, assessments/ evaluations that have the character of universality are transformed accordingly into universal values. However, because people live in geographically different societies, assessments/evaluations have acquired their characteristics, transforming into national values.

The variety of national values, their interaction and interpenetration over the course of historical time has led to the emergence of universal values. Of course, this does not mean that the uniqueness and characteristics of a particular society, ethnic group and their material and spiritual culture will be lost over time. Just as each individual is unique, every nation is also unique. For example, in the Constitution of the Republic of Uzbekistan, according to the 13th article, “the highest value is a person.” Or, for example, the professional ethics of a health worker is universal in nature, and it is adhered to in any country.

If we briefly answer the question about the relationship between national values and universal human values in the context of anthropological, axiological and ethical knowledge, we can say that human values are an integral part of national values due to their generally recognized significance.

At the beginning of 2021, President Shavkat Mirziyoyev proposed to create an Institute for Social and Spiritual Research: “the time itself requires a scientifically grounded analysis of the social and spiritual situation in society”. Following the thought of the Head of our state that young people should have independent thinking, anthropological education neet to be started as early as possible.

IV. Conclusion

There is a need to organize faculties, departments of axiology at universities and other post-university educational institutions (academies, institutes and institutes for advanced training, if any), as well as a need to establish and publish axiological literature and teaching aids on axiology.

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Free Spirit: A Nietzschian Approach to the Concept of Identity

By Eduardo Marcos Silva De Oliveira

UFMG

Abstract- This article will deal with the problem of identity based on Nietzschean philosophy. We will try to approach how the theme is within a historicist approach, in parallel, describing how Nietzsche positions himself in relation to the problem in question. We will approach how Nietzsche values the body as a criterion for an individual identity distinct from a collective identity in which consciousness presents itself as a psychosocial criterion in order to typify human life. Likewise, we will emphasize the theme with its definition of free spirit described in *Human too human*, which, according to our understanding, best corresponds to the definition of the subject's authenticity in the face of the cultural impositions of tradition.

Keywords: *nietzsche; free spirit; identity, body, conscience.*

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Free Spirit: A Nietzschian Approach to the Concept of Identity

Espírito Livre: Uma Abordagem Nietzschiana Sobre O Conceito De Identidade

Eduardo Marcos Silva De Oliveira

Resumo- **O presente artigo[1] ocupar-se-á com o problema da identidade a partir da filosofia nietzschiana. Buscaremos abordar como a temática se encontra dentro de uma abordagem historicista, paralelamente, descrevendo como Nietzsche se posiciona frente ao problema em questão. Abordaremos como Nietzsche valoriza o corpo como critério para uma identidade individual distinta de uma identidade coletiva na qual a consciência apresenta-se como critério psicossocial de forma a tipificar a vida humana. Do mesmo modo, enfatizaremos a temática com sua definição de espírito livre descrita em *Humano demasiado humano* que, segundo nosso entendimento, melhor corresponde a definição de autenticidade do sujeito frente as imposições culturais da tradição.**

Palavras-chave: nietzsche; espírito livre; identidade, corpo, consciência.

Abstract- **This article will deal with the problem of identity based on Nietzschean philosophy. We will try to approach how the theme is within a historicist approach, in parallel, describing how Nietzsche positions himself in relation to the problem in question. We will approach how Nietzsche values the body as a criterion for an individual identity distinct from a collective identity in which consciousness presents itself as a psychosocial criterion in order to typify human life. Likewise, we will emphasize the theme with its definition of free spirit described in *Human too human*, which, according to our understanding, best corresponds to the definition of the subject's authenticity in the face of the cultural impositions of tradition.**

Keywords: nietzsche; free spirit; identity, body, conscience.

I. Considerações Introdutórias

O problema da identidade vincula-se, historicamente, a uma miscelânia de interpretações. Aspectos sociais, culturais, filosóficos, fisiológicos e psicológicos fomentam o debate sobre a questão. *Grosso modo*, podemos compreender a identidade como sendo uma percepção de sujeito, ou de pessoa, que se sustenta por uma estrutura racional, ou melhor, por uma unidade psicológica constituída em um determinado espaço tempo. Nietzsche, por sua vez, enquanto extemporâneo identifica no escopo do problema características inerentes a formação da identidade ao longo do processo histórico. Nesse viés, convém-nos a interpretação de Jacques ao afirmar que "a importância conferida ao estudo da identidade foi variável ao longo da trajetória do conhecimento humano, acompanhando a relevância atribuída à individualidade e às expressões do *eu* nos diferentes períodos históricos"[2]. Senão vejamos: a) a antiguidade contribuiu com a metafísica valorando a noção de interioridade. A máxima "conhece-te a ti mesmo"[3] como norteamento. Com isso, estruturando "a *composição do caráter enquanto representação da consciência*, que definem a noção grega de *persona"*[4]. Além disso, possuindo na arte o impulso de criação/destruição e a manifestação da vida tal como compreendida. Tal concepção, por sua vez, sofreu influência da noção cristã de Pessoa de forma a perdurar até seu declínio com o enfraquecimento da interpretação dual de mundo (transcendente e imanente); conjuntamente, o retorno do humano ao centro das questões filosóficas e o surgimento das revoluções científicas. Em Nietzsche é apresentado uma reinterpretação de tais fatos. O estado de conservação da vida imposto pela caracterização socrático-platônica, posteriormente, apropriado pelo cristianismo alicerçam, segundo seu entendimento, uma mediocridade moral e cultural. De acordo com Onate,

> o diagnóstico nietzschiano indica que foi a busca desenfreada pela salvação da alma, propugnada pelos primeiros filósofos, que conduziu tal encaminhamento, preliminar à emergência do cristianismo. A preocupação com a permanência da identidade pessoal é o que levou o homem a forjar domínios extrínsecos à sua existência efetiva[5].

Author: Metre em Ciências da Religião e graduado em filosofia pela PUC Minas. Mestrando em filosofia pela UFMG. Bolsista CNPq.
e-mail: edumasilo@gmail.com

[1] O trabalho apresentado é continuidade da pesquisa intitula *Übermensch* nietzschiano e o cristianismo: estudos sobre a filosofia da religião em Nietzsche. Para nos orientarmos sobre as chamadas das obras nietzschianas, recorreremos a organização do original sugerida pela edição das Obras Completas de Colli/Montinari em *Sämtliche Werke. Kritische Studienausgabe* (KSA). Herausgegeben von Giorgio Colli und Mazzino Montinari. München/Berlin/New York: dtv/Walter de Gruyter & Co., 1988. As demais obras serão apresentadas segundo as normas técnicas brasileiras.

[2] JACQUES, 1998, p. 159.
[3] EH/EH, *Por que sou tão inteligente*, § 9.
[4] LOPES, 2002.
[5] ONATE, 2003, p. 55.

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Nesse sentido, importante salientarmos que no percurso de criação de domínios que o ser humano se encontra inserido a ciência, apesar de possuir papel preponderante para uma possível autenticidade do humano, acaba por se apoderar dos mesmos valores da tradição. Em outras palavras, Nietzsche se encontra na contramão da valoração histórico-cultural. A partir de sua compreensão, genealogicamente, nossa noção de identidade, em particular, nossa identidade pessoal não se deve à ideia grega de interioridade sendo a máxima "nosce te ipsum [conhece-te a ti mesmo] a fórmula para a destruição, esquecer-se, mal entender-se, empequenecer, estreitar, mediocrizar-se [...] Expresso moralmente: amar o próximo, viver para outros e outras coisas pode ser a medida protetora para a conservação da mais dura subjetividade"[6]. Nossa identidade também não se deve ao domínio do conhecimento de si, tão pouco ao conhecimento científico, e sim, ao desdobramento das escolhas e ações que nos compõe enquanto pessoas; b) a modernidade proporcionou como marco das reflexões sobre o problema da identidade a questão da subjetividade[7]. O *cogito ergo sum* de Descartes tornou-se o *slogan* de uma reflexão absoluta do sujeito sobre a interioridade. O sujeito não mais pertence ao mundo, mas torna-se sujeito no mundo. Radicalizando com isso a significação de humano baseada na problemática relação corpo e alma. Todavia, segundo a interpretação nietzschiana, Descartes é compreendido como "superficial"[8] haja vista que o pensador francês, ao elaborar sua filosofia valorizando apenas aspectos mentais, desconsidera aspectos (psicológicos, sociológicos e fisiológicos) intrínsecos à formação da identidade do ser humano. Além disso, diferentemente da compreensão cartesiana, Nietzsche não promove o dualismo corpo e alma onde, para o filósofo, "corpo sou eu inteiramente, e nada mais, e alma é apenas uma palavra para um algo no corpo".[9] Posteriormente, Kant postula a categorização *a priori* do "eu" como uma realidade simples, indivisível, independente e, portanto, fundamental. Nesse sentido, sua filosofia prima pela compreensão do sujeito enquanto ser consciente, quer dizer, prima por suas capacidades mentais. Enquanto Kant fundamenta-se na razão, Nietzsche, por sua vez, interpreta a consciência como um instrumento de segunda ordem valorando o corpo (*Leib*) como instrumento de primeira ordem.

> O corpo é uma grande razão, uma multiplicidade com um só sentido, uma guerra e uma paz, um rebanho e um pastor. Instrumento de teu corpo é também tua pequena razão que chamas de "espírito", meu irmão, um pequeno instrumento e brinquedo de tua grande razão. "Eu", dizes tu, e tens orgulho dessa palavra. A coisa maior, porém, em que não queres crer – é teu corpo e sua grande razão: essa não diz eu, mas faz Eu.[10]

A referida citação demonstra como Nietzsche se contrapõe as interpretações subjetivas (cartesianas e kantianas) do sujeito que imperavam na modernidade concebendo, desta forma, um novo ponto de reflexão interpretado como um processo de desumanização (*Entmenchlichung*), ou melhor, de retorno a natureza que começa a ficar mais evidente a partir de sua segunda consideração extemporânea intitulada *Da utilidades e os convenientes da história para a vida* na qual, segundo sua interpretação, o ser humano passa a tomar consciência do *sentido histórico* dos valores preponderantes à sua existência. Para Nietzsche, trata-se do humano libertar-se do eixo da traição cultural, do *vir a ser*, consequentemente, negar os valores metafísicos e, por sua vez, valorizar a Terra, o corpo, o humano e suas experiências. Nesse sentido, cabe-nos a assertiva de Nunes na qual

> tudo nos leva a considerar que Nietzsche trilhou o caminho daquilo que seria conhecido como fenomenologia do corpo, na medida em que considerou que não há qualquer possibilidade de conhecimento imparcial, posto que a vida atravessa, determina e se revela em qualquer expressão do intelecto humano. A partir da investigação dos fenômenos vivenciados no corpo faz-se possível lançar um vislumbre sobre a ideia de mundo, sendo ainda viável descrever tal experiência sem que despenquemos no objetivismo científico ou mesmo no subjetivismo absoluto. O corpo é o fenômeno chave que nos possibilita falar com propriedade sobre a existência"[11].

Em outras palavras, o corpo em Nietzsche, como instrumento de primeira ordem, encontra-se umbilicalmente atrelado à vontade humana que o filósofo posteriormente definirá como sendo vontade de poder[12], um impulso intrínseco ao ser humano que

[6] EH/EH, *Por que sou tão inteligente*, § 9.

[7] O problema da subjetividade em Nietzsche que pretendemos abordar é direcionada particularmente a sua crítica a Descartes e Kant como expoentes da modernidade. Queremos destacar que o problema em Nietzsche,que parte de uma investigação genealógica,não é descartado em sua fase intermediária.Ao contrário, demonstra inseridono decorrer de sua filosofia apesar de possui maior expressividade na fase tardia de sua produção.Ao nosso ver, o problema compõe nossa especulação sobre a formação da identidade do ser humano de forma a contribuirpara nossa interpretação sobre o espírito livre.

[8] JGB/BM, V, § 191.

[9] Za/ZA, I, *Dos desprezadores do corpo*.

[10] Za/ZA, I, *Dos desprezadores do corpo*.

[11] NUNES, 2018, p. 18.

[12] Embora se encontre, na maioria das obras dos comentadores estrangeiros, a tradução de *Wille zur Macht* do alemão e demais idiomas para o português como vontade de poder, optou-se por manter a tradução de *Wille zur Macht* por vontade de potência, mantendo a primeira tradução apenas nas citações dos comentadores utilizados na pesquisa. A existência de uma dupla tradução no termo *Macht* para o português não compromete o

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caracteriza a afirmação da vida e valorização dos instintos.

Apesar das significativas contribuições para o problema da identidade ao longo da história, é com Locke que a questão passa a possuir uma interpretação específica. Ainda que o pensador inglês se aproprie dos *mesmos fundamentos* do pensamento de Descartes, no que tange ao isolamento dos conteúdos mentais da realidade física do sujeito, esse o faz de forma menos radicalizada. Para Locke, a identidade é uma relação de um para um. É a continuidade de pensamento que constitui a identidade pessoal do sujeito e afirma-se, de certa forma, hierarquicamente, pela consciência e pela memória. Para Locke, a consciência, como critério de identidade, não deve sofrer interrupção cabendo a memória tornar "a maioria de nós consciente de nossa existência continuada ao longo do tempo"[13]. Tal definição endossa a afirmativa lockena de que a memória "é tão necessária em todas as partes e condições da vida, e há tão pouco que se possa fazer sem ela que não devemos temer que ela se torne fraca e inútil"[14]. Corrobora com a interpretação lockiana, ainda que com a ressalva de não considerar uma hierarquização existente entre consciência e memória o posicionamento huminiano. Segundo Hume, "apenas a memória nos faz conhecer a continuidade e a extensão [de] sucessão de percepções, devemos considerá-la, sobretudo por essa razão, como a fonte da identidade pessoal"[15]. Contudo, para Nietzsche, tão importante quanto a memória é o esquecimento[16]. Ambos atuam enquanto forças provenientes da vontade de poder, e como impulso intrínseco ao humano, constituem sua unidade enquanto sujeito. Para Nietzsche, "esquecer não é uma simples *vis inertiae* [força inercial], como creem os superficiais, mas uma força inibidora ativa, positiva no mais rigoroso sentido, graças à qual o que é por nós experimentado, vivenciado, em nós acolhido, não penetra mais em nossa consciência"[17]; e c) a pós-modernidade especula uma gama de interpretações sobre o problema da identidade, uma espécie de ramificação da filosofia do sujeito. Pensadores contemporâneos despontam suas críticas ao problema da identidade abordando um viés hermenêutico/ narrativo sobre o problema no qual ser pessoa é encontrar-se num espaço moral que estabelece os ditames de sua auto interpretação, quer dizer, "saber quem é você é estar orientado num espaço moral, um espaço no qual aparecem questões sobre o que é o bem e o mal, o que vale e não vale a pena fazer, o que tem ou não tem significado ou importância"[18]. Schechtmann, por sua vez, apresenta uma teoria antropológica da formação do sujeito ao descrever que quando se trata da identidade das pessoas "o desenvolvimento, por um lado, das capacidades cognitivas e agenciais e pelo outro de relações interpessoais cada vez mais complexas e autodirigidas e as interações não devem ser vistas como processos distintos, mas sim, como dois lados de uma mesma moeda"[19]. Isto é, a formação do sujeito encontra-se atrelada a infraestruturas sociais complexas que envolve questões morais, culturais e práticas normativas que se desenvolvem ao longo do tempo. O que se aproxima do sentido histórico compreendido por Nietzsche. Como veremos, a crítica nietzschiana se direciona diretamente aos valores estruturantes da sociedade nos quais, segundo o filósofo, são responsáveis pela consolidação de uma identidade cativa e gregária.

Ou seja, no que tange ao problema da identidade percebemos na presente introdução não somente uma questão histórica, mas também, uma distinção na qual o conceito de identidade "passa a ser [qualificado] como identidade pessoal (atributos específicos do indivíduo) e/ou identidade social (atributos que assinalam a pertença a grupos ou categorias); esta última ainda recebe predicativos mais específicos como identidade étnica, religiosa, profissional, etc"[20]. Cabe-nos ressaltar que não é objetivo do presente artigo retomar as correntes que debatem o problema da identidade, mas referenciando-nos delas para especularmos sobre a seguinte questão: sendo o problema da identidade a caracterização que o sujeito possui de ter consciência de si, portanto, uma questão que envolve não somente os aspectos mentais (psicológicos e intelectuais), mas também, aspectos morais e fisiológicos, seria possível caracterizar o sujeito para além de tais juízos segundo a interpretação nietzschiana? No intuído de contribuir para o debate em questão relacionaremos a temática com a interpretação nietzschiana de *espírito livre*[21].

significado da expressão. A opção por manter a tradução vontade de poder foi definida em detrimento das contextualizações da maioria dos comentadores e tradutores brasileiros pesquisados

[13] PARFIT, D, 1984, p. 205.

[14] LOCKE, 1966, p. 234.

[15] HUME, 2009, p. 294.

[16] Segundo Niemeyer (2014, p.184), "antes de Nietzsche, o esquecimento não havia sido tão claramente definido como faculdade ativa e força positiva [...]. Em *Humano demasiado humano,* Nietzsche contrapõe o esquecimento, como força promotorada vida, ao recordar histórico (historicista) excessivo, [...] do qual o homem moderno sofre. [...]. Com riqueza de imagens, essa contraposição retrata o fabuloso *incipit*com o embate entre animal esquecidiço, que vive de forma a-histórica e por isso feliz, e o homem que se recorda, que sente historicamente e é, por essa razão, infeliz (1 KSA 1: 248s.)".

[17] GM/GM, II, § 1.

[18] TAYLOR, 1989, p. 28.

[19] SCHECHTMAN, 2014, p. 112.

[20] JACQUES, 1998, p. 161.

[21] Não é nosso intuito trabalhar a compreensão feita pelo filósofo alemão sobre os espíritos livres na sua fase intermediária na busca por afirmar a vida, em face do niilismo afirmativo. Quando Nietzsche elabora a filosofia do espírito livre, a partir de 1876, o niilismo ainda

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A compreensão de espírito livre que pretendemos apresentar se contrapõe, inicialmente, aos princípios identitários e valores morais-metafísicos-religiosos, mas não nega o valor da cultura como meio de educação, elevação e afirmação do ser humano. O que fica evidenciado, em especial, nas obras *Aurora, A gaia ciência* e *Além do bem e do mal*. Contudo, a definição do tema que se pretende na presente pesquisa se faz no sentido de investigar a abordagem de Nietzsche a partir dos escritos de *Humano demasiado humano*. Portanto, procuraremos apresentar o apontamento de Nietzsche a favor da afirmação e valoração da vida a partir de sua compreensão de espírito livre frente aos valores vigentes na sociedade moderna de forma a contribuir para uma possível autonomia da identidade do humano. Sua filosofia nos proporcionará uma distinta reflexão sobre o problema proposto. Principalmente porque no que tange a interpretação nietzschiana, a formação da identidade sob o domínio da cultura na qual o poder político, a ciência, a arte e a religião são manifestações que perpetuam os valores morais-metafísicos-religiosos que, de acordo com sua filosofia, contribuíram para o ser humano perder sua identidade.

II. Domínio da Cultura x a Autonomia da Identidade: O Ideal de Espírito Livre

A noção de "Eu" (*Self*) enquanto princípio de investigação filosófica é uma especificação da modernidade. O sujeito que passa a ter consciência de si. Mas no que se refere ao ponto de vista nietzschiano o ser humano, historicamente, não se encontra livre para exercer tal autonomia. Sua crítica desponta para a necessidade do humano ser "[...] *capaz* de contradizer, ter boa consciência ao hostilizar o habitual, o tradicional e consagrado – isso é [...] o que há de verdadeiramente grande, novo e surpreendente em nossa cultura, o maior dos passos do espírito liberto"[22]. Ponto relevante, trata-se da modernidade ser marcada pela *identidade* dos valores morais-metafísicos-religiosos que começam a colapsar com a retomada do ser humano como centro das questões filosóficas. Contudo, o enfraquecimento dos valores não corresponde a seu aniquilamento e, com isso, o humano permanece na escuridão dos valores transcendentes, não conseguindo possuir uma identidade autêntica, pois caminha com os pesos da tradição que o faz estagnar permanecendo "morto de imortalidade"[23]. Com isso, a crítica de Nietzsche aponta para estruturação dos valores transcendentais, a desejabilidade e a *liberdade* do humano.

A valorização da liberdade na formação da identidade do ser humano no que se refere à importância de "'dar estilo' a seu caráter"[24] é ponto preponderante da crítica nietzschiana. Haja vista que o humano se direcionou, culturalmente, para uma supervalorização da racionalidade, em outras palavras, a uma supremacia do *logos,* restringindo assim a dualidade dos impulsos (apolíneo e dionisíaco) inerentes à vida de forma a consolidar um ideal transcendente. Desde a antiguidade com o menosprezo da *arte trágica*[25] devido a ascensão do socratismo-platonismo-cristianismo; passando pela consolidação do *cogito*[26] de Descartes até a *crise dos valores*[27] do século XIX, o ser humano encontra-se preso, segundo Nietzsche, a herança da tradição consagrando, por assim dizer, a inautenticidade de sua identidade. É a partir da compreensão de ser senhor de suas próprias ações, de sua liberdade, que o ser humano se conduz para possibilidade de criar valores e legitimar sua identidade em um processo de afirmação da vida. Mas é possível o humano afirmar sua identidade para além da cultura? Sendo a própria cultura um conjunto de elementos que formam a identidade tanto do sujeito quanto de um determinado grupo social, não se trata de uma possível exclusão, e sim, segundo o entendimento nietzschiano, de uma tipificação[28].

não é uma preocupação teórica. Por esta razão não iremos aprofundar sobre a temática na presente pesquisa. Somente a partir de final de 1880 e, de modo mais enfático, a partir de 1885, é que Nietzsche elabora um pensamento sobre o niilismo. Portanto, somente na fase madura. Nesse sentido, optamos em delinear sua compreensão de espírito livre da fase intermediária (*Freigeist*, que possui uma liberdade negativa, de livramento dos valores da tradição) distinguindo-a da compreensão da fase tardia (*der freie Geist*, que possui uma tarefa preparatória para a transvaloração dos valores).

[22] FW/GC, IV, § 297.

[23] EH/EH, *Assim falou Zaratustra,* § 4.

[24] FW/GC, IV, § 290.

[25] Nietzsche, ao diagnosticar as potencialidades do ser humano e suas manifestações propensas a uma nova forma de valorar a vida, descreve a arte como uma das suas mais distintas afirmações. A arte como processo de afirmação da vida possui características inerentes em seu desempenho de transmitir significado à vida humana. No entanto, a diferenciação que existe entre a arte e a arte trágica para Nietzsche é que a arte trágica seria uma expressão possibilitada por meio de suas próprias máximas, sem imposições moralizadoras.

[26] Apesar de Descartes formular seu pensamento com a pretensão de encontrar a verdade através do método investigativo compreendendo o pensar (*cogito*) como a primeira e distinta verdade e conservando, através da radicalização da dúvida, o impulso para o desenvolvimento da ciência acabou consolidando, ainda que inicialmente contrário aos valores da tradição, os mesmos princípios geradores da crença na verdade.

[27] Ponto central para caracterizar o referido período, segundo Nietzsche, é definido como sendo a morte de Deus. Cabe-nos ressaltar que a morte de Deus, para Nietzsche, não constitui a negação de Deus, mas a morte de qualquer tipo de fundamento dogmático, verdade e valores absolutos, consolidando a ascensão do niilismo.

[28] Para elucidar tal tipologia, aponta-nos Silva (2008) que fator de suma importância nas obras de Nietzsche é sua compreensão sobre personagens históricos e literários para exemplificar suas ideias. Desta forma, sua problematização avança sobre as formas de valoração e seus tipos são apresentados como forma de

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Ao buscar compreender a cultura da modernidade através de um processo investigativo, Nietzsche diagnostica dois determinados tipos de vida. De um lado, os espíritos livres caracterizados por uma boa consciência, e por isso, buscam afirmar a vida, libertando-se de dogmas e valores determinados e aceitando os impasses que a vida possa acarretar, sendo que através de seu "páthos da distância"[29], dos conceitos modernos e da moralidade tradicional da cultura, cria valores legitimando a autenticidade de sua identidade. Do outro lado, a tradição como ocasionadora do processo de decadência da sociedade, criadora de espíritos aprisionados que proporciona uma vida decadente a seus adeptos caracterizada por uma vontade fraca, uma identidade cativa, uma *má consciência* e um sentimento de culpabilidade com valores determinados, conveniente a sua estruturação. Desse modo, Nietzsche compreende que os valores da tradição são classificados como detentores de uma cultura marcada pela propensão à decadência e pela não aceitação dos instintos intrínsecos ao ser humano.

Dito de outro modo, significa dizer que a tradição despreza o corpo e estabelece o que é proveitoso para o humano, desconsiderando e ou aniquilando suas potencialidades em prol de uma verdade absoluta e "a todo custo"[30], diferenciando-se do espírito livre. Segundo Giacoia Junior, "o corpo pode servir de paradigma para a constituição de uma hipótese sobre a subjetividade, muito mais rica e plausível do que aquela formulada pela metafísica e pelo platonismo"[31]. Para compreendermos a importância do corpo e sua relação com a consciência no pensamento nietzschiano, partiremos do aforisma *Do "gênio da espécie"*, de *A gaia ciência,* no qual o autor descreve sua posição de forma a enfatizar uma psicossocial-fisiologia do problema.

> O problema da consciência (ou, mais precisamente, do torna-se consciente) só nos aparece quando começamos a entender em que medida poderíamos passar sem ela: e agora a fisiologia e os estudos dos animais nos colocam nesse começo de entendimento [...]. pois nós poderíamos pensar, sentir, querer, recordar, poderíamos igualmente "agir" em todo sentido da palavra: e, não obstante, nada disso precisaria "entrar na consciência" (como se diz figuradamente). [...] Meu pensamento, como se vê, é que a consciência não faz parte realmente da existência individual do ser humano, mas antes daquilo que nele é natureza comunitária e gregária; que, em consequência, apenas em ligação com a utilidade comunitária e gregária ela se desenvolveu sutilmente, e que, portanto, cada um de nós, com toda vontade que tenha de *entender* a si próprio da maneira mais individual possível, de "conhecer a si mesmo",, sempre traz à consciência justamente o que possui de individual, o que nele é "médio" – que nossos pensamentos mesmo é continuamente *suplantado* , digamos, pelo caráter da consciência – pelo "gênio da espécie" que nela domina – e traduzido de volta para a perspectiva gregária[32] .

Desse modo, o corpo é compreendido por Nietzsche como condição factual de identidade individual frente a sua crítica à consciência ou de torna-se consciente enquanto característica superficial de uma identidade psicossocial, coletiva e gregária na qual não corresponde as particularidades do humano, e sim, as generalidades (a igualdade e a autoconservação, por exemplo) e aos erros do instinto de rebanho pois "assim é na vida social"[33].

Mas no que tange o espírito livre, segundo Araldi, "ele julga poder progressivamente se subtrair aos erros, aos motivos e hábitos herdados que perfaziam (e ainda perfazem) a vida humana […]. Renunciando à vida ativa, a tudo, ou quase tudo o que os homens conferem valor…"[34]. Esses erros (Deus, justiça, bem-estar, facilitação da vida, amor ao próximo…), ou melhor, essas instâncias fora do corpo são apresentadas por Nietzsche como insustentáveis e são reconhecidas como estruturantes de uma cultura inferior, que fizeram com que o mundo verdadeiro se tornasse uma fábula. E devido aos valores da identidade social, o ser humano está sujeito a se submeter a estes erros impostos pela tradição. Todavia, cabe-nos ressaltar que em *A gaia ciência*,

exemplificação. Com esse método, Nietzsche descreve através de sua tipologia uma abrangente compreensão do ser humano. Este apontamento figura tanto no campo filosófico, quanto cultural, psicológico e moral. No desenvolver de sua filosofia, Nietzsche busca exemplificar princípios valorativos que representam diferentes naturezas humanas, sempre possíveis de transformação. Ao longo de suas obras, hierarquicamente, foi dividido os tipos em dois grupos: o primeiro apresenta o tipo forte, afirmativo, que exerce sua vontade de poder ascendente com menor reatividade no comportamento valorizando seus instintos. Como exemplo, Nietzsche apresenta o gênio, o aristocrata, o nobre, o homem superior, o espírito livre e como proposta o além-do-homem. O segundo é caracterizado por um tipo fraco, negativo, possuidor de uma vontade de poder descendente e possuidor de um sentimento de ressentimento. Exemplificando, Nietzsche descreve os escravos, a plebe, os servos, os animais de rebanho, o último homem. É importante salientar que para compreendermos a tipologia nietzscheana não devemos compreendê-la sob os olhos da moral da tradição (socrático-judaico-cristã), mas sobre a concepção de *valorar* os instintos intrínsecos ao ser humano sem amarras humanizadas (ciência, educação, formação, por exemplo) e suas relações instrumentalizadas. Nesse contexto, sua crítica se apresenta como uma transvaloração dos valores supremos, diferenciando-se das antigas doutrinas que edificaram a formação do mundo de forma a valorizar o espírito livre como figura de exceção. Isto é, como postulado a autenticidade identitária da vida humana.

[29] GM/GM, I, § 2.

[30] FW/GC, V, § 334.

[31] GIACOIA JUNIOR, 2001, p.59.

[32] FW/GC, V, § 354.

[33] KSA 9 [207].

[34] ARALDI, 2004, p. 247.

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afirma Nietzsche que estes mesmos princípios também aludem ao posicionamento de homens de uma "cultura superior"[35] .

> Pesquisadores do conhecimento, ímpios inimigos da metafísica, nós próprios, ainda acendemos fogo na fogueira acesa por milenária crença, pela fé cristã, crença que foi também a de Platão, para quem o verdadeiro se identifica com Deus e toda a verdade é divina… Mas se isso se torna cada vez mais inacreditável? Se nada já se revela divino, excetuando o erro, a cegueira e a mentira?… e se pode prever-se que o próprio Deus foi a nossa maior mentira? [36].

O que Nietzsche busca com esse combate aos valores metafísicos é que o ser humano passe a se reportar à Terra e valorar o corpo tendo-os como meta e não ao transcendente como determinado pela tradição. Nietzsche mostra com esse posicionamento que homens de uma cultura superior estão propensos a se tornarem espíritos livres em razão de sua natureza aristocrática, devido sua compreensão hierarquizada da vida. Entretanto, como foi apresentado, o que prevalece na cultura moderna é que a aristocracia é suprimida pela ideia de igualdade, passividade e bem-estar entre os homens possuidores de instinto de rebanho. Mas afinal, quando e por que se estabelece o conceito de espírito livre em Nietzsche?

Embora se evidencie um rompimento de Nietzsche com Schopenhauer e Wagner antes dos escritos de 1874 é posterior aos escritos de *Schopenhauer como educador*, que fica mais evidente o processo de ruptura entre o filósofo e seus predecessores. E com a publicação de *Humano demasiado humano* o conceito fica evidente em sua obra. Ao diagnosticar o posicionamento da ciência frente os valores da sociedade, Nietzsche abandona[37] seu projeto primário de ter o gênio (apolíneo/dionisíaco) como um referencial para vida, e apresenta um rompimento definitivo com seus mestres. Para Nietzsche, fazia-se necessária a existência de um tipo que se sobrepusesse a condição do homem moderno para rebelar-se contra os conceitos e tradições de sua época, possuidor de um espírito livre, tal como o filósofo o descreve no capítulo intitulado *Sinais de cultura superior e inferior.*

> É chamado de espírito livre aquele que pensa de modo diverso do que se esperaria com base em sua procedência, seu meio, sua posição e função, ou com base nas opiniões que predominam em seu tempo. Ele é a exceção, os espíritos cativos são a regra; estes lhe objetam que seus princípios têm origem na ânsia de ser notado ou até mesmo levam à inferência de atos livres, isto é, inconciliáveis com a moral cativa. […] De resto, não é próprio da essência do espírito livre ter opiniões mais corretas, mas sim ter se libertado da tradição, com felicidade ou com fracasso. Normalmente, porém, ele terá ao seu lado a verdade, ou pelo menor o espírito da busca da verdade: ele exige razões, os outros, fé.[38]

O espírito livre de Nietzsche, ao longo de suas obras, aponta para três distintos posicionamentos que, segundo D'Iorio, seriam o "rompimento, a evolução e a continuidade"[39]. Ele é um aniquilador dos valores e costumes preestabelecidos pela tradição, os quais, devido ao socratismo-platonismo-cristianismo, a sociedade moderna encontrava-se inserida. Ademais, é justamente contra a inalterabilidade que o homem moderno abrangia em seus costumes, sua igualdade entre os homens e sua moral, ou seja, sua submissão às imposições da tradição que o espírito livre assume sua individualidade. O espírito livre é um tipo de homem superior, um tipo nobre que questiona os princípios de criação dos valores. Seu posicionamento perante a cultura da modernidade o conduz a afirmar que com a decadência da aristocracia, na relação "senhor e escravo", predominara o conceito moral de igualdade abarcado pela democracia, obtendo assim "'a utilidade', 'o esquecimento', 'o hábito' e por fim 'o erro', tudo servindo de base a uma valoração da qual o homem superior até agora teve orgulho, como se fosse um privilégio do próprio homem"[40].

Em outras palavras, passa-se a ter, na constatação nietzschiana, uma definição dos conceitos de valores que regem a sociedade moderna contrária

[35] Entende-se por cultura superior uma cultura desvinculada dos costumes e da moral da tradição, e não como superior a outro tipo de cultura. Para Nietzsche, é uma cultura classificada como sendo seus detentores os espíritos livres, devido a formação de espírito elevada. Na definição nietzschiana, cultura não se remete aos hábitos e crenças da humanidade, mas sim alude ao significado de educação, de formação, de modo de vida. Daí sua separação entre cultura superior e cultura inferior. Essa afirmação fica evidenciada na obra Crepúsculo dos ídolos, onde Nietzsche adverte sobre os perigos que a sociedade alemã está sujeitada com a deficiência da formação dos seus contemporâneos. Segundo Dias (2003), Nietzsche, em sua conferência "Sobre o futuro de nossos estabelecimentos de ensino", relata sobre a inseparável relação que existe entre cultura e educação, entretanto faz-se necessário que os indivíduos aprendessem determinadas regras, adquirindo certos hábitos, começando a educarem a si mesmos e contra si mesmos, ou melhor, contra a educação que lhes foi inculcada, devido à educação recebida nas escolas alemãs partir de uma concepção historicista que dava origem a uma pseudocultura.

[36] FW/GC, V, § 344.

[37] Ao abandonar seu projeto inicial, Nietzsche não tem mais o renascimento de uma cultura trágica, fundada na arte como objetivo. Segundo Vattimo (1990), Nietzsche, em *Humano demasiado humano*, passa a se ocupar mais da moral, entendida em um sentido global como sujeição da vida a valores considerados transcendentes.

[38] (MAI/HHI, V, § 225).

[39] D'IORIO, 2004, p. 4. Estes três posicionamentos mencionados por D'Iorio abordam o rompimento da primeira fase de Nietzsche com seus mentores (Schopenhauer e Wagner), um processo de evolução que a expressão vai apresentando ao longo de suas obras – não devendo ser interpretado como evolução no contexto darwinista ao qual Nietzsche se opunha – e a continuidade realizada com o rompimento de valores estabelecidos e que acarretariam o surgimento de um tipo superior ao homem.

[40] GM/GM, I, § 2.

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aos apreciados por uma sociedade aristocrática, em que as definições de "bom" e "ruim" possuem outro sentido. O que podemos constatar é que os conceitos passaram por uma inversão ao longo da história da tradição. A moralidade, ao igualar os homens, fez com que o homem fraco possuidor de instinto de rebanho passasse a possuir o mesmo grau de importância e direitos que o nobre aristocrata, o qual Nietzsche enxergava como sendo um determinador de valores. Enquanto o conceito de bom pertencente ao homem moderno é interpretado como sinônimo de apropriado, adequado, correto e mais, ruim é definido como mau, desprezível, repudiável.

Na concepção nietzschiana, "os dois valores *contrapostos*, "bom e ruim", "bom e mau", travaram na Terra uma luta terrível, milenar; e embora o segundo valor há muito predominante, ainda agora não faltam lugares em que a luta não foi decidida"[41]. Ao se contrapor a tradição cultural, o espírito livre é interpretado pela sociedade moderna como ruim por não se submeter à igualdade de uma moral fraca. Por isso, para o filósofo, o espírito livre ao procurar se desvencilhar dos paradigmas da tradição se encontra além do bem e do mal, em virtude de sua busca pelo esclarecimento. Ao rejeitar os valores impostos pela tradição, ele rejeita toda forma de hierarquização dos valores impostos como consolidantes da identidade de um sujeito moral. De acordo com Nietzsche, "para o espírito livre o 'devoto do conhecimento', a *pia fraus* é ainda mais ofensiva ao gosto (à sua "devoção") que a *impia fraus*"[42], caracterizando um profundo repúdio a qualquer manifestação de caráter moralizador.

O espírito livre se opõe à tradição cultural do cristianismo, à moralidade e seu otimismo socrático devido seus posicionamentos apresentarem-se como o possível caminho para afirmar a vida através de conceitos predeterminados que, na visão do filósofo, não valorizam a vida em sua essência, ou seja, não permitem a autonomia do humano, concomitantemente, a autenticidade de sua identidade. Desse modo, o filósofo percebe no espírito livre uma nova perspectiva para uma possível valoração. Para Nietzsche, o ser humano deve ser o único senhor de suas vontades, sendo esta disposição denominada "*a grande saúde* – uma tal que não apenas se tem, mas constantemente se adquire e é preciso adquirir, pois sempre de novo se abandona e é preciso abandonar"[43], ou seja, uma vontade comprometida com sua afirmação de identidade.

Com efeito, nos escritos de 1876, Nietzsche não somente se intitula um espírito livre, mas também seus contemporâneos, os devidamente esclarecidos, como espíritos livres; devido suas propensões para tal nomeação, através das quais "a maravilhosa cultura dos provençais se distingue de todas as culturas equívocas"[44]. A criação do espírito livre foi efetuada para que servisse de companhia ao filósofo na empreitada contra os desígnios da cultura vigente, objetivando uma anulação da moralidade até então instituída com a sua teorização estruturada pelo socratismo e com o dogmatismo do cristianismo. Segundo Nietzsche, antes de sua formulação, "esses espíritos livres, nunca existiram"[45], ou seja, não havia um apontamento para esses espíritos livres antes de sua criação realizada pelo filósofo que foi objetivada para acompanhá-lo em sua guerra solitária. Dessa forma, esses espíritos apresentam-se na modernidade como livres por não buscarem na eternidade imposta pela religião ou na tradição filosófica, na arte ou na ciência como sua vontade afirmadora da vida; embora se utilize desta última como caminho para o esclarecimento, possibilitando posicionar-se no mundo independentemente dos valores morais-metafísicos-religiosos, o que o espírito livre faz é criar uma dúvida em relação a qualquer conceito tido como absoluto. Esses conceitos, valorados e justificados pela religião e pela ciência como sendo a busca pela verdade, pelo conhecimento estruturado pelo otimismo socrático. Contextualizando tal problemática, Nietzsche descreve em um fragmento póstumo, 22 (28), da primavera/verão de 1887, que o homem não é somente conhecimento, o que Nietzsche faz é denominar as razões e os conceitos dessas manifestações (religião e ciência) como um processo para a decadência.

O espírito livre é livre por razões de utilizar da ciência como caminho para desvencilhar-se da sujeição aos ideais que o próprio homem arquitetou, e não por viver conformado pelo conhecimento científico. Assim, a ciência se faz necessária para compreender a rigorosidade da busca pelo esclarecimento, sendo a cientificidade importante para o processo de compreensão do ser humano na história, entretanto não o compreende em sua totalidade.

[41] GM/GM, III, § 16.

[42] JGB/BM, IV, § 105. "Fraude piedosa", "mentira piedosa". Logo, *impia fraus* é a mentira mal-intencionada. Segundo Frezzatti (2008), o termo aparece na filosofia nietzschiana a partir dos escritos de 1879. Seu significado é apontado como uma justificativa para processo de transformação cultural do comportamento do povo em uma atitude automática. Nietzsche descreve a *pia fraus* de duas formas distintas. A primeira, recusando-a e compreendendo-a como um método de decadência que anula os instintos do ser humano, enfraquecendo-o. Diferentemente, a segunda é entendida como uma forma necessária para manutenção e garantia do desenvolvimento do processo cultural devido sua ligação com o conceito de moralidade. Sendo a moral entendida como um "melhoramento" do ser humano. Contudo, Nietzsche compreende que o enfraquecimento dos instintos, naperspectiva da moral, culturalmente, é entendido como um melhoramento. É a essa condição que Nietzsche denomina *pia fraus*. Na compreensão de Frezzatti, presente em todos os filósofos e sacerdotes que "melhoraram" a humanidade.

[43] FW/GC, V, § 382.

[44] EH/EH, *A gaia ciência*, § 1.

[45] MAI/HHI, *Prólogo*, § 2.

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> O valor de praticar com rigor, por algum tempo, uma *ciência rigorosa* não está propriamente em seus resultados: pois eles sempre serão uma gota ínfima, ante o mar das coisas dignas de saber. Mas isso produz um aumento de energia, de capacidade dedutiva, de tenacidade; *aprende-se a alcançar um fim de forma pertinente*. Neste sentido é valioso […].[46]

Nietzsche atribui ao caráter metodológico da ciência um aspecto positivo, em contraposição aos anseios do homem moderno e suas expectativas ainda alicerçadas em um conceito platônico-cristão. Entretanto, mesmo tendo a ciência sua autonomia frente aos paradigmas da sociedade, não deixou de ser influenciada pelo cristianismo. "Ao cristianismo, [...] devemos uma abundância de sentimentos profundamente excitados: para que eles não nos sufoquem, devemos invocar o espírito da ciência, que no geral nos faz um tanto mais frios e céticos, e arrefece a torrente inflamada da fé em verdades finais e definitivas"[47]. Nesse sentido, Nietzsche compreende que da ciência se deve manter um determinado distanciamento mesmo que ela tenha, num primeiro momento, um caráter positivo de libertação da tradição, pelo fato de possuir na modernidade uma fundamentação negativa[48].

Podemos perceber que, com essa definição, o caminho adotado pelo filósofo na busca rigorosa pelo conhecimento o conduz a uma condição de solidão[49] em consequência de sua dura e difícil exigência de afirmação da vida perante os erros da humanidade. Segundo Araldi, para Nietzsche, os espíritos livres, por serem imorais tal qual o próprio filósofo, são amigos da solidão. Tal afirmação é descrita por Nietzsche em *Humano, demasiado humano II*, na seção "*O andarilho e sua sombra*", em que esse movimento de perder e encontrar a si mesmo como forma de afirmar a vida "é caracterizado por uma circularidade"[50] que o espírito livre deve realizar de tempos em tempos. Ademais, o espírito livre não dá continuidade aos mesmos valores da tradição e ou da ciência, mas cria valores possibilitando uma desantropomorfização do humano de forma a possibilitar sua autonomia, consequentemente, legitimando uma identidade autêntica. Ou seja, seria capaz de perceber e compreender a proposta nietzschiana de valorização do corpo e de fidelidade a Terra ao exercer sua vontade de poder.

Desse modo, percebemos que, durante o período caracterizado pelo espírito livre, o conceito de niilismo[51] começa a ser percebido na filosofia nietzschiana. Nietzsche, ao compreender a ameaça que o espírito livre possuíra de se prender na negatividade do seu próprio rompimento com os erros da sociedade, descreve a necessidade de criar um tipo superior ao homem que lhe permitisse afirmar-se e "preservar-se: a mais dura prova de independência"[52]. O espírito livre é compreendido, portanto, como precursor dos filósofos do futuro. Para Nietzsche, os filósofos do futuro, assim como os demais filósofos da história, buscariam defender seu posicionamento, entretanto não o fariam de forma dogmática, pois tal atitude seria contrária aos seus juízos. "Meu juízo é o meu juízo: dificilmente um outro tem direito a ele"[53]. Dessa forma, esses filósofos do futuro são distintos dos "livres pensadores" da modernidade.

> […] preciso dizer que também eles serão espíritos livres, muito livres, esses filósofos do futuro – e que tão pouco serão apenas espíritos livres, porém algo mais, maior, mais alto, radicalmente outro, que não quer ser mal entendido e confundido? […] algo diverso de "libres penseaurs", "liberi pensatori", "Freidenker" [livres pensadores], ou como quer que se chamem esses bravos defensores das "ideias modernas"[54].

Enquanto para Nietzsche os espíritos livres são os espíritos mais comunicativos que buscam se libertar de qualquer forma de dominação ou conceito dogmático, o livre pensador possui uma liberdade implicada nas mesmas fontes da moralidade tradicional que sobrepujava a modernidade. Dessa forma, mudavam-se os dominadores e não os seus embasamentos morais perante a humanidade. Esses livres pensadores são definidos por Nietzsche como os pensadores influenciados pelas ideias iluministas de que mesmo com a tentativa de rompimento com a tradição; com a passagem da crença em um Ser transcendente absoluto para uma crença[55] no humano

[46] MAI/HHI, V, § 256.
[47] MAI/HHI, V, § 244.
[48] Em nota, Araldi (2004, p. 242) indica que, em *A gaia ciência*, Nietzsche descreve o conhecimento científico de seu período como um processo distante de alcançar "as forças artísticas e a sabedoria prática da vida".
[49] Esta condição de solidão, para compreender o processo de afirmação da vida, fica evidenciada na filosofia de Nietzsche com maior nitidez a partir dos escritos de*Assim falou Zaratustra.*
[50] ARALDI, 2004, p. 264. A ideia de circularidade realizada pelo espírito livre não deve ser remetida à ideia do eterno retorno do alémdohomem. Enquanto o primeiro caracteriza-se por uma autocompreensão, uma autodeterminação de se desprender do passado, seja ele natural, de crenças ou hábitos, o segundo define-se por uma atitude de viver a vida em sua totalidade de tal forma que se queira vivê-la infinitas vezes.
[51] É importante ressaltar que não podemos ter uma interpretação deste acontecimento durante este período do pensamento nietzschiano como finalizado, devido a não existir uma compreensão incondicional entre negação e destruição. Isso é que irá determinar a diferenciação de niilismo negativo do niilismo ativo no pensamento de Nietzsche, sendo mais perceptível em sua filosofia a partir dos escritos da fase tardia do pensador.
[52] JGB/BM, II, § 41.
[53] JGB/BM, II, § 43.
[54] JGB/BM, II, § 41.
[55] [55] Importante ressaltarmos que o termo crença (*Glaube*) no discurso nietzschiano não se limita à crença religiosa, mas abrange a ciência e

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demasiadamente humano propriamente, partindo da premissa do pensamento de "liberdade, igualdade e fraternidade" entre os homens, não questionam a origem do bem, mas sim como conquistá-lo. Enfatizando o pensamento nietzschiano, Ribeiro afirma que o posicionamento desses pensadores é regido pelas "falsas promessas do Iluminismo, que, ao pretender-se como libertador [...] dos dogmas, das superstições e da metafísica, institui novas formas de subordinação (exploração, dominação, discriminação) através das ciências, […] e do Estado"[56]. Dessa forma, o posicionamento iluminista é chamado pelo filósofo em *Aurora* de "*últimas ressonâncias do cristianismo da moral*".

> Quanto mais se apartava a humanidade dos dogmas, mais se buscava, em certo ponto, a justificação dessa separação no culto do amor pela humanidade: não permanecer retardado neste ponto quanto ao ideal cristão, mas superenriquecê-lo, se isto será possível: este foi o secreto aguilhão dos livres-pensadores franceses, desde Voltaire a Augusto Comte; e este último com sua célebre forma vive pour autrui [viver para o outro], com efeito supercristianizou o cristianismo. No solo alemão, Schopenhauer, no solo inglês, Stuart Mill, foram os que deram maior celebridade à doutrina das afeições simpáticas e da compaixão ou da utilidade para os outros, como princípio de ação: mas eles próprios foram apenas ecos […][57].

Para Nietzsche, o livre pensador, com suas ideias modernas, apresenta uma limitação ao homem por manter os ideais do cristianismo, mesmo se intitulando contrário aos seus dogmas. Ou seja, mesmo com a apresentação de uma tentativa de superação dos conceitos impostos pela tradição, os mesmos princípios de moralidade, definições de bem e mal, bom e ruim imperavam na estruturação das formulações do livre pensador sobre a definição de um tipo humano evoluído. Esses ideais de homens bons estruturado em bases cristãs mantiveram a humanidade mergulhada em uma falsa afirmação da vida, conservando-a inerte. Tal posicionamento constituiu para o filósofo como sendo "a maldição sobre a realidade, através dela a humanidade mesma tornou-se mendaz e falsa até seus instintos mais básicos […]"[58]. Portanto, Nietzsche descreve os filósofos do futuro como sendo um novo tipo de filósofo, um espírito livre aprimorado capaz de transvalorar os valores tradicionais e sua hierarquização. Exercendo sua vontade de poder e compreendendo "o mundo visto de dentro, o mundo definido e designado no seu 'caráter inteligível'"[59].

III. Considerações Finais

Enquanto crítico da cultura, Nietzsche propõe um combate aos princípios e valores característicos de uma identidade psicossocial que, teleologicamente, compôs a constituição de sujeito ao longo de dois mil anos como uma figura eterna. Além disso, sua filosofia nos proporciona especular sua compreensão sobre a fisiologia do humano como fundamento primeiro de uma identidade individual, autêntica e autônoma frente a uma cultura propensa à decadência.

Ainda que o problema da identidade não incorpore os grandes temas do *corpus* nietzschiano, o pensador não negligencia sua importância enquanto categoria necessária de investigação. Sua crítica à consciência caracteriza-se por não haver, segundo sua compreensão, nenhum sentido ontológico ou racional, e sim, interpretativo no qual prevalece uma estruturação autorreferencial. Diferentemente da sua compreensão de má consciência ou consciência moral que descreve a ideia de consciência coletiva, de instinto de rebanho. O espírito livre não dá continuidade aos mesmos valores da religião e/ou da ciência, mas cria valores, referenciando-se desses, de forma a caracterizar um processo de desumanização (*Entmenchlichung*), de desmoralização (*Entmoralisirung*) combativo à instrumentalização das relações humanas. Dessa forma, o espírito livre enquanto *proposta* aos filósofos do futuro, seria capaz de perceber e compreender a meta proposta por Nietzsche, a fidelidade à Terra. Nesse ínterim, a definição de espírito livre, enquanto figura de exceção, demonstra-se dentro de sua filosofia como precursora da autenticidade do humano que busca exercer sua vontade de poder para defender sua autonomia independentemente da tradição ou do avanço científico, quer dizer, ainda que inserido no mesmo contexto histórico-cultural, não o faria de forma dogmática ou sistemática, pois tais atitudes seriam contrárias aos seus juízos, concomitantemente, a afirmação de sua identidade enquanto sujeito consciente de si.

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toda manifestação do homem compreendida como forma de verdade.

[56] RIBEIRO, 2002, p. 3.

[57] MA/A, II, § 132.

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Comparative Study of Generic Structural Elements in Research Article Abstracts of Selected Arts-Based Disciplines

By Kazeem K. Olaniyan & Ige, Nafiu S.
Ladoke Akintola University of Technology

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Comparative Study of Generic Structural Elements in Research Article Abstracts of Selected Arts-Based Disciplines

Kazeem K. Olaniyan [α] & Ige, Nafiu S. [σ]

Abstract- Academic genre analysts have over the last few decades preoccupied themselves with the description of rhetorical organisation of different academic genres. This is done with a view to providing writers (most especially young entrants into academic discourse community) with knowledge on academic genre literacy. Extant literature reveals that generic structural elements of arts-based research article abstracts have not been much explored using generic comparative analytical approach/perspective and this creates a research vacuum in the literature. This study therefore fills the vacuum as it carries out a comparative study of Generic Structural Elements in Research Article Abstracts of Selected Arts-Based Disciplines. This is done with a view to determining the generic structural variations across disciplines. The study utilised as data three hundred abstracts, 100 from each group, purposively selected from 27 journals in Languages and Communication (LC), 13 in Literary and Creative Arts (LCA) and 25 in Cultural Studies and Philosophy (CSP) published between 2001 and 2010. The journals selected are domiciled in universities in the inner circle (countries where English is spoken as mother tongue). The generic structural elements of these abstracts are comparatively analysed using insights from the Generic Structural Potential analytical tool of SFG.

Findings of the study reveal that Background Information, Problem Statement, Statement of Objectives, Findings and Conclusion cut across abstracts from LC, LCA and CSP; analytical framework is found in LC but absent in LCA and CSP; Methodology is found in LC and CSP but absent in LCA; and Theoretical Framework (TF) is found in LC and CSP but absent in LCA. The study concludes therefore that a comparative exploration of generic structural elements in selected arts-based disciplines has, among others, potency of enhancing a better understanding of the genre structure of the selected disciplines. It recommends that a comparative study of generic structural elements of research article abstracts in other fields of human endeavours outside the arts be carried out as this would assist future researchers in determining representation of these generic structural elements in other fields that may be chosen.

I. Introduction

Genre analysts, among other linguists, have over the last few decades preoccupied themselves with the provision of a framework for the study of academic and professional discourse patterns through the description of the rhetorical organization of different genres commonly used in academic writing/reading instruction (e.g. see Swales and Feak; 1994; Duddley Evans and Henderson (1993); Bhatia 1993 etc.) Such descriptive studies, as noted by Motta-Roth (1999: 96), are intended to, among other things, provide writers (especially the beginners) with: (i) knowledge about the form; (ii) knowledge about the content, (iii) knowledge about the function and (iv) knowledge about the contextual features manifested by texts that are accepted as exemplars of a given academic genre by expert readers in each field (e.g. refereed journal editors, dissertation committee members etc.).

Existing comparative studies of genres of academic writings have explored different genres of academic discourse using varieties of approaches and linguistic tools (e.g. see Martin-Martin, (2002); Samraj (2002, 2004), Lores (2004), Kanoksilapatham (2007), .Pho (2008), Breeze (2009), Cava (2010), Lim (2010); Ulker (2012); Chalak and Norouzi (2013), Marefat and Mohammadzadeh (2013); Saeeaw1 and Tangkiengsirisin (2014); Talakoob and Shafiee (2016); Noorizadeh-Honami and Chalak (2018) etc.). Extant literature reveals that generic structural elements of arts-based research article abstracts have not been exclusively explored using generic comparative analytical approach/perspective. This creates a research vacuum in the literature and it is this vacuum that the present study intends to fill. This study is therefore a comparative study of Generic Structural Elements in Research Article Abstracts of Selected Arts-Based Disciplines. This is done with a view to determining the generic structural variations across the disciplines in the arts.

For data, three hundred abstracts, 100 from each group, were purposively selected from 27 journals in Languages and Communication (LC), 13 in Literary and Creative Arts (LCA) and 25 in Cultural Studies and Philosophy (CSP) published between 2001 and 2010. The journals selected are domiciled in universities in the inner circle (countries where English is spoken as mother tongue). The e-technology which unprecedentedly provided global visibility in the new millennium motivated the choice of period while that of countries was necessitated by the larger concentration of global arts research in these countries. In this study, we have chosen to carry out a comparative study of generic structural elements in research article abstracts

Author α σ: English Unit, Department of General Studies, Ladoke Akintola University of Technology, Ogbomoso, Nigeria.
e-mails: kkolaniyan@lautech.edu.ng, suaraotunomo@gmail.com

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of Languages and Communication (LC), Literary and Creative Arts (LCA) and Cultural Studies and Philosophy (CSP). These were comparatively analysed using insights from generic structural potential analytical tools of Systemic Functional Grammar (SFG). This study is significant in a number of ways. First, given that the study is a novel one, it would enhance a better understanding of the genre structure of the selected disciplines. It would extend frontier of knowledge on comparative genre analysis of research discourse in general and research article abstracts in particular which has not been much explored in linguistic scholarship. It will also serve as useful material for academic discourse pedagogy and skills.

II. Theoretical Framework

In this study, we have found the Generic Structural Potential (GSP) theory of Systemic Functional Grammar relevant to our analysis. It is therefore reviewed thus.

Generic Structure Potential (GSP)

Systemic Functional Grammar (SFG) is a theory of language that adopts a sociological and functional-based approach to language study. Considering the sociological and functional interest of systemic grammar, its major concerns, as noted by Berry (1977:1), are perhaps *behaviour, function* and *situation.* Systemic functional grammar considers (views) language as a form of behaviour which is functional, as something that we do with a purpose or more. This implies that language use is goal directed. Besides, systemic grammar is also interested in language as social semiotics – how people use language with each other in accomplishing everyday social life (Halliday 1978 quoted in Eggins 2004:3). This interest, as noted by Eggins (op.cit), leads systemic linguists to advance four main theoretical claims about language. These are (i) language use is functional; (ii) its function is to make meanings; (iii) These meanings are influenced by the social and cultural contexts in which they are exchanged and (iv) The process of using language is a semiotic process, a process of making meanings by choosing. Eggins (2004:3) has summarized these theoretical claims by describing the systemic grammatical approach as a *functional-semantic approach to language.*

Systemic Functional Grammar (SFG) is composed of several branches namely; the concept of language, metafunction, text and context, genre analysis and generic structure potential and finally, its linguistic components. For the purpose of the present study, we shall focus on genre analysis, generic structure potential and linguistic components of SFG. On linguistic components, our emphasis shall be on mood and modality. These are discussed in turn.

a) Genre Analysis and Generic Structural Potential

i. *Context of Situation*

Context of situation is the immediate environment in which meanings are being exchanged – the environment in which a text is actually functioning (cf. Halliday and Hasan 1991:46; Ansari and Babaii 2004:6). As noted by Adegbite (2000:66), the immediate or 'context of situation' (Malinowski,1923; Firth,1962) specifies the component which describes the specific circumstances in which communication takes place pertaining to times, place, events, and other conditions. The components/features of context of situation have been presented in various ways by linguists (e.g. see Firth, 1962; Hymes, 1962, Halliday 1978; Ellis, 1988, Halliday and Hasan 1991 etc.). From a systemic functional grammatical perspective, for example, Halliday (1978) and Halliday and Hasan (1991) have identified three components or features of context of situation corresponding to three metafunctions. These are field of discourse, tenor of discourse and mode of discourse (For details, see Halliday and Hasan op.cit.). These three features of context of situation (CS) help us to interpret the social context of a text, i.e., the environment in which meanings are being exchanged.

Besides, Halliday and Hasan (op.cit.) have also introduced an additional concept called Contextual Configuration (CC). Contextual configuration is an account of the significant attributes of a social activity. In a more specific way, each of the three features of the context of situation (CS) namely; field, tenor and mode, as noted by Ansari and Babaii (2004:6), may be considered as a variable (factor) that is represented by some specific value(s). Each variable is said to function as an entry point to any situation as a set of possibilities and/or options. Therefore, the variable 'field' may have the value 'praising' or 'blaming'; Tenor may allow a choice between 'parent-to-child' or 'employer-to-employee' while 'Mode' might be 'speech' or 'writing' (Ansari and Babaii op.cit.). A Contextual Configuration is therefore, a specific set of values that realizes field, tenor, and mode (Halliday and Hasan 1991:55; Ansari and Babaii 2004:4). Contextual Configuration (CC) plays a central role in the structural unity of the text. Halliday and Hasan (ibid:56) point out that ''If text can be described as language doing some job in some context, then it is reasonable to describe it as the verbal expression of a social activity.'' The Contextual Configuration (CC) is an account of the significant attributes of this social activity. Therefore, the features of the CC can be used for making certain kinds of predictions about text structure. These predictions, as identified by Halliday and Hasan (op.cit.), are as follows:(i) What elements must occur; (ii) What elements can occur; (iii)Where must they occur; (iv) Where can they occur; and(v) How often can they occur. In short, a contextual configuration (CC) can predict the *obligatory*

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and the *optional* elements of a text's structure as well as their *sequence* in relation to each other and the possibility of their *ITERATION*.

ii. *Context of Culture*

Halliday and Hasan (1991:46) describe *context of culture* as a broader background against which the text has to be interpreted. They note further that any actual context of situation, the particular configuration of field, tenor and mode that has brought a text into being, is not just a random jumble of features but a totality of a package … of things that typically go together in the culture. Context of culture, which encompasses and/or specifies the conventional or socio-cultural rules guiding people's use of language, largely determines the text's interpretation because it assists in the predictability of the text from the context (cf. Halliday and Hasan ibid: 47; Adegbite 2005:54).

From a Systemic Functional Grammatical (SFG) perspective, context of culture determines the structural pattern of text production because it specifies the 'cultural purpose' of the text – what a particular text is doing with language. When we state the purpose that a text fulfils, we are stating what kind of job the text does in its culture of origin (cf. Eggins 2004:55). Identifying the purpose of a text is said to have potency of giving readers clues on how to read and therefore interpret the (sometimes indeterminate) meanings of the text. When we do this, we are recognizing the *genre* of the text (Eggins op.cit.).

b) Genre and Genre Analysis

Quite a number of definitions of genre have been given in the literature (e.g. see Miller 1984; Martin 1984; 1985; Martin, Christie and Rothery 1987; Swales 1990; Thompson 1994; Hyons 1996; Eggins 2004 etc.). Swales' (1990) definition of genre shall be taken as our guide. For Swales (1990), genre is composed of "communicative events, whose structure and context are shaped by the purpose of the discourse community in which the genre is situated." In other words, the communicative purpose of a particular genre, which is recognized by the experts of that field, determines what occurs or does not occur in the textual realization of the genre. This implies that a genre is not only determined by its formal features/properties but more largely by the communicative purpose it is designed to serve within a particular culture or discourse community. In the Systemic Functional Grammatical (SFG) approach to genre, different genres are different ways of using language to achieve different culturally established tasks, and texts of different genres are texts which are achieving different purposes in the culture. Therefore, a text's genre is said to be identified by the sequence of functionally different stages or steps through which it unfolds (Ansari and Babaii 2004:5). The major reflex of differences in genres is the staging structure of texts. These niceties, as noted by Ansari and Babaii (op.cit.), are often captured with reference to the Context of Culture (CC) in which the texts are produced.

Genre analysis in the literature has been approached from two perspectives namely; the move analytic approach, proposed by Swales (1981, 1990) and the Generic Structure Potential (GSP) – analytic approach based in Systemic Functional Grammar (SFG). For the purpose of the present study, we shall adopt the GSP analytic procedure. We therefore attempt a more detailed discussion of the GSP below.

The Generic Structure Potential (GSP) analytic approach has Systemic Functional Grammar (SFG) as its theoretical foundation. The interest in the generic (or schematic) structure of texts has been greatly influenced by Halliday & Hasan 1985; Hasan 1978, 1984, 1996; and Martin 1992). Among the concepts favoured/ privileged in SFG are text and context. From these, both the text structure and contextual configuration (CC) are strongly implicated in the GSP – analytical approach. Contextual configuration blends together the values of the three socio-semantic variables of field, tenor and mode to make statements about the structure of a given text and about the social context that generates it. The Contextual Configuration (CC) can predict the following elements of the structure of a text; the obligatory and the optional elements together with the sequencing of these elements. Given the CC of any text, one should be able to generate the potential structure of such text. The potential global rhetorical pattern is what is known as *GSP*. GSP has been described as a condensed statement of the conditions that locate a text within a particular Contextual Configuration (CC).

Structure Potential (SP) or Generic Structure Potential (GSP) of a text refers to the total range of optional and obligatory elements of the text and their order (Halliday and Hasan 1991:64). Two or more texts that share the same set of obligatory and optional elements and that are embedded in the same contextual configuration (CC) belong to the same genre or are texts of the same genre (cf. Halliday and Hasan op.cit.). When two texts are closely related to the extent that language is doing the same kind of job in both, they are embedded in the same Contextual Configuration (CC). Two or more texts that are embedded in the same Contextual Configuration (CC) – belong to the same genre may have some differences. These differences, as noted by Halliday and Hasan (op.cit.), are those that do not alter the kind of job that language is doing in the two. To illustrate the above explication, Halliday and Hasan (ibid: 63-65) examine a set of similar spoken texts. They thereafter identify their obligatory and optional rhetorical elements of texts, and establish what they call the GSP of the genre, "Service Encounter" that of a "Shop Transaction" as:

[(G). (SI) ^] [(SE.) {SR^SC^}^S] P^PC (^F)

(Culled from Halliday and Hassan 1991:64)

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A GSP of this type is described as a summarized statement of the conditions under which a text will be seen as one that is appropriate to a Contextual Configuration (CC) of the Service Encounter. Simply put, it is suggested that any shop transaction in English potentially consists of the following macro-structural elements: (i) Greeting (G), (ii) Sale Initiation (S.I), (iii) Sale Enquiry (SE), (iv) Sale Request (SR), (v) Sale Compliance (SC), (vi) Sale (S), (vii) Purchase (P) (viii) Purchase Closure (PC) and (ix) Finis (F).

In the above GSP, there are labels for structures and the caret sign indicating sequence. The round brackets in the above GSP indicate optionality of enclosed elements. Therefore, G, SI, SE, and F are optional and SR, SC, S, P and PC are *obligatory*. The dot (.) between elements indicates more than one option in sequence. Halliday and Hassan (op.cit.) point out, however, that optionality of sequence is never equal to complete freedom; the restraint is said to be indicated by the square bracket. Therefore, for example, we can read the first square bracket as follows:

G and/or SI may/may not occur;
If they both occur, then either G may precede SI, or follow it;
Neither G nor SI can follow the elements to the right of SI.

The curved arrow shows *iteration*. Thus, (SE.) indicates: SE is optional; SE can occur anywhere, so long as it does not precede G or SI and so long as it does not follow P or PC or F; SE can be iterative. The braces with a curved arrow indicate that the degree of iteration for elements in the square brackets is equal. This means that if SR occurs twice, then SC must also occur twice. Finally, the caret sign (^) shows sequence.

III. Comparative Distribution and Analysis of Generic Structural Elements in Selected Arts-Based the Disciplines

As we have already stated in the methodology section of this study, our data were collected from learned journals from thirteen (13) disciplines in the arts. These are Linguistics, Communication, Classics, Performing Arts (including musics), Fine Arts, Visual Arts, Literature, Area Studies, Anthropology, Cultural Studies, Religion, Philosophy and History. For the purpose of the present study, these are broadly categorised into three major categories of disciplines based on the relationship among the disciplines. These are Languages and Communication (Linguistics, Communication and Classics), Literary and Creative Arts (Performing Arts (including musics), Fine Arts, Visual Arts and Literature), and Cultural Studies and Philosophy (Area Studies, Anthropology, Cultural Studies, Religion, Philosophy, and History). Generic Structural Elements that are found to characterise the three arts-based disciplines are discussed comparatively across the disciplines as follow.

IV. Generic Structural Elements in the Three Arts-Based Disciplines

Our findings reveal that among the eight generic structural elements or stages that are found to characterize the research article abstracts, not all of them have equal representation in the three broad arts-based disciplines. As the data reveal, Background Information, Problem Statement, Statement of Objectives, Findings and Conclusion are observed or found to cut across abstracts from the three categories of arts-based disciplines of Languages and Communication (LC), Literary and Creative Arts (LCA) and Cultural Studies and Philosophy (CSP). Among these five generic structural elements, only the Statement of Objectives and Findings are found to be obligatory structural elements and these, among others, define the structure of arts-based research article abstracts most especially in the three arts-based disciplines. Below are instances of abstracts that contain both the statement of objectives and findings in the three arts-based disciplines. We first of all instantiate statement of objectives and these instances are provided below.

Ex. 1:

> *…This study aims to investigate the effect of female freshman student enrolment figures in EFL programs on student achievement and attitudes, program staffing, classroom, management, assessment, resources and facilities utilization on the basis of…. .* (Our emphasis)

Source: Journal of Applied Linguistics, Vol. 8, Issue 4, 2006

The extract above is an example of statement of objective in the field of languages and communication that is stating the analytical goal of the research conducted.

Ex. 2:

> *…This article assesses the methodology, constraints and, most importantly, the gendered opportunity structures surrounding* the women's peace movement in Casamance.

Source: Canadian Journal of African Studies

The extract above is an instance of the statement of objectives that expresses the analytical scope of the research.

Ex. 3:

> *… The object of this essay is to put the debate in a new light…It does so by proposing a mathematical characterization of Emptiness that is, the totality of empty things…* (Our emphasis)

Source: Philosophy East and West, Vol. 59, No.4 Oct. 2009

The extract 3. above is an instance of objective statement that expresses or states the research goal or purpose.

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Examples 1-3 above instantiate statement of objectives that are used to state analytical goal, analytical scope and research goal respectively within the three arts-based disciplines of Language and Communication (LC), Literary and Creative Arts (LCA) and Cultural Studies and Philosophy (CSP). The preponderance of Statement of Objectives (SO) in the abstracts from these three disciplines has some implications. First, within the academic discourse community of LC, LCA and CSP, inclusion of SO in research article abstracts is considered highly important and obligatory. Second, young or novice entrants into these academic discourse communities should train themselves on how to design achievable research of objectives for their researches. While emphasising the importance of Statement of Objectives (SO) in research discourse, Hunston (1993) reviewed in Cava (2010:32) notes that in academic writing, "the author presents him/herself as a researcher working towards the achievement of specific research goals…"

Findings of the study are also found to cut across the abstracts from the three arts-based disciplines. Below is an instance of abstracts from Journal of Communication Studies that contains the finding of the study.

Ex. 4:

> …using the most different system design, *the content analysis reveals significant differences between the two countries across a number of important variables: amount of domestic vs. foreign news coverage…* (Our emphasis)

Source: Sage Journal of Communication Studies

In example (4) above, the verb, 'reveals' clearly and vividly portrays the results or outcomes of the research efforts. Other instances of these are abound in the data. Background Information, Problem Statement and Conclusion are however found to be optional.

Besides, our findings reveal further that Analytical Framework (AF) is found to characterise the research article abstracts in LC but conspicuously absent in LCA and CSP. This implies that scholars within the academic discourse community of Languages and Communication (LC) places high premium on stating analytical framework in their research article abstracts. This is quite unlike scholars in the fields of LCA and CSP that consider analytical framework as relatively optional and, to a considerable extent, unimportant in writing their research abstracts except if it is required by the in-house style of a particular journal. Analytical framework (AF) generally spells out the procedure(s) for data analysis. They are used in achieving two generic compliant functions in research article abstracts in the arts-based disciplines. They are used in stating analytical framework and how the theory embraced in a particular study is applied. Below is an instance of abstracts that contain Analytical Framework (AF) in the fields of Languages and Communication (LC).

Ex. 5:

> *…The study adopted an ex-post facto research design while the instruments used included self-designed observation schedule, designed to determine the extent to which different language related episodes occurred in the language classroom and a verbal ability test. Descriptive and inferential statistics were used to analyse the data for the study.* (Our emphasis)

Source: Marang: Journal of Languages and Literature, Vol. 20, 2010

In the above example, the analytical framework is embedded in the methodology segment of the abstract. Both the research design, and the analytical 1procedure are clearly stated.

Besides, although methodology is one of the obligatory generic structural elements in arts-based disciplines generally, as our data reveal, methodology is found to characterise research article abstracts from the fields of LC and CSP but absent in the fields of LCA. This implies that the journals published in the fields of Literary and Creative Arts (LCA) do not consider the inclusion of methodology in arts-based research article abstracts as prerequisite for the publication of articles. As pointed out in the literature on structure of academic discourses, methodology or simply methods in academic discourse generally and in research article abstracts in particular are/is used to provide information on research design, procedures, assumptions, approach, data collection procedures etc. (cf. Hyland, 2000; Feltrim 2003 et al etc.). Besides, the methodology or methods section describes the steps followed in the execution of the study and also provides a brief justification for the research methods used (Perry et al, 2003:661). We can consider the examples of methodology as we have in abstracts from the fields of LC and CSP.

Ex. 6:

> *…This article uses four underground community radio stations as a case study to explore the emergence of alternative radio and to examine the processes of its transformation and disintegration*. The original empirical research reported in this article is mainly based on the fieldwork data collected by a variety of methods between June and August 1998. (Our emphasis)

Source: Journal of Communication Inquiry, Vol.24, No. 4, 2001

Ex. 7:

> … Our study explored experiences of widowhood in Kampala. *Ethnographic fieldwork combined with participant observation, semi-structured individual interviews, and focus group discussions.* Widows are heterogeneous….(Our emphasis)

Source: Canadian Journal of African Studies, Vol. 43, No.1, 2009

In examples 6 and 7 above, the methodologies adopted in the researches conducted in two fields of knowledge in arts-based disciplines are clearly stated.

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Finally, theoretical Framework is found to characterize abstracts from LC and CSP but absent in abstracts from LCA. Theoretical Framework (TF) discusses or describes the basic principles, concepts or models on which a particular research work (in a particular field) is based. For effective academic writing to be achieved, authors of academic articles are expected to position their ideas within a broad context of related frameworks and theories. (cf. Michael Durrentl 2009:1). Below is an instance of the theoretical framework that is used in performing the generic compliant function of presenting the theoretical model employed or adopted in the study.

Ex. 8:

> *…Drawing on Systemic Functional Linguistics Appraisal Theory, in particular its system of attitude,* this article examines a set of authentic job interviews in French, or French and English… (Our Emphasis)

Source: Novitas-Royal: Research on Youth and Language Vol.3 (1) 2009

V. Conclusion

The foregoing is a comparative study of Generic Structural Elements in Research Article Abstracts of Selected Arts-Based Disciplines. Our findings generally reveal that: (i) Among the eight generic structural elements or stages that are found to characterize the research article abstracts, not all of them have equal representation in the three broad arts-based disciplines of LC, LCA CSP and; (ii) Background Information, Problem Statement, Statement of Objectives, Findings and Conclusion are observed or found to cut across abstracts from the three categories of arts-based disciplines of Languages and Communication (LC), Literary and Creative Arts (LCA) and Cultural Studies and Philosophy (CSP). Among these five generic structural elements, only the Statement of Objectives and Findings are found to be obligatory structural elements and these, among others, define the structure of arts-based research article abstracts most especially in the three arts-based disciplines; (iii) Analytical Framework (AF) is found to characterise the research article abstracts in LC but conspicuously absent in LCA and CSP; (iv) Methodology is found to characterise research article abstracts from the fields of LC and CSP but absent in the fields of LCA and finally, theoretical Framework is found to characterize abstracts from LC and CSP but absent in abstracts from LCA.

This study concludes therefore that a comparative exploration of generic structural elements in selected arts-based disciplines has, among others, potency of enhancing a better understanding of the genre structure of the selected disciplines. It would extend frontier of knowledge on comparative genre analysis of research discourse in general and research article abstracts in particular which has not been much explored in linguistic scholarship. It will also serve as useful material for academic discourse pedagogy and skills. This study has also contributed to knowledge by establishing the distinctiveness of the generic structural elements of the three broad arts-based disciplines of LC, LCA and CSP and their representations across the disciplines. Based on this, this study therefore recommends that a comparative study of generic structural elements of research article abstracts in other fields of human endeavours be carried out. This would assist future researchers in determining representation of these generic structural elements in other fields that may be chosen.

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Farsa Vicentina *Auto Da Índia*: Comicidade E Crítica A Partir Da Personagem "Moça"

By Jade Suelen Silva Vaz
Universidade Federal Rural do Rio de Janeiro

Resumo- O presente artigo apresentará os elementos satíricos do autor de teatro e poesia em Literatura Portuguesa Gil Vicente, a partir da farsa *Auto da Índia,* de 1509. Os pontos literários a serem analisados são a comicidade e a crítica por meio da perspectiva da personagem "Moça", que é secundária, porém de bastante relevância para a peça no geral, pois a criada que auxilia fundamentalmente na construção do enredo. Sendo assim, é de conhecimento a sulbalternidade e marginalização do que classificamos hoje como "empregada doméstica", então dar voz à essa personagem tão importante para as estratégias argumentativas e discursivas do escritor torna-se o ponto chave desse estudo. Eis um olhar que não só o das classes dominantes no âmbito literário.

Palavras-chave: gil vicente. teatro vicentino. literatura portuguesa.

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Resumo- **O presente artigo apresentará os elementos satíricos do autor de teatro e poesia em Literatura Portuguesa Gil Vicente, a partir da farsa *Auto da Índia,* de 1509. Os pontos literários a serem analisados são a comicidade e a crítica por meio da perspectiva da personagem "Moça", que é secundária, porém de bastante relevância para a peça no geral, pois a criada que auxilia fundamentalmente na construção do enredo. Sendo assim, é de conhecimento a sulbalternidade e marginalização do que classificamos hoje como "empregada doméstica", então dar voz à essa personagem tão importante para as estratégias argumentativas e discursivas do escritor torna-se o ponto chave desse estudo. Eis um olhar que não só o das classes dominantes no âmbito literário.**

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I. Introdução

Deus me cumpra o que sonhei.

Auto da Índia, Gil Vicente.

Este artigo pretende explanar sobre a comicidade e crítica da farsa *Auto da Índia,* de Gil Vicente, do ano de 1509, a partir do olhar da personagem "Moça". Embora esta seja uma personagem secundária, torna-se fundamental para o desenvolvimento do enredo, pois sem ela a protagonista estaria com mais intrigas, mas possilvemente insolucionáveis, o que tornaria a história confusa e sem pontos de reflexões morais. Destarte, "Moça" mostra-se como ponto de moralidade e consciência para Constança[1], que é a protagonista dessa peça, sendo ponto de conflito/ápice.

Sabe-se que existe invisibilidade e marginalização de alguns grupos sociais, por questões daquilo que o cânone literário definiu como "alta, média e baixa" literatura e o que classificamos atual e, anacronicamente, como "empregada doméstica" encontra-se nesse nicho abastado tanto social quanto literarialmente. Por isso, colocar em primeiro plano uma figura subalterna de uma criada do século XVI é de suma importância a partir do momento em que se configuram novos olhares para uma "literatura culta". Moça é a representação de uma dicotomia: por mais que alguns pensamentos dela sobre o matrimônio sejam diferentes atualmente, a personagem sempre esteve convicta dos seus pensamentos morais, deixando-os claros de forma irônica, contudo sucumbindo aos desejos de sua ama, para fins de sobreviência:

> [...] em O Auto da Índia, numa série de jogos, marcados pela representação, a mulher envolve-se com três homens ao mesmo tempo. Protagoniza situações de equívocos e mentiras, tendo como objetivo final a realização de seus desejos. Este tipo de atitude, mesmo sendo uma coisa condenável na época, comungava com um certo culto ao prazer, parte do antropocentrismo que permeava a cultura portuguesa no início do século XVI. BRITO, 2001, p. 82.

Um ponto bastante interessante é que "Moça" não tem nome. Seria essa questão mais um ponto de invisibilização da personagem, porque ela seria "qualquer mulher", ou melhor, "qualquer criada". O restante dos personagens considerados importantes são apresentados por nomes ou apelidos: Constança, Lemos e Castelhano. "Marido", como uma figura quase que terciária, serve para ajudar na construção dessa intriga vicentina. Porém, se o marido de Constança tivesse mais relevância na narrativa, teria um nome e, possivelmente, "Moça" continuaria a não ter, pelo seu lugar de servidão e "insignificância" do ponto de vista social.

II. Desvendando Gil Vicente: Teatro Vicentino Satírico

Gil Vicente foi um poeta trovador e dramaturgo português. Muito famoso por dar origem ao teatro em Portugal, a partir da representação de um texto por meio de um ator (FERREIRA, 2011, p. 684). Em nível de contexto histórico, o literato pertence ao Humanismo, isto é, movimento histórico-filosófico-literário que valoriza o humano, considerado um período de transição entre a Idade Média e a Moderna. As obras de Gil são vistas como moralizantes e religiosas, por isso teve tanto amparo da coroa portuguesa de sua época para a difusão da sua literatura, mas houve algumas censuras após a sua morte, com o *Tribunal de Santo Ofício* dominando Portugal.

O teatro vicentino em geral é marcado pelo gênero literário satírico (BERNARDES, 2019). As peças *Auto Pastoril Castellano (1502), Auto da Alma (1518),*

Author: Universidade Federal Rural do Rio de Janeiro, Brazil.
e-mail: vazjade@yahoo.com.br

[1] Este nome pode ser considerado uma ironia vinda do próprio Gil Vicente, pois a personagem não tem como qualidade a Constança, isto é, ela não tem dever, complemento ou obstinação com o próprio casamento (crítica e caráter moralizante da obra).

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Auto da Feira (1527), Floresta de enganos (1536)[2], entre outras, são alguns dos exemplos desse forma de escrita do autor. Os conceitos de *bem* e *mal* estão sempre presentes em Gil Vicente como método de moralização, por meio da sátira:

> Quando se refere a natureza satírica da obra vicentina, pensa-se, sobretudo, em algumas peças mas não em todas. A este propósito, os géneros que imediatamente vêm à colação são a farsa e a moralidade. No primeiro caso, a tónica satírica parece inerente ao próprio género. (Idem, p. 281).

Auto da Índia, inclusive, foi apresentada à rainha de Portugal da época, D. Leonor de Avis. Como gênero de sátira, a farsa tem como característica fundamental o conflito psicológico (SARAIVA E LOPES, 1979, p.131) e o retrato da realidade por uma caricatura, própria do autor (BERNARDES, 2019, p. 280). De certa forma, não se pode deixar de lado a outra face da sátira: a moralidade. Como é uma peça que critica diretamente as consequências entre grandes navegações e as questões matrimoniais geradas a partir dessas viagens, tem caráter moralizante, disciplinante:

> De tal modo que quando somos colocados perante o *Auto da Índia* imediatamente nos perguntamos sobre quem mais recai a intenção satírica: se sobre Constança, que dissimuladamente engana o marido, subvertendo deveres morais decisivos, se sobre o pescador que embarca para o Oriente movido pela ambição de enriquecer (BERNARDES, 2019, p. 281).

Segundo Bernardes (2019, p. 285-286), existem diversos focos no que diz respeito à sátira vicentina, eis os principais: moralidade, presunção, comportamento e filosofia, em que elas podem se cruzar ao longos das narrativas. Quanto à moral, tem-se a ambição como elemento norteador. A presunção estaria para "... variante intelectual da ambição" (Idem, p. 285), como uma maneira de ser petulante das personagens. Na esfera comportamental, é possível perceber o tom disciplinador social. Por fim, a filosófica abarca alguns ramos filosóficos contemporâneos ao dramaturgo:

> Uma última modalidade pode ser designada por sátira filosófica. Para além dos que tomam o teatro vicentino como suporte documental, outros acercam-se da Copilaçam, na expectativa de nela encontrarem ecos das correntes filosóficas que assinalam a época. Nessa medida se tem falado em algumas variantes de franciscanismo (lulismo ou Devotio Moderna), em agostinismo ou mesmo em erasmismo. Nenhuma destas ilações se revela suficientemente sólida, a ponto de poder considerar-se Gil Vicente como um autor doutrinário, no que essa designação envolve de fundamentação única e de ordenamento estruturado. Mais do que relacionável com qualquer um destes «ismos», a sua ideologia é perfeitamente consentânea com a dou trina católica, no sentido abrangente em que a expressão deve ser tomada, considerando os parâmetros da época. O enaltecimento reiterado da Fé, a devoção à Virgem ou a ideia central da Redenção colocam Gil Vicente numa posição de alinhamento inequívoco relativamente a essa mesma ortodoxia. (Ibidem, p. 286)

III. *Auto Da Índia*: Comicidade e Crítica de "Moça"

Em primeiro lugar, não se deve confundir sátira com comicidade, pois a última é produto da primeira (BERNARDES, 2019, p. 295) e não conceitos semelhantes. Sendo assim, da sátira é extraída a o humor da obra, a comicidade é um efeito de causa-consequência. A ironia e o deboche são recursos linguísticos utilizados para quebrar o clima de tensão dos acontecimentos da peça, criticando questões filosóficas e psicológicas das personagens, por mais que a história de uma mulher com dois amantes seja bastante atraente e "incomum" (do ponto de vista de quereres moralizantes sociais), ainda mais no século XVI:

> É por via desse procedimento que muitas vezes se confunde sátira com cómico, esquecendo que o último não passa, quase sempre, de um instrumento da primeira. Pode admitir-se que a sátira constitui uma linha definidora do ideário vicentino, em articulação com outras; mas já é mais difícil sustentar que o mesmo acontece com o cómico. Em boa verdade, não existe uma só peça vicentina que se possa considerar cómica na sua essência. (Idem).

Então, tem-se uma de suas obras mais famosas: *Auto da índia*, que é uma farsa, isto é, a fronteira com a ambiguidade, que gera conflito psicológico nos personagens (BERNARDES, 2019, p. 282). A própria introdução da história já mostra essa dicotomia, já que o marido da protagonista, que se chama "Constança"[1], pretende viajar para as Índias atrás de riquezas, mas a ama chora pela incerteza dessa viagem: "Foi fundado sobre que ũa mulher, estando já embarcado pera a Índia seu marido, lhe vieram dizer que estava desaviado e que já não ia. E ela de pesar está chorando. E fala-lhe ũa a sua criada" (VICENTE, p.2).

O jogo de aparências é o ponto de criticidade da peça de Gil Vicente. Então, a comicidade encontra-se nas situações desconfortantes que o autor criou para ter um rompimento com a seriedade do assunto tratado: o drama social do matrimônio. Neste estudo, serão analisados esses dois critérios a partir das quatro partes que constituem *Auto da Índia*, mas do ponto do vista de quem mais utilizou os artifícios satíricos ao longo da obra: a personagem "Moça".

Resumidamente, as seções de dividem da seguinte maneira: primeira parte é sobre o desabar de Constança a respeito da possibilidade da não partida do marido para as Índias, lamentações com a "sua moça". Contudo, o plano é executado com sucesso e a viagem é realizada; a segunda resulta-se numa trama

[2] BERNARDES, 2019.

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em que se adentra o personagem "Castelhano", um recente amante manipulado pelos prazeres da protagonista. Na terceira, a aparição do amante oficial, denominado como "Lemos", que era considerado um rapaz vadio. Além disso, nesse momento, temos a fusão dessa tríade amorosa, entre encontros e desencontros. Já na quarta, temos o retorno do marido de ama, para a sua tristeza, mas como volta com riquezas, elemento a faz "superar" todos os conflitos morais e psicológicos que o casamento gera nela.

Fundamentalmente, a crítica e a comicidade estão em uma só pessoa: a "Moça". É ela quem se torna o "ponto neutro", a confidente, a juíza, a advogada e escrava das situações de sua ama (mesmo que não quisesse participar das questões particulares de Constança, o que gera um "pentágono amoroso"[3]). Na primeira parte da obra, já surgem o conflito com a moralidade e pontos de comicidade, quando Constança chora pela possível permanência do seu marido (VICENTE, p. 3):

MOÇA - Jesu! Jesu! que é ora isso?

É porque se parte a armada?

AMA - Olhade a mal estreada! Eu hei-de chorar por isso?

MOÇA - Por minha alma, que cuidei

E que sempre imaginei

Que choráveis por nosso amo.

"Moça", ao mesmo tempo que consola, alfineta, porque esses quereres vão contra os compromissos estipulados pela sociedade, no que diz respeito aos desejos e quereres infiéis de Constança. Contudo, ainda na primeira parte, é oferecida, pela ama, uma touca de seda como recompensa em troca de informações da empregada (que tem pena de seu patrão, inclusive) a respeito da viagem de seu marido (VICENTE, p. 4):

MOÇA – Dai-me alvíssaras, Senhora,

Já vai lá de foz em fora.

AMA – Dou-te ũa touca de seda.

MOÇA – Ou quando ele vier, Dai-me do que vos trouxer.

AMA - Ali muitieramá!

Agora há-de tornar cá?

Que chegada e que prazer!

MOÇA – Virtuosa está minha alma!

Do triste dele hei dó.

Nisso, inicia-se a segunda parte, em que o personagem Castelhano surge e a empregada cria estratégias para tentar romper com a infidelidade de sua patroa. Mesmo com os deboches de Constança aos elogios de Castelhano, a mesma parece interessada carnalmente pelo novo amante. Porém, "Moça" encontra-se sempre por perto, para que não haja consumação, por exemplo, de um ato sexual; comicamente, a empregada busca a interrupção dos anseios de sua ama (VICENTE, p. 8-9):

AMA – Moça, vai àquele cão, Que anda naquelas tigelas.

MOÇA – Mas os gatos andam nelas CASTELHANO – Cuerpo del cielo com vos! Hablo en las tripas de Díos

Y vos hablaisme en los gatos!

AMA – Se vós falais em desbaratos,

Em que falaremos nós?

Na penúltima seção, as críticas de "Moça" ficam mais claras e intensificadas acerca de Castelhano e Lemos. Num primeiro momento, a empregada explicita que aquele é "rebolão" e "ladrão" (VICENTE, p. 11); já este, "rascão do sombreiro" e "bem safado" (Idem, p. 11). Ou seja, além das "questões da carne", os amantes usam de outros artifícios para/com Constança, como a questão financeira. Na peça, a exemplo, Lemos é um coitado que não possui dinheiro, então a ama tem o papel de auxiliá-lo financeiramente, atitude contra o que "Moça" considera ser correta para uma senhora casada.

"Moça" é a consciência de sua ama fora do corpo: sempre aconselhando sua patroa sobre os interesses de suas paixões para além dos prazeres, pois os amantes são dois bonachões, do ponto de vista pejorativo, conforme a empregada discorre ao longo da história. Sendo assim, a patroa quer chegar às suas finalidades amorosas de todo jeito, pois seu marido está nas Índias por três anos a procurar tesouros, o que é, de certa forma, uma "justificativa" para a sua infidelidade (que já ocorria anteriormente, somente com Lemos).

No desenrolar da história, ainda na terceira parte há um momento entre Constança e Lemos, em que este pede à Moça que faça algumas compras para que o casal possa cear. Aparentemente, a empregada se conformou com a questão da infidelidade de sua ama (por questões de obediência e sobrevivência), indo comprar os quitutes para a refeição dos amantes. Ao longo das exigências do rapaz para a realização das compras, há alfinetadas sutis da criada, pois ele sempre queria o que era mais barato (VICENTE, p. 13).

Quando, de repente, surge Castelhano na janela de Constança, gerando uma situação desconfortável para a ama, pois Lemos ainda está em sua casa. Contornado o ocorrido por parte da patroa, "Moça" faz uma crítica cômica, voraz e rimada, como numa espécie de diálogo com o público, em que há o rompimento da "quarta parede" (VICENTE, p. 16):

MOÇA – Oh que mesuras tamanhas! (Quantas artes, quantas manhas,

Que saber fazer minha ama!

Um na rua, outro na cama!)

AMA – que te falas? Que t'arreganhas?

[3] "Pentágono amoroso": seriam os cinco personagens da trama: Constança, moça, marido, Lemos e Castelhano.

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Chegando à quarta parte e final, percebe-se que Moça tem um papel para além de criada, juíza e advogada: ela é a confidente principal de sua patroa. Sequencialmente, a empregada, quando vai "comprar de comer" (VICENTE, p. 17), descobre que a armada retorna das Índias, e a mesma não pensa duas vezes e relata o fato à Constança, sendo xingada, inclusive, por tentar ajudar nesse momento dicotômico (Idem, p. 18):

MOÇA – Ai, senhora! Venho morta:

Nosso amo é hoje aqui.

AMA – Perra, excomungada, torta!

Situações como essas, de humilhação e desprezo à humanidade, acontecem todos os dias com muitas empregadas domésticas.

IV. Conclusão

Em suma, pelo ponto de vista de Moça, é uma peça de submissão, mas não só do mundo de vista do trabalho doméstico desempenhado por esta personagem, e sim o acatamento dos desejos carnais de sua patroa Constança. Como explicitado, a criada desenvolve-se e defende-se das atitudes e pensamentos de sua ama a partir do olhar satírico tanto da farsa quanto da moralidade, gerando, assim, uma comicidade na peça.

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The Psychological Sensualism and the Cognitive Structure of Creativity and Creation in Nawal El Saadawi's a Daughter of Isis

By Souleymane Diallo
Cheikh Anta Diop University

Abstract- Throughout the structure of cryptographic methods and the attitudes of conditioning entree of understanding, the field of perception and conception becomes inside the respect of *A Daughter of Isis*, a system thinking, and decrypting resources within sensitive materials are assimilated. Respectively, through the cognitive interpretation and the valuation of this meta-data, the feminine creativity and creation coordinate their progress inside a quantitative responsive value and purchase the apposite cognitive structures in perspective to pledge a functional and organizational response concerning the phallus modeling judgment and comprehensive architectural arrangement of perception. In this run, the symbolic metamorphosis of the feminine Be-ing describes a system of sensualism that encompasses the subjective emotional familiarities and subjective cognizance system. Within this respect, the purpose of this paper remains an attempt to display the implied functionalism of psycho-affectivity and the method Nawal El Saadawi utilizes the schema of psychophysics in the standpoint to determine the quantitative associations between reinforcement and social interactionism.

Keywords: historical determinism, biological determinism, phallocentrism, psychological sensualism, psycho-affective, memory, cognitive structure, feminine be-thinking.

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Abstract- Throughout the structure of cryptographic methods and the attitudes of conditioning entree of understanding, the field of perception and conception becomes inside the respect of *A Daughter of Isis*, a system thinking, and decrypting resources within sensitive materials are assimilated. Respectively, through the cognitive interpretation and the valuation of this meta-data, the feminine creativity and creation coordinate their progress inside a quantitative responsive value and purchase the apposite cognitive structures in perspective to pledge a functional and organizational response concerning the phallus modeling judgment and comprehensive architectural arrangement of perception. In this run, the symbolic metamorphosis of the feminine Be-ing describes a system of sensualism that encompasses the subjective emotional familiarities and subjective cognizance system. Within this respect, the purpose of this paper remains an attempt to display the implied functionalism of psycho-affectivity and the method Nawal El Saadawi utilizes the schema of psychophysics in the standpoint to determine the quantitative associations between reinforcement and social interactionism. In this respect, the psychanalysis approach and the deconstructionist dynamic involved in this feminine psychological sensualism impel a feminine meta-discourse, which develops a psychology model of management transposition. Hence, the consequence of this article is expected to accentuate the appropriate quantity of the new feminine self-recreation, intellection, and imagination.

Keywords: historical determinism, biological determinism, phallocentrism, psychological sensualism, psycho-affective, memory, cognitive structure, feminine be-thinking.

Definition

The influence dynamic of affective perception emphasizes the propensities and the competencies to demystify and identify the affect of the other. Therefore by exceeding the border of biological and physiological processes, the affect domain appears as a distinctive psychological representation subjected to the conservational inspirations and collective interactions. Consequently, constructed inside a customized formal sensitivity and a conflicting picture of idiosyncratic experience and performance psychology, the feminine psychological sensualism enhances a behaviorism purpose, transpersonal psychology, and a transcendental discourse. Thus, the feminine psycho-affective fundamental quantities develop a process of management within which its primary apprehension displays the assuaging and monotonous phallocentric historical determinism. Through its quality discerning of affect, the feminine creativity dimension emphasizes the elliptical and stationary modus within the phallus aleatory and approximative context habituated and premeditated the feminine reality.

Successively, through a neo-feminist transcending methodology of biological determinism, the realm of affect establishes a new genotype and a phenotype dynamic inside which women across the acquiring procedures of understanding, intellection, and experience, transpose the phallus genocidal authenticity and its genetic reductionism into a feminine organizational reality. Hence, through the edging of perception and conception, this schema inside the development of *A Daughter of Isis* defines a new adaptationism circle that moves beyond the constraints of the phallus image and imagery in respect to absorb a feminine object experience, cognitive psychology, experimental psychology, and a subliminal dynamic. In this run, the frame of the neo-feminine psycho-affective functionalism fascinates a practical empirical standard of understanding within the compass of sensualism, perception, and conception remain in an equivalent continuum.

Therefore, the feminine imagination delineates, in this respect, a proprioceptive, associative, and reformed memory, which efficiently evolves from a feminine Be-thinking and re-membering to ascertain a ratiocinative determination about nature and nurture, object and influence, intention and transmutation. Correspondingly, the dynamic process of this paper involves itself in the realm of apperceptive significance and subliminal understanding of the feminine Be-ing; it also dives the feminine Be-longing method into a concrete interaction, an observation of circumstance, which alters the phallus appliance of horizontal vehemence; and finally, it emphasizes on the feminine, active invisibility and perceptual management in a sense, to label the schemes for deconditioning the feminine Be-thinking, and to visualize and recognize the way out of the phallus inertia and prescribed bondage.

Author: Arts Cultures and Civilizations Doctoral School, Postcolonial and African Studies Laboratory, Anglophone Department, Cheikh Anta Diop University, Dakar, Senegal. e-mail: jahsalomon@gmail.com

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I. The New Sensible and the Sensitive Macrocosm of Affectivity

The continuum of time and space throughout the psycho-biological approach, and the psycho-social perception of this feminist literature, appears to be a systematizing sensitivity construction, mainly oriented to the interrelation of the sensible and lethargic intellectual and expressive forces that determine the phallocentric realm. Therefore, the new method of influence and the creation of context install a psychoanalytical perspective within the frame of collective memory becomes a ground of an immediate denotation and connotation, through which objective and prescriptive norms of metamorphosis define a new order of structural reality. In this way, the feminist insight, as regards the performance, relationship, and the system of the phallocentric symbolic order, involves a systematic disintegration of the frame of memory. Then, the feminine Be transformation and the feminist There-Being experience disarticulate the phallus fade away from memory, exhibit the hectic male dominance memory; and ingrain a dynamic metamorphosis memory. Indeed, through the psychological perception of affectivity and the physiological effect of sensuality, the feminine Be through the fundamental features from which the femininess and the other structures are compounded, enhances a new verisimilitude within awareness, and the dynamic of aptitude determine and perform a functional and logical connection between the feminine There-Being and the phallocentric mnemonic collective memory. In this run, Nawal El Saadawi writes:

> At that time I was only a child. I knew nothing about the city or the village. I did not know that despite the differences between them, there was one thing which did not differ. It was a sameness which I could see looking out through the eyes around me, something I could not exactly define. I felt it in my body like a shiver of cold: I had been born a female in a world that wanted only males. This realization, this fact, ran through my body like a shiver of cold, a dark shiver, as murky as death (El Saadawi, 1999, p.61).

Consequently, the feminine production of a phenotypic characteristic of image and voice focuses essentially on the forces of affection that stimulate change within a system of evaluation. Inside this scheme, the embedded femininity language, value, and thinking unveil an elemental ability and intrinsic physiological processes and activities connected with physical and emotional attraction. Then, they sufficiently experience Be-thinking to determine, therefore, the biological basis of behavior and the psychodynamic of the feminine affect. By this way, the frame of the feminine Be-moaning and Be-longing affectivity transcend the dynamic of exuberance and exhilaration; thenceforth, inserting their purposes inside the perspective of active agency, definitely characterized by its esoteric evolvement within the field of contemplative and reflective dimension, intellective sense, bodily activity, and psychophysiological capability. Hence, the macrocosmic new reality of the feminine principles of affectivity and the representative and perceptive quantities of the feminine image-conscious and image-processing become the embedment of a determinative avant-garde and particular experience of affect. It also defines a force of nature intrinsic to the feminine Be-ing psycho-affectivity, which appropriately ingrains a feminine method of intellection, imagination, and a sensitive genius of perceptive and appreciative recherché about abstract and distinct object of conception. Through the sensible quantity determining of emotional intelligence, the feminine, active invisibility of creativity and creation emphasizes a self-own experience, resourcefully embodied inside a system of appreciation and contemplation that certainly interconnects itself with the framework of practical awareness consequential from a functional reason and emotion. It is within this perspective we grasp all the essence of this Fatima Mernissi evaluation; she asserts that:

> One doesn't journey to the wellsprings of history to drink, but for other more mysterious celebrations, for everything that relates to memory. And "every celebration of a mystery, "Genet tells us," is dangerous; being forbidden, the very fact that it takes place is cause for celebration." Delving into memory, slipping into the past, is an activity that these days is closely supervised, especially for Muslim women. A passport for such a journey is not always a right. The act of recollecting, like acts of black magic, really only has an effect on the present. And this works through a strict manipulation of its opposite - the time of the dead, of those who are absent, the silent time that could tell us everything. The sleeping past can animate the present. That is the virtue of memory. Magicians know it, and the imams know it too (Mernissi, 1991, p. 09).

Within the respect of this difference threshold of experience, the feminine self-reference in language, affective transformation, and intellective metamorphosis involves a feminine There-Being metacognition, metadata of knowledge, and a perceptual metarule, which ensure the new sensible and systematizing psychosocial feminine reading. This fact consistently upholds the fundamental quality and appropriate quantity of the new feminine self-recreation, intellection, and imagination. At this stand, the cognitive psychology and sensual structure that characterizes the esoteric, idiosyncratic feminine apperception, and the exoteric dimension of experience inside *A Daughter of Isis*, appoint a transformative psychophysiological affect within the feminine sphere of resistance evolves into a continuum of imaginary and linguistic creation. Hence, the signifier and the creative vitality of the feminine sensualism become a transposition of the scheme of Be-thinking toward a faculty of rationality and to the thinking of idea and discourse. Still, the imaginary force, the structure imaginary, and the dynamic imaginary

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enforced in the run of the cognitive structure and affectivity erudition spark off multifold reactions and echoes as regards the feminine reality and the stimulative notion of value and intellect of evolution. In this way, the stylistic and linguistic representation, the sensitive structural narrative, and the formal cause that embody the feminine generative force of affectivity within the respect of this dynamic thinking of speech involve the feminine Be-thinking and There-being within the functional and deferential feminine-self primordiality. Accordingly, throughout the macrostructural approach of the frame of affect, Nawal El Saadawi efficiently underlines the hermetic and heteroclite phallocentric vertical construction of truth that remains a disorder of structure within which the reality of masculinization distorts the intrinsic quality of the feminine photo-realism:

> Am I trying to discover what is buried deep down inside me, to reveal what is hidden through fear of God, the father, the husband, the teacher, the male or female friend or colleague, through fear of the nation to which we belong, or those we love? It is normal when we show anger and rebel against those whom we hate, but when our anger and rebellion are directed against those whom we love, what will the words be like when we express them in writing? When I was a child, the word God for me meant justice or freedom or love. How did it become a sword over my head, or a veil over my mind and face? I sang songs to my nation, to my country in my childhood and my youth. How has my country become a prison, or a policeman wearing a fez, a skull cap, a turban or a hat, speaking English, or classical or colloquial Arabic, or a dialect from the Gulf states as he pursues me day and night? (El Saadawi, 1999, p. 18).

The realm of affectivity develops an edge of introversion, and reflexive action within the macroevolution of the feminine-self embodies a progressive dimensionality inside which appears a critical analysis method, a language, and conceptual systems, a relational quality of meaning and forms of expression. Through this sensible creative complexity and substance, the sphere of collective memory becomes an object of transformation, which finds its material basis and meta-significance in the deep-seated feminine Be-longing and the feminine composite exegesis and inheritance interpretation, and the aesthetic and multifactorial apperception of the feminine Be-thinking. Therefore, the feminine affectivity enhances a hectic biorhythm change memory and a space-time memory that correspondingly determines quality of commitment through an intensive means of creativity and selective dynamic of creation bursts out of the center of the three-dimensional space/object of experience. Within this respect, the psycho-affective dynamic, and the macrocosmic structural sustainability of the feminine Be-thinking inside the narrative of *A Daughter of Isis*, bring El Saadawi to make practical and effective use of the scheme of affectivity that stands as an atypical ideology and a systematic subversive behavior. In this perspective, the insubordination interwoven inside the progress of the affect of the feminine There-being exposes the phallocentric sensible synchronicities and obscure inner psycho-emotional acceptance, and then subverts its visible diachroneities and orders of significance. In this way, the feminine Be-longing becomes metadata within the realm of time and space determines structural psychology that efficiently interlaces the feminine affect with a particular process in an appropriate dynamic to embody a comprehensive specific purpose of value. Correspondingly, Margot Badran, through her work entitled *Feminism in Islam* reinforces the ideology of feminine affectivity, she argues that:

> Learned Islamic texts and popular belief also hold that women possess enormous sexual appetites (far greater than those of men), and that women's whole being, body and voice constitutes a sexualized entity. The word describing "the sexualized" in Arabic is *awra*, which literally means genitalia. That which is *awra* must be covered, and since in the traditional conservative view "the woman" is constructed as an "omnisexual being." Notions of women as omnisexual- and highly sexualized-being permeate the entire culture in Egypt. This is to say that such thinking is shared by both Christians and Muslims, who generally believe that women's sexuality is the product of "nature." Women, as omnisexual creatures, have been associated with disorder or chaos (*fitna*)…chaste women's bodies must bear the weight of patriarchal honor. The honor of men is not produced through their own chastity, but through association with the chaste bodies of their women- the women in their families (Badran, 2009, pp.170-171).

Thus, the dynamic of affectivity inside the language meaning and logic of *A Daughter of Isis* arises a metanarrative opportunity within a feminine metalanguage that involves a logically necessary consequence of pragmatism discrediting the phallocentric subverting tong and orthodox values. Like this, through a principle and practice that explicitly governs the sphere of knowledge, of contents, and of forms, the new method of the feminine affect focuses on an objective verisimilitude, which correspondingly interconnects its progress with the object of perception and the frame of intentionality. In this respect, the resumption of the feminine psycho-affectivity and foundational attributions appear as a typically formal intention to contradict the phallocentric nominal definition of the feminine Be-thinking and minimal characterization of their Be-longing. In this run, the object language and object-oriented about the feminine linguistic behavior and psychological process, install a paradigmatic transmutation of the phallocentric formalization of thought and conventional structuration of the frame of affectivity. The stylistic representation of creation and creativity in the basic line of *A Daughter of Isis* inferentially entails an exegetic dimension within which quintessential constituents and influences figure-ground a new sensitive feminine affect that its object-

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choice involves itself in an understanding of mystic self-transcendence. Consequently, the macrocosmic approach of affectivity, as El Saadawi progresses in her own reality, becomes a realm of response that efficiently corresponds to an immediate re-appropriation of their self-own-experience, the embodiment of their active invisibility, and a metamorphosis quality from the phallus perception of identification and memory to a feminine Being experience.

II. From a Masculinist Deterministic Dimension to a Psycho-Structural Reality

The feminine sensualism, and the active invisibility of Be-thinking embody the new Be-ing affective transformation inside the run of *A Daughter of Isis*, emphasize correspondingly temporal perception, time-based cognition, and even on nature and experience of chronology. It is within this dynamic that is framed the psychological experiences, and the ontological and epistemological thinking, and the fundamental mechanism of cognitive image and sensible processes of affect. Therefore, throughout the feminine cognitive psychology of duration, the perception and production of rhythm, subliminal temporal order, and simultaneity, the psycho-structural reality of time and space become for the feminine There-being an abstract metamorphosis. Subsequently, as a nouveau deconditioning paradigm, this metaphorical scaffold delineates an innovative signifying dimension that evolves beyond the internal patriarchal temporal model. In this way, the structural dynamic of creativity, and the domain of composition inside the narrative of *A Daughter of Isis*, inserts itself in a temporal judgment. This scale efficiently characterizes a model of thinking that determines the value of proposition and composition embedding the countenance of a progression that effectively underlines a feminine Be-longing referencing memory. Thenceforth, this fact circumscribes the first-hand affect of behavior, and cognitive implied structures within appear different incentive perceptions, and the formation of a temporal interpretation, and a relational temporality. Within this respect, through the continually foundational of the sphere of affectivity, Nawal El Saadawi dives the psycho-structural reality of the feminine Be-thinking into a new method and ability to understand and to designate the affect of the Other by grasping the intrinsic biological and physiological processes. Accordingly, she writes:

> My mother used to swim alone like a wave in the sea. I imagined she was the daughter of the sea who, born of its waters, had given birth to me. She and I had emerged from its warm blue depths, on to the smooth white sands, under this pure blue sky, bathed in this golden sunlight. This was our air, our sun, our sea. This was our land, and it belonged to her and me. When we laughed our voices were carried by the air, transported through the waves from one wave to the other, from one country to another, on and on, endlessly (El Shaadawi, 1999, p. 66).

Thenceforward, by denying the phallus vertical perception and social interaction, El Saadawi enforces the principle of reality and the feminine psyche reality inside the deconstructive modeling of the phallocentric facts and dimensions by exhibiting the phallus colonial mentality, the internalization of its subjective experience, and its cognitive material homogeneity. Thereby, this crusade from the phallus linear psycho-affective representation describes a feminine ascending subliminal perception within the exposition of effect and perceptive fluence become formal undertakings that mount a nouveau transcending understanding and apperception-system. Through this reflective apprehension, *A Daughter of Isis* characterizes the commencement of a feminine ascending passage within imbedded and unequivocal attitudes involve a variation of social-object and a psychophysiological creation. Harmoniously, Nawal El Saadawi, through her peripheral cognitive, physiological, and psychological belt of representation, involves a discourse of depth perception within which the feminine Be-longing imaginary formation becomes an implicit analogy, a transcendental similitude of form, and a logical and argumentative value of cognitive psychology. In this way, El Saadawi, with the subliminal material of her discussion, inserts the elementary line of perception management within the detachment of content and form stand as a paradigmatic transformation concerning the phallus deterministic conception and perception. Subsequently, the schema and the disposition of her discussion frame the domain of antagonism and assertion to annihilate the phallocentric transcendental dimension, and intrinsic incentive principles; in this dynamic, the extrinsic factors that correspondingly affect the sphere of the feminine Be-ing social status and impression management define a new moral coherence, and a transformational aesthetic judgment. These approaches efficiently denote an order of perceptual processes opposing to the phallus primary ambiguity and then redeeming the essential reality inside a psychological orientation entrenched in a biophilic intention. It is in this perspective; we observe Wael B. Hallaq's *Early Ijtihad and the later Construction of Authority*; he argues that:

> The salient feature of the founders' *ijtihadic* activity is no doubt the direct confrontation with the revealed texts, for it is only this deified involvement with the divine word that requires and presupposes thorough familiarity with so many important fields of knowledge. Even when certain cases require reasoning on the basis of established legal rules and derivative principles, the founding jurist's hermeneutic is held to be, in the final analysis, thoroughly grounded in the revealed texts. The founder's doctrine constitutes therefore

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> the only purely juristic manifestation of the legal potentiality of revealed language…Now, what is striking about this typological conception of the founder *mujtahid* is its absoluteness not only in terms of credentials or epistemic, and indeed moral, authority, but also in terms of chronological rupture with antecedents. At the juncture of this rupture, the precise point at which the most accomplished type of *mujtahid* is formed, the typology suffers from a memory loss, overlooking in the process the existence in reality of the founder's predecessors and his own immediate intellectual history. For it was with the latter that the *mujtahid*–imams formed a continuity, and of the former that they were necessarily a product. In the constructed typology, as perceived by the later legal profession, the founders became disconnected from previous generations of jurists as well as from a variety of historical processes that indeed culminated in the very achievements of the imams (Hallaq, 2004, pp. 24-25).

In this course, the functional narrative specialism of *A Daughter of Isis* and the plasticity of the feminine Be-thinking operative, adaptive and reconstructive capacity inside El Sadawi's discourse define a meta dimension and a metamorphic proprioceptive quality within the influencing models of image recording and psycho-reality re-production become a transformative experience. Hence, the feminine There-being and psycho-structural reality symbolize a deterministic simulation, an affect impetus inside a causality framework within which the continuum and quantum of time and space are enthralled in a trans-positioning context. Within this respect, the feminine memory consolidation becomes prior to the phallus memory conformity. In this way, the central contour of active opposition and the basic object-choice principles become an embodiment and a transformative evolution implemented inside the modal logic of strengthening the feminine Be-ing and Be-thinking exhibition. Correspondingly, through psychophysiological creative activities, particular sensitive and sensible consumption, and spatiotemporal entities associated with primitive records category in religion and cultural traditions, the feminine Be-ing observes their psychotic episode dimensionality as a phallus particular technique of a feminine ontological nihilism and the manifestation of a psycho-affective, and interpersonal violence concentrated in a variety of objects. Within this respect, Nawal El Saadawi develops a cognitive inference dynamic within the feminine Be-ing becomes an environmental stimuli; and then introduces a capacity of interpretation within the feminine Be-thinking emphasizes on inductive, deductive, and abductive inference in perspective, the feminine Be-longing stands as a context, and a principle of application. Moreover, by emphasizing the interaction between the feminine mind and body, the structure of inference and the schema of interpretation inside the neo-feminine voice and psycho-affective functionalism unveil the phallus pseudo-ontological arguments, which with its plasticity and eccentric nature integrates physical and mental subjugation in the feminine psyche. These facts remain well illustrated when Asma Abbas writes inside her *Suffering's Dead* that:

> …a self-proclaimed unknown woman-personifies the entwinement of the suffering of speech and the speech of suffering. This weave baffles those schemes of managing human suffering whose arbitrary claims about what suffering is and how it matters in society form the basis of our lives and the relations that allow us to live. These schemes determine, rank, and organize the meaning, status, and worth of our hurt—and, then, grant us the consolations when they "empower" us to represent and express it…"Live and be amazed," "To write is to be amazed," and "Kill the Beloved." In love, she is thwarted by those she desires, unable to inhabit spaces that supposedly promise safety, and even less willing to abandon them, at a loss of affirmations of happiness that affirm only others—for what lies would that take in a world that burns both inside and outside of her? Her "unknownness" is not accidental—it is just a sign that pages upon pages of being with her and her pain will still ironically require the declaration of murder to let the rest of us off the hook. For the more adventurous of us, yes, there is the mystery: who and what has died? Is the dying over and done with now? But as if the declaration of murder was not closure enough, in yet another gesture of assurance (Abbas, 2010, p.3).

Accordingly, through the psychological development, the evolutive ontogenesis context, and pattern formation of the feminine psycho-structural reality, El Saadawi dives inside the meta-narrative of her *A Daughter of Isis*, a neo-point of reference that goes beyond the phallus conception, naming, and identification. Therefore, El Saadawi defines the feminine Be-ing within her object process methodology, mental and model representation, visual and sensual analytical reasoning inside which the phallus conventional approach and morphological analysis undergo a transformational sociogram:

> My father was not a member of the Wafdist or of any other party. He maintained that all the parties were playing a game with the people, hiding behind the constitution, and what they called 'the democratic system.' At the same time, the religious sheikhs of Al-Azhar and the leaders of the Muslim Brotherhood were playing this game with the people in the name of Allah and religion. My father described Sheikh Al-Maraghi as the 'sheikh with the beard': 'Can you imagine', he said, 'that that Sheikh with the beard is cooperating with the king and with the British in the name of Islam. He keeps saying: "Obey whoever is responsible for your affairs." When he addresses King Farouk he says, "Allah is with you", and the king takes the cue from him and responds, "Yes, Allah is with us." This has nothing to do with faith or religion, Sheikh Al-Maraghi, this is just making fools of us'(El Saadawi, 1999, 105).

This psychophysiological metamorphism and dynamic equilibrium become an impelling power through which the feminine Be-thinking, declarative memory, and procedural memory determine a novel

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feminine psycho-structural reality. Consequently, within the foregrounding of this new reality, the frame of semantic and episodic memory deconstruct the abortive phallus conception of the feminine Be-ing; then, determining the originalism of the neo-feminine-affectivity. In this way, with the context-specific re-structuration and the domain of language and image encrypted inside the realm of the feminine creativity and creation, *A Daughter of Isis* embodies an empirical inference and corroboration that evolve the feminine neo-structural reality above the phallus modality-specific state and rudimentary aspects of analysis. Stereotypically, with a specific conceptual card, the feminine Be-thinking enthralls a contextual dimension, a social status, a reality of a discourse, and a hypertextual figure, which efficiently shift the feminine Be-ing from the phallocentric materialist conception to an intentionality perception. Respectively, the feminine psycho-structural reality remains appended inside the edging of immanence and permanence that isolate the field of creative thinking, interpretation, and representation from the masculinist deterministic dimension and transcendental idealism.

III. The Fundamental Quantity and the Neo-Feminist Meta-Discourse

The organism thinking, the material culture, and the substance stream analysis within the run of *A Daughter of Isis* revolves, brings El Saadawi to progress inside the prima materia and material cause of the feminine Be-ing. In effect, through the fame of depth perception, cognitive inference dynamic, and temporal judgment, the ecological system of this narrative entrances a psychological typology, an epistemological modulation, and a discourse theory within which the realm of phallocentrism becomes anthropogenic affluence. Subsequently, the compass of feminism counters as an anthropomorphism dynamic inside which the focus on semantic memory and episodic memory ordinarily underline the state of being accountable for action, the opportunity to perform, and to analyze the significance of the feminine Be-longing, and the practical inference of the feminine Be-thinking inside the phallocentric anthropophagus system. Correspondingly, the semanticity of this neo-feminist voice reflects and even conforms to a comprehensive grand-livre that appears representative and above-average intelligence in the line of a phallus anthropocentric bubble within the significance of socio-biology, socio-linguistic, and sociocultural dimensions are deemed to nothingness. Within this respect, by registering the quantity and the feminine neo-discourse in respect of an ordinary differential compilation of words, and a hyperbolic, elliptic, and parabolic restricted differential of discourse, El Saadawi delineates the feminine meta-discourse within the perspective of thinking that is, in a given manner, framed on the basis of creation and creativity, transposition and annihilation of the interacting phallus symbolic order. It is within this line El Saadawi declares that:

> Ever since I took hold of a pen in my ngers, I have fought against history, struggled against the falsi cations in of cial registers. I wish I could efface my grandfather Al-Saadawi from my name and replace it with my mother's name, Zaynab. It was she who taught me the letters of the alphabet: *alif*, *beh*, *teh*, *geem*, *dal*, all the way to *heh*, *wow*, *lamalif*, *yeh*. She used to press her hand on mine and make me write the four Arabic letters of my name. I could hear her voice like the song of birds, sing out Nawal, Nawal. I hear her voice call out to me. I slip my hand out of my father's ngers, and run towards her. She carries me up in her arms, and holds me to her breast. The smell of her body is in my nose as though it were the smell of my own body (El Saadawi, 1999, p. 33).

Moreover, the associative memory and alternative memory that El Saadawi refers in her narrative put forth a fundamental quantity of force dynamics, and a semantic memory, which inserts the feminine Be-thinking inside an axiomatic semantic, therefore, moving out of the phallocentric semantic dementia, biocidal and verticillium atmosphere. Consequently, *A Daughter of Isis* befits a neo-feminist figure-ground of perception within it is exhibited that the phallocentric cognitive-linguistic, semantic structuration and representation forecast and equally materialize a force of apathy, which impedes the feminine affect composition and functional indiscernibility by diving the feminine Be-ing inside the purview of overlooking the scaffold of tautology, syllogism and the agenda of There-being. In this run, through the basis and the significance of re-membering, El Saadawi understands and unveils that the ego-psychology of male remains a function finality and a function process that continues oiling and contriving a frame of protochronism, and a schema of masculinist metapsychology, which its reality remains intermingled with the use of a genocidal, a physical and psychic redemption. Similarly, the neo-feminist perspective, through the dimensionality of metacognition, strives for a figure of meta-discourse that emphasizes efficiently the deceptiveness and the phallus synthetic production of memory, which specifically entrenches the feminine Be-thinking in directorial moralities within the female being lacks of depth perception, and perceptual constancy; then, bothering the female re-membering with unfamiliarity. This scope remains well illustrated when Saba Mahmood, through his work *Politics of Piety*, states that:

> On the one hand, women are seen to assert their presence in previously male-defined spheres while, on the other hand, the very idioms they use to enter these arenas are grounded in discourses that have historically secured their subordination to male authority. In other words, women's subordination to feminine virtues, such as shyness, modesty, and humility, appears to be the necessary

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condition for their enhanced public role in religious and political life. While it would not have been unusual in the 1960s to account for women's participation in such movements in terms of false consciousness or the internalization of patriarchal norms through socialization, there has been an increasing discomfort with explanations of this kind. Drawing on work in the humanities and the social sciences since the 1970s that has focused on the operations of human agency within structures of subordination, feminists have sought to understand how women resist the dominant male order by subverting the hegemonic meanings of cultural practices and redeploying them for their "own interests and agendas" (Mahmood, 2004, p.6).

Therefore, throughout the circumference of idiosyncratic experience, substantial transformation, and cognitive assessment, El Saadawi enclosures the feminine meta-discourse in the process of understanding the phallocratic mechanism of social interaction and interpretation, temporal order, and the perception of simultaneity; therefore, producing and stimulating innovative substances, affect, and beliefs to deconstruct the system. In this way, this discourse stands as a description and the forming of experiences in the standpoint to open the realm of knowing and re-creation. In effect, the wide feminine range of creation and creativity implies the scope of complete association, authentic understanding, knowledge applicability, and knowledge procedure and involvement. In this line, the meta-discourse embodied through the esoteric profile of *A Daughter of Isis* appears as a reproductive and constructive imagination, a time constant discourse that shapes the feminine Be-thinking to continue her cognitive, bodily, and continuum activity; then, assuming her active agency by effectively contradicting the phallus imposed aphantasia decorum. Thus, the value of the neo-feminine discourse designs an impedimentum within which the feminine perception of re-membering defines a gathering effort of imagination and a direct environmental reform that stresses collective behavior and different social action. This perspective opens literary activism, informative dynamic, and methodological reasoning consisting of contemporary creativity and an intellectual evolution that display that the phallus arranging perception and existing imagery enchant structurally, gender essentialism that sustains the essential point of violence against the feminine Be-longing. In the same respect, the phallus discriminatory attitude based on sexism, stereotypical ideology, and masculinist nominalism determines the referential technique and the creation origin of all other forms of manifestation of violence concerning the feminine Be-moaning. It is within this dynamic we appreciate Miriam Cooke when she argues in her *Women Claim Islam* that:

> The image of Muslim women homogeneously oppressed by patriarchy has interfered in cross-cultural dialogue and understanding and, therefore, also in conducting multiple critique. Its role in communication needs to be understood. Communication, according to Roman Jakobson, is about the degree to which a message can pass between addresser and addressee "enabling both of them to enter and stay in conversation" (1990: 66). There is a language to be agreed upon and an appropriate context to be created so that the message may become "verbal or capable of being verbalized." A key factor, Jakobson asserts, is the "so-called emotive or 'expressive' function, focused on the addresser." This emotive function informs the context, which will change in accordance with the degree to which addresser and addressee feel that they are being accorded respect. I propose that this model of communication must also include what I call "imageness," a visual reality that shapes consciousness. Unlike Jakobson's model of communication, images are rarely dynamic. The cultural photographs that we bring to a first encounter are unlikely to change; they fade in and out as they are needed. To draw attention to imageness is to acknowledge that interlocutors do not ever deal with the individual alone, or even with the individual contextualized, but have to contend with, and ideally overcome, the images they have of each other (Cook, 2001, p.128).

By this manner, the discourse of El Saadawi moves beyond the edge of feminism; then, embodying a consistent imagination and a relatively-self-encompassed association of understanding, successfully fashioned on a concrete model and to an abstract standard. Consequently, through an automorphism structure, the meta-discourse in respect of *A Daughter of Isis* establishes a paradigm shift and a bijective and surjective domain inside a formal system that transposes the setting of the feminine Be-ing discourse into an institutionalization model and to enlightening and associational developments with other sources. Indeed, with its normative isomorphism, the essential magnitude of the neo-feminine discourse develops constructivism and a neo-institutionalism within the feminine Be-thinking course, and re-membering processes annihilate the phallus permanent discerning methodology and constitutional nominalism. Within this respect, the compass of transactionalism befalls the figure-ground of the feminine affect, and constitutive relation within the schema of re-turning adulates a new predisposition that contemplates truthful thinking inside the edging of achievement and involvement. Then, this run shifts itself from the phallus paradigmatic judgment, and elemental social structures, in the measure to ground a feminine Be-longing object-choice and object orientation. Thereat, the neo-feminine psycho-affect and the fundamental quality of its discourse convert to be a means of sacrament concerning the feminine Be-ing, active invisibility and agency; it also stands as an act of contrition within the phallus senescent temporal order loses its intrinsic quality, and then turn out to be altered by a neo-structural reality of a feminine determined-Be-longing.

> I became number 1,536 on a list of people arrested by President Sadat. The authorities put me in the Women's

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> Prison located near Al-Kanatir Al-Khaireya, about ten miles north of Cairo, near a barrage on the Nile. The officer in charge asked me my full name. I did not mention Habash. He pulled out an ancient register, flipped through the heavy yellowing pages and extracted the name Habash, followed by Al-Saadawi, a man whom I had never known, as though he were digging out two bodies one after the other from their graves. Ever since I was born the name of that unknown Al-Saadawi has been carried by my body, inscribed on my school-books, my school certificates, my certificates of merit, printed on my articles in newspapers and magazines, on the covers of my novels and books written with my ink, my sweat, my tears, my blood in the stifling heat of summer days and the freezing winter nights, day after day, night after night, for more than fifty years… But my mother's name was buried forever. She owned nothing, had no money. According to divine and to human law, her children, including me, were her husband's property. So, I never carried the name of my mother. Her name was buried with her body and disappeared from history (El Saadawi, 1999, pp.32-32).

Henceforward, the metamorphic discourse inside the feminine re-membering integrates tremendously the metadata figures of body image and body language. In this perspective, the figure of the body symbolizes a fundamental modulation within phonological aspects and prosodic dimensions unveil the phallus concealed internal conjectures and inconsistencies and challenge its ostensible implication. In the same manner, the surround of body image impels a deconstructionism method based essentially on the de-structuration of the phallus normative sphere, and conformism; then, as a deviant approach, it dives the neo-feminine discourse to develop an evolutional norm of perception, which we observe a social transformation rather than a social reproduction. Harmoniously, the realm of body language inserts in the course of the feminine fundamental quality discourse, the domain of physical and ethical suffering that appeals to the unconstructive valence of the feminine psycho-affective sphere. Indeed, through the feminine Be-thinking apprehension, resilience, profanation, and monotony, the realm of body language is utilized to disclose the phallus substantive sovereignty that consistently finds its essence on politico-religious oppression, on professional and ritual manipulation. In this line of ideas, the meta-discourse consumed in the dynamic of *A Daughter of Isis* enhances an attribution theory, which struggles to reform the interacting phallus symbolic order, and to deconditioning the hidden bereavement within which the feminine Be-ing, Be-thinking, and Be-longing are designed, and possessed by the phallus anthropocentric imperative.

IV. Conclusion

The narrative dynamic and meta-discourse that characterize the run of *A Daughter of Isis* display a neo-continuum hypothesis within which the rhetorical metamorphosis of the feminine Be-ing challenges the phallus process of memory consolidation and conformity. In this line of ideas, Nawal El Saadawi, with her new approach and influence of structural reality, and the formation of a new circumstance of creation and creativity, involves the feminine psycho-affective dimension in the framework of performance and within a There-being trans-position, which efficiently denatures the phallus synchronicities and symbolic order. Within this respect, the feminine shifting we observe from the phallocentric semantic dementia becomes a procedure of understanding the imaging and the phallocentric indifference representation regarding the feminine evolutive ontogenesis context. By this means, the macroevolution of the feminine Be-thinking exhibits the formation and the structuration of a feminine intellective sensitivity that correspondingly disarticulates the phallus hectic prevailing memory that affects the feminine Be-longing dimension with blankness.

Similarly, the ecological and the perceptual evaluation in the course of the meta-discourse of the neo-feminine Be-thinking in this El Saadawi narrative impel a figure of massification and intensification within which transformative experience assumes a necessary capacity of influence subtleties and a semantic memory. This approach extremely enclosures the feminine Be-longing in the secret of an axiomatic semantic, then moving out of the phallocentric semantic dimensionality.

At this level, it becomes clear that the dynamic of *A Daughter of Isis* delineates a consistent imagination, an intellectual and social transposition within which the frame of perception, experimental psychology involve a neo-feminine aptitude of affect. This psychological sensualism brings El Saadawi through her tangible archetypal and conceptual orthodox of thinking to evolve the feminine Be-ing cognitive structure from a process of selection and organization. Therefore, the neo-feminine affect demarcates its subject and object the method of discernment, and sensitive proprieties inside which idiosyncratic knowledge, substantial transformation and intellectual judgment install the reality and the perception of the feminine creative experiences and innovative interpretations.

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

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

Manuscript Style Instruction (Optional)

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

Structure and Format of Manuscript

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

A research paper must include:

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

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

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

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

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

Format Structure

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

All manuscripts submitted to Global Journals should include:

Title

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

Author details

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

Abstract

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

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

Keywords

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

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

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

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

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

Numerical Methods

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

Abbreviations

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

Formulas and equations

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

Tables, Figures, and Figure Legends

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

Figures

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

Preparation of Eletronic Figures for Publication

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

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

Color charges: Authors are advised to pay the full cost for the reproduction of their color artwork. Hence, please note that if there is color artwork in your manuscript when it is accepted for publication, we would require you to complete and return a Color Work Agreement form before your paper can be published. Also, you can email your editor to remove the color fee after acceptance of the paper.

Tips for writing a good quality Social Science Research Paper

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

.

Informal Guidelines of Research Paper Writing

Key points to remember:

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

Final points:

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

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

The discussion section:

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

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

General style:

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

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



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Mistakes to avoid:

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

Title page:

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

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

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

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

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

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

Approach:

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

Introduction:

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

The following approach can create a valuable beginning:

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

Approach:

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

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

Procedures (methods and materials):

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

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

Materials:

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

Methods:

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

Approach:

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

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

What to keep away from:

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



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Results:

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

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

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

Content:

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

What to stay away from:

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

Approach:

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

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

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

Figures and tables:

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

Discussion:

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

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

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



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

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

Approach:

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

Describe generally acknowledged facts and main beliefs in present tense.

The Administration Rules

Administration Rules to Be Strictly Followed before Submitting Your Research Paper to Global Journals Inc.

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Segment draft and final research paper: You have to strictly follow the template of a research paper, failing which your paper may get rejected. You are expected to write each part of the paper wholly on your own. The peer reviewers need to identify your own perspective of the concepts in your own terms. Please do not extract straight from any other source, and do not rephrase someone else's analysis. Do not allow anyone else to proofread your manuscript.

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Please note that following table is only a Grading of "Paper Compilation" and not on "Performed/Stated Research" whose grading solely depends on Individual Assigned Peer Reviewer and Editorial Board Member. These can be available only on request and after decision of Paper. This report will be the property of Global Journals

Topics	Grades		
	A-B	**C-D**	**E-F**
Abstract	Clear and concise with appropriate content, Correct format. 200 words or below	Unclear summary and no specific data, Incorrect form Above 200 words	No specific data with ambiguous information Above 250 words
Introduction	Containing all background details with clear goal and appropriate details, flow specification, no grammar and spelling mistake, well organized sentence and paragraph, reference cited	Unclear and confusing data, appropriate format, grammar and spelling errors with unorganized matter	Out of place depth and content, hazy format
Methods and Procedures	Clear and to the point with well arranged paragraph, precision and accuracy of facts and figures, well organized subheads	Difficult to comprehend with embarrassed text, too much explanation but completed	Incorrect and unorganized structure with hazy meaning
Result	Well organized, Clear and specific, Correct units with precision, correct data, well structuring of paragraph, no grammar and spelling mistake	Complete and embarrassed text, difficult to comprehend	Irregular format with wrong facts and figures
Discussion	Well organized, meaningful specification, sound conclusion, logical and concise explanation, highly structured paragraph reference cited	Wordy, unclear conclusion, spurious	Conclusion is not cited, unorganized, difficult to comprehend
References	Complete and correct format, well organized	Beside the point, Incomplete	Wrong format and structuring

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