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Patriarchal Myths in Western and Mesoamerican Civilizations, Annulment of Women and Estrangement of the World

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Abstract- The comparative method applied to symbolic hermeneutics researches allows us to identify the annulment of women and their subsumption to the sphere of nature in the Middle Eastern and Greek origin myths that guided the evolution of Western civilization. In this article, we propose the hypothesis that there is a relationship between oppression and annulment of the feminine and the estrangement for the Nature in the western world. Following a similar pattern in the opposite direction, in Mesoamerican civilization, communication with Nature despised the voice of women, which ultimately resulted in the inability of inter-human communication. The creation of patriarchal myths follows patterns whose structures are repressed at the bottom of the collective unconscious, where the vital impulses of Eros and Thanatos are found. The Aztec civilization represents a paradigmatic example of this issue, whose goddess has similarities with the goddess Kali of India.

Keywords: comparative mythologies; patriarchal myths; female condition; symbolic hermeneutics; mesoamerican and brazilian indigenous peoples.

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Patriarchal Myths in Western and Mesoamerican Civilizations, Annulment of Women and Estrangement of the World

Os Mitos Patriarcais Nas Civilizações Ocidental E Mesoamericana, A Anulação Da Mulher E A Alienação Do Mundo

Maria de Nazaré da Rocha Penna

Resumo- O método comparativo aplicado às pesquisas da hermenêutica simbólica permite identificar a anulação da mulher e sua subsunção à esfera da natureza nos mitos de origem do Oriente Médio e gregos que nortearam a evolução da civilização ocidental. Neste artigo, propomos a hipótese que há relação entre a opressão e anulação do feminino e o menosprezo à Natureza no mundo ocidental. Seguindo um padrão semelhante de sentido oposto, na civilização mesoamericana a comunicação com a Natureza menosprezou a voz das mulheres, o que implicou, por fim, na incapacidade de comunicação inter-humana. A criação dos mitos patriarcais segue padrões cujas estruturas se recalcam no fundo do inconsciente coletivo, onde se encontram as pulsões vitais de *Eros* e *Thanatos*. A civilização asteca representa um exemplo paradigmático dessa questão, a semelhança da deusa Kali da Índia. Por outro lado, as relações homem – mulher entre os indígenas brasileiros, ainda mantinham, até bem recentemente, um frescor que nos remete ao período matriarcal.

Palavras-chave: mitologias comparadas; mitos patriarcais; condição feminina; hermenêutica simbólica; povos indígenas mesoamericanos e brasileiros.

Abstract- The comparative method applied to symbolic hermeneutics researches allows us to identify the annulment of women and their subsumption to the sphere of nature in the Middle Eastern and Greek origin myths that guided the evolution of Western civilization. In this article, we propose the hypothesis that there is a relationship between oppression and annulment of the feminine and the estrangement for the Nature in the western world. Following a similar pattern in the opposite direction, in Mesoamerican civilization, communication with Nature despised the voice of women, which ultimately resulted in the inability of inter-human communication. The creation of patriarchal myths follows patterns whose structures are repressed at the bottom of the collective unconscious, where the vital impulses of Eros and Thanatos are found. The Aztec civilization represents a paradigmatic example of this issue, whose goddess has similarities with the goddess Kali of India. On the other hand, male-female relationships among Brazilian indigenous people still maintained, until very recently, a freshness that takes us back to the matriarchal period.

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Keywords: comparative mythologies; patriarchal myths; female condition; symbolic hermeneutics; mesoamerican and brazilian indigenous peoples.

Introdução

É a Terra que
cantarei, mãe universal de sólidas bases, avó
venerável que nutre em seu solo tudo o que existe... É a ti que
pertence o dar a vida
aos mortais, bem como o tomá-la de volta...
Hino Homérico à Terra

A opressão, a discriminação, a inferiorização da mulher e do papel feminino nas sociedades patriarcais vêm se reproduzindo desde muitos milênios e têm dominado as práticas sociais da maioria dos povos do planeta até à atualidade.

Tem sido "um consenso", apesar das diferenças, muitas vezes abissais, entre as culturas. O patriarcalismo e seu filho violento, o machismo, são comportamentos largamente conhecidos e debatidos nas ciências sociais. Só bem recentemente, contudo, o movimento feminista tem pautado suas reivindicações analíticas para entender essa construção que tem suas fundações em desvãos psíquicos do inconsciente desde tempos pré-histórico.

Outra característica que tem marcado o nosso desenvolvimento civilizacional é, nas palavras de Hannah Arendt (2001, Prólogo) uma "triunfal alienação do mundo": desprezamos a Natureza, devoramos e destruímos o planeta, estamos à beira de uma catástrofe ambiental e parece que queremos nos livrar do "peso da Terra", justamente desse planeta que deu nossa condição humana. Concentramos esforços intelectuais, tecnológicos e financeiros nos voltando à conquista do espaço. Vamos nos mudar para Marte?

Nas sociedades que deram origem e alicerce à nossa civilização, o mundo feminino foi relegado à *zoé*, a pura vida desqualificada cuja ânsia por si mesma a impele a se reproduzir. A natureza foi igualmente desqualifica como meio, objeto, recurso econômico etc.

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O processo de silenciar, coibir, oprimir é bipolar, ambivalente: a opressão se volta contra o opressor que silencia, coíbe, oprime parte de si mesmo. A tradição ocidental ao oprimir a mulher oprimiu uma parte de si mesma, calou a sua comunicação com o mundo, com a Terra, omitiu sua comunhão corporal com a Natureza, com o planeta. Um outro processo de negação, anulação, opressão do feminino foi dado pela civilização militarista dos astecas: a palavra não dominava a força guerreira masculina numa cultura para a qual o futuro era a repetição do passado, a profecia era a memória, o herói guerreiro havia vencido, logo, será sempre vencedor (Todorov, 2003, p. 117 e *ss*.).

Neste artigo, apresentamos os padrões que consolidaram os mitos do domínio patriarcal na Antiga Mesopotâmia e na Grécia, assim como os paroxismos da mentalidade masculinizada da civilização mesoamericana. Para os guerreiros solares de Huitzilopochtl, a Mãe -Terra era um monstro insaciável, geradora e devoradora de homens, sedenta de sangue para gerar a vida, similar a Kali Negra da mitologia indiana. Concluo com alguns relatos que diferenciam a cultura indígena brasileira, que ainda guarda características do comunismo primitivo, democrático e respeitoso da Natureza, com reminiscências vivas do equilíbrio das relações homem-mulher no matriarcado.

A comparação dos mitos que embasam a consciência mítico-religiosa nos parece um caminho seguro para entender os mecanismos racionais e irracionais, objetivos e subjetivos, históricos, culturais e sociais que compeliu a anulação e opressão da mulher que tem suas fundações em tempos imemoriais. Mas, o que pode superar a matriz materna em cujas águas se gestou nosso inconsciente? A que custo? O que nos dizem sobre isso as tradições sobre as quais se edificaram tantas civilizações?

Como indica Cassirer (1992, p. 64), "A consciência teórica, prática e estética, o mundo da linguagem e do conhecimento, da arte, do direito e da moral, as formas fundamentais da comunidade e do Estado, todas elas se encontram originalmente ligadas à consciência mítico-religiosa."

Semelhanças entre as estruturas míticas, linguísticas e identidades entre os arquétipos foram estudadas por eminentes pesquisadores(as) que se dedicam à hermenêutica simbólica, que identificaram os registros dos símbolos sagrados ritualizados nas práticas religiosas. Procuraremos aqui seguir essas abordagens, sem termos sequer longinquamente a pretensão de identificarmos todos os ângulos pelos quais o tema pode ser observado e muito menos respostas conclusivas.

Consciente das imensas limitações, nos aventuramos nesse caminho adotando a interpretação do mito como testemunha do passado, como uma história sagrada de envergadura ontológica (Mircea Eliade, 1972, p. 11). Entendemos, igualmente, com Ernest Cassirer (1992, p. 62), que tanto o mito como a linguagem são configurações que sintetizam uma textura de pensamento, concatenando a visão de conjunto de um cosmos que dá sentido ao existir humano. Ademais, semelhanças e padrões arquetípicos se correspondem, mesmo com diferenças culturais aparentemente intraduzíveis.

Procuramos, portanto, identificar algumas das imagens arquetípicas que tem condicionado o lugar da mulher no mundo, as identidades que lhes foi fixada e quais os processos que levaram a essas representações.

Entre os mecanismos internos, o núcleo duro das configurações mitológicas aqui abordadas, se encontram:

1. "No princípio era o Verbo"
2. O paraíso perdido (a ascensão do herói guerreiro ou herói civilizador)
3. A busca da Terra sem males

I. No Princípio Era o Verbo

Segundo Cassirer, as relações entre linguagem e religião indicam a sacralidade da Palavra nos relatos de Criação de quase todas as grandes religiões. Antes delas, no princípio, no exato instante em que os sentimentos mais cadentes de deslumbramento ou pavor eclodiam na alma, a voz humana os traduzia num som que construía uma Palavra. Então ocorria o que Hermann Usener chamou de "deuses momentâneos". Esses eram "deuses pessoais", "configurações míticas primárias", mas não vinham do nada, surgiam de um processo histórico- linguístico (Usener, 1896, p. 316 – *apud* Cassirer, 1992, p. 36).

A análise de Cassirer sobre esses "deuses momentâneos" identifica que, embora o momento da epifania seja único, ele adquire consistência, o instante paradigmático se eleva a outro patamar e permanece, conquista configuração e duração, se transforma em potência objetiva, se torna um ser independente que o homem adora e ritualiza:

> Se tal deus momentâneo, em sua origem, é parto de um instante, se deve sua existência a uma situação inteiramente concreta e individual, que nunca se repete de igual maneira, neste (parto), ele adquire certa consistência que o guinda muito além desta causa acidental (...). Tão logo se ergue acima da necessidade imediata, do medo ou da esperança do instante, transforma-se em um ser independente que, a partir de então, vive segundo sua própria lei, (...), que o homem adora e provê, através das sólidas formas do culto, de uma forma cada vez mais definida. (...)
>
> Ora, é preciso atribuir ao som da linguagem função idêntica à da imagem mítica, a mesma tendência para persistir. Também a palavra, como o deus ou o demônio, não é para o homem uma criatura por ele criada, mas se lhe apresenta como algo existente e significativo por direito próprio, como uma realidade objetiva.(Cassirer, 1992, pp. 54, 55)

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Cassirer, portanto, identifica à linguagem a mesma função da imagem mítica e afirma:

> Esse vínculo originário entre a consciência linguística e a mítico-religiosa expressa-se sobretudo no fato deque todas as formações verbais aparecem (...) como entidades míticas, provida de determinados poderes míticos, e que a Palavra se converte numa espécie de arquipotência, onde radica todo o ser e tudo que acontece. (Cassirer, 1992, p. 64)

A atitude humana diante de suas criações, seja a palavra mítica ou o objeto produto da sua técnica, - o martelo, a enxada, a lança ou a espada-, é a de des-individualizá-los, objetiva-los, torná-los independentes, - a materialidade deles no mundo pareceria lhes conferir vida própria (Cassirer, 1992, p. 77). O ciclo final da objetivação da oralidade se dá com a palavra escrita e nas histórias das religiões, do oriente-médio à Índia, percorre esse processo de objetivação, pois no princípio, era o Verbo - e a Palavra era Deus, se confundia com a ideia de Deus -, como um Deus tudo criava.

> Assim, a história assírio-babilônica da Criação descreve o caos como o estado em que o céu, no alto, ainda"não tinha nome", e em que na terra, cá embaixo, ainda não se conhecia nome algum de coisa. Também no Egito o tempo anterior à criação é chamado o tempo em que não existia nenhum deus, e no qual ainda não se conhecia nenhum nome para as coisas. (Cassirer, 1992, p. 98).

A palavra falada surge venerada nas religiões fundadas no dualismo ético fundamental: a luta do Bem e do Mal orienta as visões de mundo e cosmogonias baseadas na força primordial da palavra para vencer o caos e transformá-lo num cosmo moral-religioso (Cassirer, 1992, pp. 66, 67). O primado da origem está relacionado a um poder. No Egito, no Antigo e no Novo Testamento, assim como entre gregos e romanos, conhecer o nome correto para evocar a um deus, correspondia a alcançar a verdadeira fonte de sua eficácia. Mas esse poder nãoera acessível às mulheres.

> No Egito, por exemplo, uma lenda sobre Ra, o deus Sol (a quem foram dados muitos nomes e muitas formas que o protegeriam) conta que ele é picado por uma víbora venenosa enviada por Ísis. A poderosa deusa queria conhecer seu verdadeiro nome com o intuito de dominá-lo. Nenhum deus pode lhe dar ajuda; só ela, "a grande feiticeira", poderia salvá-lo: "Diz-me teu nome, pai dos deuses, dize-mo, para que o veneno saia de ti, pois o homem cujo nome é pronunciado desse modo permanece vivo." Tomado por dores insuportáveis, por fim, lhe confessou o nome, com a advertência que devia mantê-lo oculto: "Que meu nome passe de meu corpo para o teu. Deves ocultá-lo, mas podes revela-lo a teu filho Horus, para que lhe sirva de potente feitiço contra todo veneno." (Erman, s/d, pp. 360 e *ss*.; *apud* Cassirer, p. 67)

No Gênesis, a Palavra de Deus cria todas as coisas e, após cria-las, dá a Adãoo poder de nomeá-las - antes que Eva estivesse ao seu lado naquele mundo quetambém seria o dela. A Eva não foi dado o poder da palavra criadora.

> Os nomes das criaturas terrenas já não são (...) conferidas pelo próprio Criador, mas por mediação do homem. Depois de haver criado todos os animais do campo e todas as aves do ar, Ele as conduz ante o homem para ver como este as nomeará, "pois tal como Adão denominasse cada criatura vivente assim devia ser seu nome" (Gênese, 2, 19). Por meio deste ato denominativo, o homem toma posse física eintelectualmente do mundo, submete-o a seu conhecimento e domínio.(Cassirer, 1992, p. 99).

Na ordem narrativa, o reconhecimento de que "não era bom que o homem estivesse só" e que "deveria então existir a mulher", aparece depois do mundo estar nomeado, conhecido, dominado (Gênesis 2, 22). Ela não participa do "ato denominativo", foi excluída da "posse física e intelectual do mundo".

Nas religiões antigas, segundo Karl Kerényi, havia correspondência nas representações simbólicas entre as ordens material e espiritual do mundo da vida; ordem na qual o *ethos* se configurava como um microcosmo dentro do macrocosmo.

> El que la corporeidad y la espiritualidad de los órdenes más elevados de la existencia humana puedan ir inseparablemente juntas, es un hecho importante e ignorado de la historia del espíritu. (…). En el orden específico de Themis (…). Su poder proviene evidentemente de su fundamento en el cuerpo. (Kerényi, 1999, p. 77).

A relação direta do deus do Antigo Testamento com o povo judeu parece ocultar a sua elaboração abstrata: ele não é símbolo de nada no mundo, - ele É -; sem referência simbólica, também não há como fazê-Lo "voltar" ao mundo. No Gênesis está a identificação do homem com o poder invisível: Deus cria o homem à sua imagem e semelhança.

Para Horkheimer e Adorno na Dialética da Ilustração (2005, p. 64):

> En Homero, Zeus preside el cielo diurno, Apolo guía el sol, Helio y Eos se hallan ya en los límites de la alegoría. Los dioses se separan de los elementos como esencias suyas. A partir de ahora, el ser se divide,por una parte, en el *logos*, (…) y, por otra, en la masa de todas las cosas y creaturas exteriores. La sola diferencia entre el propio ser y la realidad absorbe todas las obras. Si se dejan de lado las diferencias, el mundo queda sometido al hombre. En ello concuerdan la historia judía de la creación y la religión olímpica.(…). Frente a los dioses permanece sólo quien se somete sin reservas. El despertar del sujeto se paga conel reconocimiento del poder en cuanto principio de todas las relaciones. (…). En cuanto señores de la naturaleza, el dios creador y el espíritu ordenador se asemejan. La semejanza del hombre con Dios consiste en la soberanía sobre lo existente, en la mirada del patrón, en el comando.

Ao analisar a evolução da linguagem, Cassirer mostra igualmente como avança o processo de abstração do conceito de Deus, que é primeiramente ampliado como predicado ("o Ser é ..."), e fecha o ciclo

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ao se desindividualizar e tomar a correspondência unitária e a verticalidade absoluta do poder identitário da Razão.

> A forma do "eu-predicação", a forma da autorrevelação de Deus, ao nos desvendar os diversos aspectos do ser unitário mediante um reiterado "Eu sou", parte do Egito e da Babilônia, (...). E só nos deparamos com a configuração acabada da forma, lá onde ela suprimiu todas as outras formas, lá onde, como único nome da divindade, o nome do "Eu" se torna supérfluo. Quando Deus, ao se revelar a Moisés, foi por ele inquirido sobre o nome pelo qual deveria designá-lo aos israelitas, se estes deveriam saber quem era o Deus que o enviara, deu Ele a seguinte resposta: "Eu sou aquele que sou. Dize-lhes: o "Eu sou" enviou-mea vós". Só por meio desta transformação da existência objetiva no ser pessoal eleva-se verdadeiramente o divino à esfera do "incondicionado", a um domínio que não pode ser designado por nenhuma analogia comuma coisa ou nome de coisa. De todos os meios da linguagem, só restaram as expressões pessoais, os pronomes pessoais, para a Sua designação: "Eu sou Ele; Eu sou o Primeiro e o Último", conforme estáescrito nos livros proféticos. (Cassirer, p. 94)

O encadeamento dos fatos na Bíblia corresponde à necessidade de uma regulação temporal na construção de sentido da trama. Logo no capítulo seguinte à sua aparição, Eva induz Adão ao pecado ao lhe oferecer o fruto da árvore do Bem e do Mal (- ela lhe teria dado a consciência da reflexão, dos juízosde valor, a ideia de que podiam escolher? -), e eles se viram pequenos, sozinhos, desprotegidos, nus... Expulsos do Paraíso, eles agora estariam destinados a morrer. Para a vida seguir, eles teriam que lutar para a sua manutenção, cultivara terra e ela parir na dor.

Vejamos a análise de Otto sobre a tradição milenar pré-grega que conecta a agricultura à morte, tema que veremos adiante nos mitos eleusinos à Deméter e Perséfone.

> Sólo hay sementera y cosecha desde que Perséfone es esposa de Plutón y Reina del mundo de los muertos. La muerte es condición del crecimiento del cereal. (…)
>
> Se trata de la idea de que la generación y la fecundidad, especialmente el crecimiento de los frutos del campo, están insolublemente vinculados con la muerte. Si no hubiera muerte, no habría tampoco procreación. El hecho de que todo lo que nace tenga que morir no es un destino impuesto por alguna potencia adversa. La muerte ya está activamente presente en el propio nacimiento, en el acto mismo de la generación: es la condición previa para el surgimiento de la nueva vida. También en el relato bíblico caen fuera del Paraíso tanto la generación y el nacimiento como el cultivo de la tierra, los cuales sólo aparecen una vez que el hombre hay sido castigado con la muerte. Algunos de los pueblos primitivos que subsistenen la actualidad siguen recordando (…) que tuvo que morir una Mujer mítica (…) para que pudieran brotarlos frutos del campo (…).(Otto, W. F., 2004, p. 54)

A imagem identitária que se deu à Eva, associando-a à serpente e ao apelo erótico, é que ela foi a indutora do Mal, incitou Adão a pecar, foi dissimulada, ocultou o verdadeiro sentido da escolha, o enganou...

No outro polo da nossa tradição, na cultura grega, também se identifica a mesmaestrutura patriarcal das religiões do oriente médio, e a mulher foi igualmente culpada pelos males do mundo.

Segundo uma interpretação muito conhecida do mito, a primeira mulher, Pandora (quando Epitemeu, caíra em sono profundo), por curiosidade, impulso ou inadvertência, abriu a caixa que lhe havia sido interdita e condenou a humanidade ao sofrimento. Ela havia sido enviada por Zeus para seduzir Epitemeu, irmão de Prometeu, herói-civilizador que ensinara os humanos a controlar o fogo e tentara enganar os deuses com sacrifícios que não lhes correspondiam. Para vingar-se de Prometeu, ela deveria consumar o castigo que o deus destinara aos humanos. A imagem da mulher que é projetada se assemelha à da Eva bíblica: "a construção da identidade feminina como sendo marcada pela sensualidade e o poder de dissimulação." [ii]

Condenadas no mito fundador, também serão condenadas ao silêncio no mundo político. Desde a fundação mítica da pólis ateniense será negada a palavra às mulheres, é interditada a participação feminina na ágora: não se lhes permitiria a vida como *bíos politikós*, a vida dialógica do pensamento que exige igualdade de dialogantes, igualdade que confere autonomia e eleição de um destino.

> Cuando era el tempo en que los inmortales se estaban disputando los *timai* (honores), el mundo sublunar, el territorio de los hombres se volvió un campo de batalla. Poseidón y Atenea se enfrentaron por el Ática. A golpe de tridente el dios hizo brotar un pozo de agua marina de un hueco de la Acrópolis; Atenea, por su parte, hizo nacer el olivo de la roca sagrada. Un tribunal de justicia, convocado por Cécrope, e integrado por todos los hombres y mujeres que habitaban la región, le otorgó a la diosa virgen el triunfo y la ciudad tomó su nombre. Para aplacar la cólera de Poseidón, quien asoló la tierra con olas gigantescas por su derrota, se decidió castigar a las mujeres, que por un voto de más habían logrado el triunfo de Atenea, negándoles a partir de ese momento el derecho de voto, la posibilidad de que los hijos lleven el nombre dela madre y que les llamen ateneas. (Flores Farfán, 2003, p.25)

Ademais de mostrar como se estabeleceu o poder político e a hierarquia entre os sexos, o mito também indica a preexistência de uma ordem: Poseidon levava como símbolo um tridente, pela força e violência dos seus golpes rompeo rochedo e, da fenda, faz brotar água salgada; por outro lado, a deusa fizera a oliveira nascer do solo de pedra, tal como havia sido parte do protagonismo feminino desde tempos imemoriais, o cultivo da terra, a agricultura como símbolo de civilização e de criação de um *ethos*.

Efetivamente, W. F. Otto identifica no culto antiquíssimo dos Mistérios de Eleusis uma participação muito especial, ao que parece, dominante, das

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mulheres: Deméter e sua filha Perséfone regiam o panteão: o sofrimento da mãe que tem a filha raptada por um deus que irrompera violentamente à superfície da Terra, o senhor do inframundo, o mundo dos mortos, Hades.

Consta que o culto teria sido instaurado pela própria deusa Deméter, dedicado à fertilidade dos campos e a dar um destino favorável após a morte. No hino que lhe é consagrado, Homero saúda os felizes seguidores da deusa que havia propiciado uma vida melhor à humanidade, substituindo a barbárie animal pela ordem da cultura. A vida e a morte se encontram no mito.

As etapas do primeiro estágio do culto, os Pequenos Mistérios, eram amplamente conhecidos, mas ao entrarem ao interior do Santuário se impunha um segredo que nunca foi desvendado.

Dos Grandes Mistérios o que se sabe, com certeza, segundo Vernant, é que não havia nenhum conhecimento esotérico, mas uma 'experiência dos sentidos'. "Sobre isso, o testamento de Aristóteles é decisivo: 'Os que são iniciados não devem aprender algo, mas experimentar emoções e ser levados a certas disposições'" (Vernant, 2012, p. 73).

A posição de Aristóteles é coerente com o pensamento dominante na pólis ateniense: na ausência de uma educação sistemática para as mulheres, a esfera da contribuição ao conhecimento de algo, à apreensão e propagação de ideias,não era do âmbito feminino. As mulheres estavam cingidas ao mundo dos sentidos, da experiência estética.

O mito de Deméter é absorvido pelo mito da vitória de Atenas. Relata Otto, seguindo o registro historiográfico:

> Isócrates dice a comienzos el siglo IV que la diosa, con su venida a Eleusis, nos hizo un doble regalo: la agricultura, a la que debemos el transito desde la vida animal a la humana, y las iniciaciones, gracias a las cuales nos cabe contemplar con esperanza del ciclo de la existencia y, en particular, el fin de nuestra vida. Y ambos – continua Isócrates -, han sido transmitidos filantrópicamente por Atenas (en aquel entonces estrechamente vinculada con Eleusis) a todos los hombres, haciéndoles totalmente partícipes en los beneficios de las iniciaciones y de la agricultura. Las voces más importantes de los siglos posteriores atestiguan en este mismo sentido. Así, Cicerón afirma en un discurso pronunciado el año 59 a. C. que Atenas es la ciudad en la que tuvo origen la "humanidad", la religión y la agricultura y que ella ha transmitido estos bienes supremos a todos los demás países. (Otto W.F., 2004, p. 47).

Também as mulheres eram as personagens dominantes nas festas dedicadas a Dionísio. Segundo Vernant, à primeira vista, ascelebrações a Dionísio seassemelhariam aos mistérios elêusinos, já que comportavam iniciações e ritos secretos. Mas, exceto para os bákchói, as cerimônias e as festas são públicas e de caráter cívico. Entre as cerimônias que comportam elementos secretos estão as de mulheres que presidem o casamento da rainha, esposa do Arconte, com Dionísio, - e o colégio feminino oficial:

> As Tíades, que, a cada três anos, dirigem-se e ao Parnaso para, em plena montanha, fazer-se Bacantes junto com as de Delfos (...) com o encargo de representar Atenas entre os délficos no âmbito do culto prestado a Dionísio no santuário de Apolo. (...) Quando, por volta do século V, quer organizar um culto a Dionísio , a cidade de Magnésia do Meandro funda três tíasos, depois de consultar Delfos: são três colégios femininos oficiais postos sob a direção de sacerdotisa qualificada, vinda especialmente de Tebas para talfim. (Vernant, 2012, p. 76).

À diferença dos Mistérios de Elêusis que não deixava sinal exterior no praticante nem modificava sua vida na pólis, Dionísio questiona a ordem cívica, a coerência e a racionalidade. Ele era o Outro, o estranho, a anomia. Com ele, se rompiam os limites entre o fantástico e o real, o inapreensível e desconcertante, o humano e a animalidade, estava além de todas as formas, era homem e mulher, embaralhava toda a fronteira entre o divino e o humano, da mais pura inocência e alegria natural à fúria desenfreada, mas nunca transcendendo a este Mundo.

Interessante observar como em As Bacantes, de Eurípedes, Albin Lesky menciona que no coro das bacantes lídias (que acompanham o deus travestidoem forma humana a Tebas, terra de Sêmele sua mãe), se tem o hino que representa um dos mais magníficos monumentos do culto dionisíaco a nosso dispor.

Eurípedes, por ter criado vários personagens femininos marcadas pela entrega abnegada da própria vida em sacrifício por amor (à cidade, à família, ao marido ou como mãe), foi acusado de misógino, inimigo das mulheres. Para Lesky (1976, p. 169), uma acusação injusta, visto que foi ele o poeta que revelou nas mulheres toda a grandeza e miséria da alma humana (em Medéia, por exemplo), abrindo a elas mesmas e aos outros os efeitos das paixões desenfreadas, numa sociedade em que as mulheres de melhor reputação eram aquelas das quais nada se sabia. Para as mulheres, a *hybris,* a loucura...

A questão é que nas descrições das Mênades e dos menadimos - assunto de mulheres -, no bosque, em meio à natureza, longe de terras cultivadas, elas se entregam enlouquecidas pelo deus ao frenesi do transe, brincam com serpentes, amamentam filhotes de animais e também os perseguem, os dilaceram e os devoram crus. As mulheres são associadas aos instintos mais ferozes, à Natureza no seu aspecto mais primitivo e selvagem. Essa loucura pode propiciar, como na personagem de As Bacantes, que a rainha, Agave, mãe de Penteu traga ao palco num bastão a cabeça espetada do filho, acreditando que havia capturado a um leão...

> Deus dúplice que reúne duas faces na mesma pessoa, (...) ele é ao mesmo tempo "o mais terrível e o mais doce".

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> Para que se revele benéfica em sua doçura essa Potência de estranheza, (...) é necessário que a cidade acolha Dionísio, reconheça-o como seu e garanta-lhe ao lado de outros deuses um lugar no culto público. Celebrar solenemente para toda a comunidade as festas de Dionísio, organizar para as mulheres, no âmbito de tíasos oficializados e promovidos a instituição pública, uma forma de transe controlado, dominado, ritualizado (...). (Vernant, 2012, p.79)

O tema feminino na Grécia é riquíssimo, e não é possível desenvolvê-lo aqui. Basta lembrarmos das divindades que coloriam o panteão helénico. Nosso propósito é apenas assinalar que nos cultos elêusinos e nos de Dionísio (estes, ao lado do Orfismo, conformam o que Vernant chama de Misticismo Grego e eram praticados paralelamente à religião oficial da cidade), a referência às mulheres as coloca no âmbito estrito da Natureza, - pura vida que quer viver sema especificidade qualitativa que só o humano alcança, e que, para Aristóteles não correspondia à dignidade da *bios polítikos*; - era pura *zoé*.

Contraditoriamente, nascida da cabeça de Zeus, a própria Atenas era símbolo da razão e da inteligência, da vitória sobre Ares, o deus da guerra, e passa a reinar sobre a pólis ática levada, na votação, pelas mãos das mulheres. Contudo,

> Atenea es la diosa que "no nació de las tinieblas de la matriz" (Euménides 665). El mito de su nacimiento la liga enteramente a la línea patrilineal ya que la diosa guerrera y virgen nace de la cabeza de Zeus: esto representa una imagen de seguridad para los andres porque no habiendo nacido de cuerpo femenino, los varones la tienen como aliada (Flores Farfán, 2003, p. 27).

A questão do nascimento para a construção patriarcal dos mitos ("não haver nascido das trevas do útero"), aparece como um ponto nevrálgico, uma fecundação fantástica os caracteriza: Dionísio-Baco foi gestado na coxa de Zeus, Queltzacóatl fecundado por uma pedra verde que Chilmama engoliu, Huitzilopotchli fecundado em Coatlicue por uma pluma; ou ainda, perder a mãe imediatamente após o nascimento (Buda), associada à onipresença do pai (Queltzacóatl); ou ainda o da Mãe Virgem de Cristo, no Cristianismo.

> El poder tan abrumador de la madre, Gran Mâyâ, y el vientre que no para de crear, suscita esta pregunta: ¿Quién redimirá al mundo de la madre? ¿Quién redimirá a la madre de sí misma, (…), como promotora y devoradora de todo?
>
> Héracles y Cristo son dos alternativas masculinas con las que Occidente responde estas preguntas. (…) En el mito de Buda la madre queda superada ya que muere al octavo día tras el nacimiento del redentor (…). Buda no nace, como otras creaturas del vientre materno; antes bien, como otros portadores de una nueva era – Indra en lo Vedas-, surge de su costado y, tras su primer aliento, toma conciencia de sí mismo. (Zimmer, 2004, p. 83).

Apoiados na força do mito, os atenienses nunca perderam de vista sua origem, com o que Platão pode afirmar que se alguém quiser fundar uma cidade, deverá começar por forjar seus mitos (República 337c-339[a], *apud* Flores Farfán, p. 45)

> A partir de ese momento, y como si siempre y desde el principio se hubiera decidido de esa manera, el relato mítico condena a las mujeres a la exclusión política y liga a la ciudad con el poder masculino de los *andres.* (Flores Farfán, 2003, p. 25).

Letícia Flores Farfán nos indica o caminho a ser trilhado ao colocar a questão: sempre e desde o princípio foi dessa maneira? Teriam sido as mulheres sempre e desde o princípio estigmatizadas? Ou os milênios, assim como os Mistérios de Elêusis, nos guardam segredos que será impossível conseguir desvendar?

Identificando o entrelaçamento entre mito e a linguagem, uma das proposições mais significativas de Usener, segundo Cassirer (1992, p.61), foi procurar demonstrar que todos os conceitos gerais da linguagem tiveram que passar por um pré-estágio mítico e sofreram uma transição cuja razão desconhecemos.

> O fato que nas línguas indo-germânicas o abstrato é habitualmente formado por meio do feminino (...), a terminação feminina encerra, para Usener, o indício de uma etapa primitiva, em que a ideia expressa pela forma feminina não era pensada como um conceito abstrato, mas sentida e representada imediatamente como uma divindade feminina. (Cassirer, 1992, p. 61).

Utilizando vários exemplos e concluindo que não poderia haver dúvida sobre essas constatações, Usener conclui:

> Devemos admitir o mesmo desenrolar em todas as formações do feminino. O adjetivo feminino só se tornou abstrato depois de designar uma personagem feminina, e esta, nos tempos primitivos, só podia ser pensada em termos divinos. (Usener, p. 375, *apud* Cassirer, p. 61).

Usener acreditou encontrar na formação da própria língua traços de um tempo feminino em que a linguagem mítica estava impregnada, integrada, entrelaçada ao culto da Deusa-Mãe. É esse tempo das deusas que queremos encontrar.

II. O Paraíso Perdido

A mitologia e a linguagem apontam um antes e um depois, uma ruptura. Na poesia como no mito a sucessão temporal é abreviada, resumida, reduzida para a composição do sentido da narrativa (Leal, 2002, p. 24).

Adão e Eva são expulsos do Paraíso, as portas se fecham, há uma interrupção e uma mudança. Milhares de anos foram obscurecidos e encerrados com esse movimento singular. A mulher é projetada no campo da zoé e afastada do logos. Condenada como cúmplice ou promotora da queda, da perda do paraíso, sua imagem é projetada para os confins da esfera do discurso.

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Que tempo foi esse que os mitos escondem? Que época prévia a esse "momento" nos é desconhecida?

Sobre a antiga Mesopotâmia, Gerda Lerner (2020, Introdução) afirma:

> O período de estabelecimento do patriarcado não foi um evento, mas um processo que se desenrolou durante um espaço de tempo de quase 2.500 anos, de cerca de 3.100 a 600 a.C. Aconteceu, mesmo no Antigo Oriente Próximo, em ritmos e momentos diferentes.

Do Paleolítico nos chegam resquícios do culto ao feminino na Índia, na Europa, nas culturas mesoamericana. Registros de cultos associados à fertilidade da Deusa Mãe, como a Vênus de Willendorf, com cerca de 25 mil anos, foram encontradas na Áustria.[iii]

Zimmer nos relata os achados arqueológicos dessa época na Índia:

> Los primeros vestigios de la diosa se encuentran en la pre-historia, y en la India actual su presencia se muestra en los cultos campesinos a la fecundidad. Sus ídolos fundacionales han salido a la luz en nuestros días en Mohenjo-Daro, donde las excavaciones han desenterrado una civilización pre-aria en el valle del Indo que data del siglo III a.C. (Zimmer, 2004, p. 75).

Também é desse período o achado de uma pequena escultura feminina em Zohapilco (2300 a.C.), em forma cilíndrica, sem braços e sem boca, sobre a quala arqueóloga Christiane Niederberg comenta:

> (...) ¿Constituye este testigo del dominio de las primeras artes del fuego un objeto ligado los ritos de la fertilidad o una representación asociada a los enterramientos, como lo son las representaciones sin boca, "deidades mudas", en numerosas culturas del mundo? Es difícil contestar. (Niederberg, 1978, pp. 114,115, apud Solares, 2001, p. 251)

Posteriormente, se descobriu em Tlatilco, no México Central, um centro cultural importante (c. 1500 a.C. a 150 d.C.) que guardava uma enorme quantidade e variedade de sepultamentos, com vestígios de que seus habitantes praticavam o sacrifício humano (inclusive com decapitação, desmembramento e, em menor medida, cozimento de restos humanos), e uma notável quantidade de pequenas estatuetas femininas – as chamadas "mulheres bonitas". Tudo indicando um alto grau de sofisticação e formalização do culto funerário, como também uma intensa produção cerâmica que contempla momentos festivos, eróticos e lúdicos (Solares, 2001, pp. 252, 253).

> En el ombligo de este universo, el foco principal lo ocupan las desnudas estatuillas femeninas ataviadas de pintura corporal adornadas con pulseras, orejeras, collares, pectorales y lazos o bien, vistiendo, a veces, una breve faldilla, siempre con estilizados peinados trenzados y tocado que las singularizan dentro de uma pauta constante. (Solares, 2001, p. 253)



Mujer desnuda sentada y pintada de rojo – 26,6 X 16,2 X 0,0 – Colleción: El México Antiguo -Tlatilco,Valle de México, 1200-400 a.C. Museo Amparo -INAH www.museoamparo.com | REP.AUT.INAH

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Outra diferenciação importante dos tlatilcas apontada por Edgar Nebot Garcia é que se tratava de uma sociedade igualitária. Essa é uma característica das sociedades matriarcais. Para Zimmer (2004, p. 97), "El culto del principio de la vida en su forma maternal-femenina es democrático, de igual modo que los cultos espirituales del hombre impulsan hacia las jerarquías aristocráticas."

A referência à maternidade é outra constante nesse núcleo de achados arqueológicos.

> "Nunca más en el arte prehispánico, volverá a repetirse este aliento de humanidad"- exclama Raúl Flores Guerrero (1968, pp. 59-68, apud Solares) en sus comentarios acerca del arte cerámico de Tlatilco y, sobre todo, a la vista de la serie de piezas en torno a la maternidad. (Solares, 2001, p. 255)

Ademais da exaltação a maternidade, entre as esculturas há representações de estranhas figurinhas bicéfalas, com suas cabeças ou rostos duplicados, mas no resto de sua morfologia é mantido o corpo à semelhança do cânon das "mulheres bonitas". Para Solares, poderia ser uma representação do eixo simbólico vida/morte o que explicaria sua função *psicopomba* nos túmulos.

> (...) el poder de abarcar el doble pulso ontológico-existencial del destino. Em tanto Madre que otorga la vida como Madre que otorga la muerte, ella es la matriz del destino.
>
> Mas aún, se puede pensar que la tensión simbólica Vida/Muerte se halla entrelazada a una transición crucial en la dama misma. (…) de joven impúber inocente, cual brote verde de maíz, a plena mujer madura (…) apta para la cosecha. (Solares, 2001, pp. 256, 257)

Segundo E. Florescano, no chamado pré clássico, de 2200 a 1200 a.C.,- em toda Mesoamérica -, da Costa do Golfo a Morelos, Oaxaca, Chiapas e Guatemala, se encontram indicações de culto a Deusa-Mãe.

Há, igualmente, opinião unânime sobre um princípio sagrado para toda essa região: a noção da dualidade complementar da divindade suprema, o princípio dos opostos complementares masculino e feminino, semelhante ao Ying-Yang da cultura chinesa. Essa ideia permaneceu, mesmo frente ao protagonismo ascendente dos deuses masculinos que começa a dominar a cosmovisão religiosa da região mesoamericana, - período em que os deuses deixam de representar as puras forças elementais da Natureza (água, terra, fogo e ar) e se personificam: o princípio masculino se torna dominante e hierarquiza a visão de mundo a partir da imposição dessa diferenciação.

Diziam os povos de língua náhuatl que Teotihuacan era o lugar "onde nasceram os deuses". Essa cidade santuário foi construída sobre numerosas cavernas e em diálogo com a paisagem de seu entorno. Sob a pirâmide maior, a pirâmide do sol, uma grande cavidade de cinco lóbulos, com um túnel de acesso de 100 m de comprimento, abrigava o sentido da relação da cosmovisão dessa civilização com o inframundo e o protagonismo central da *deusa da caverna,* a deusa do inframundo. Na opinião de Solares, contudo, essa deusa não era a deidade suprema. Para a autora, no período teotihuacano ainda predominava o equilíbrio entre os princípios sagrados feminino-masculino, que só posteriormente seria substituído por uma ordem e uma hierarquia que privilegiava os heróis míticos. Além do culto teotihuacano à "deusa da caverna", não há conhecimento, na tradição tolteca, de culto a nenhuma outra deusa no primeiro Pós Clássico (900 a 1200 d.C.) (Solares, 2001, p. 260, 264). Veja-se a opinião de Florescano:

> En Teotihuacan como muchos años antes en el Altiplano Central, la Diosa Madre era una deidad auto- creada, omnipresente y sin rival. Ignoramos porque sólo en Teotihuacan pervivió esta antigua cosmovisión, propia de los pueblos recolectores y agricultores. En la misma época, en el resto de Mesoamérica domina una cosmovisión centrada en el género masculino, patriarcal y dinástico. (Florescano, 1998, p. 3).

Adotando a concepção que o mito e a história se geram e interagem mutuamente, Florescano entende que Quetzalcoaltl é um mito cosmogónico de matriz agrícola que dá a chave das transformações dos horizontes históricos mesoamericanos e teria o papel do herói civilizador semelhante aos de Dumuzi/ Tammuz na Mesopotâmia, o Marduk babilônico ou Osíris no Egito.

Quetzalcoaltl, semideus, teria sido gerado excepcionalmente: sua mãe, Chimalma, com atributos de deusa da fertilidade, engole uma pedra verde, engravida e falece logo após seu nascimento. O pai, guerreiro conquistador, se encarregou de sua educação. Quetzalcoaltl é o governante da Tollan maravilhosa, mas ao infringir o código de conduta criado por ele mesmo, arrasta à decadência toda sua civilização. Há duas interpretações para a hecatombe. Ela se deu, ou pela interferência do grande antagonista, Tezcatlipoca, ou pela queda de Quetzalcóatl na concupiscência da carne devido a paixão desenfreada pela deusa Xochiquétzal, que o seduzira irremediavelmente... (Solares, 2001, pp. 263, 264).

Segundo Solares, vários registros da mitologia asteca do período clássico assinalam a omnipresença de Queltzacóatl como rei e inovador religioso supremo, o proteico civilizador da Tollan maravilhosa, a cidade ideal, mas com a variável de ter sido ele o introdutor do sacrifício ritual. Huitzilopochtl, o deus tribal dos invasores astecas, herdará as qualidades de guerreiro vitorioso e conquistador de novos reinos. Quetzalcóatl ainda apresenta as valências religiosas mais antigas da unidade masculina – feminina, mas já há a tendência iniludível para o privilégio do Deus pai, demiurgo masculino que impõe uma ordem hierarquizada às forças do universo.

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> Así pues, durante el desarrollo del Posclásico, orientado por el poderoso ascendente azteca en el horizonte mesoamericano, la figura de Quetzalcóatl, prácticamente, palidece en el horizonte nahua. No es ya a él – serpiente (cóatl) y quetzal (del náhuatl quetzalli, pluma verde preciosa)– al que se le rinde culto, sino al solarizado Huitzilopochtli quien, más bien, tratará de eclipsar al Quetzalcóatl de la tradición tolteca no sin dejar de integrar, en sí mismo, sus atributos (…). (Solares, 2001, p. 290)

Na ordem cósmica inaugurada pelo Quinto Sol, o sol do movimento em que vivemos, - diziam os astecas aos frades franciscanos -, as deidades se materializam, se personificam. Sob muitas máscaras e nomes, a deusa se revela com seus múltiplos aspectos, ao mesmo tempo humano e divino. Dos quatro aspectos em que se figurava a deusa indicados por León Portilla, Solares retoma três, por considerar que o quarto se refere a uma função social da mulher, sobre a qual ela não se adentra em considerações. Mas afirma:

> Ya fueran madres, esposas, hermanas o hijas, las mujeres en el pensamiento religioso náhua tenían un solo destino: servir a los dioses. Podían ser alfareras, hilanderas, cocinera, curanderas, sacerdotisas, casamenteras, artistas o incluso, "alegradoras". Pero se consideraba que su misión era antes que nada servir de "sementeras de los hombres", de entrada y salida del fluir de la vida, como la tierra. Por eso se apreciaba su valor al dar a luz. Si el recién nacido moría se decía que, como los guerreros, la mujer había aprisionado en su seno a un ser humano; pero podía "meterlo a la vida y perder la suya", entonces se decía que había pasado heroicamente a ser compañera del Sol, una "Cihuateteo". (Solares, 2001, p. 266, 268).

Solares não conclui esse relato mítico, como havia advertido, pois este se refere à condição da mulher na sociedade asteca e não ao papel das deusas que ela se propôs investigar. Sobre o tema em pauta, Patrick Johansson faz o seguinte comentário: "En el mundo náhuatl prehispánico la mujer es una madre potencial y la muerte en el primer parto, además de privarla de la vida, la despoja de un atributo esencial de su razón de ser: la maternidad" (Johansson, 2016, p. 195).

Na interpretação de Johansson, um dos maiores conhecedores da língua e, consequentemente, da cultura náhuatl, houve um equívoco na percepção do "destino luminoso" das mulheres que morriam de parto, um erro de interpretação linguística, devido à semelhança de sons e também na semântica de algumas palavras e expressões que confundiram os intérpretes. As mulheres que morriam no primeiro parto, sem dar à luz, eram consideradas mulheres sinistras, seres maléficos. Toda a importância e consideração que se dava às mulheres no mundo náhuatl, o sentido de suas vidas, era a maternidade para geração de novos guerreiros: "Como moradoras de la casa del sol, su destino debía ser luminoso, sin embargo, las fuentes en náhuatl proveen una imagen más sombría de sus tribulaciones escatológicas" (Johansson, 2016, p. 194).

Sigo Solares no seu foco sobre os três aspectos da manifestação da deusa:

- Deusa da terra, ctônica, cosmogônica, aquática e do inframundo: Tlaltecuhtli, Cipactli, Chicomecóatl, Xilonen, Tonacacíhuatl, Cihuacóatl, Yaocíhuatl, Itzpapálotl, Mictecacíhuatl. Sob essas denominações se veneram a Senhora Terrestre, monstro e portento – imenso crocodilo -; a Acrescentadora de Sementes e Deusa do Milho, a Senhora de Nossa Carne, Mãe e Mantenedora da Vida dos Vegetais, dos Animais e dos Homens; a Mulher Serpente, Deusa da Terra que para dar frutos tem que ser fecundada com sangue; Senhora da Guerra, Mariposa de Obsidiana, Mulher da Região dos Mortos que se alimenta de corações e reabsorve a cinza dos homens...
- Deusa da sexualidade e do erotismo - Xochiquétzal, Flor Preciosa, mas também Tlazoltéotl, Deusa do Lixo e das Imundícies;
- Mãe dos Deuses – Teteuinnan, Coatlicue, Tonantzin, Omecíhuatl, Moyocoyatzin, Tonacacíhuatl. Sob essas denominações se venera "toda a realidade que ela acolhe em seu regaço", "Saia de Serpentes"- que confere ao universo corpo de mulher; a Nossa Mãezinha, a Senhora da Dualidade e do gerador de si mesmo, da origem cósmica, do princípio e do fim, da vigília e do sono...

Como se pode deduzir, será impossível neste pequeno trabalho reproduzir a riqueza dos mitologemas desatados pelas associações simbólicas da deusa asteca. Além disso, como indica Tzvetan Todorov, tratava-se de uma sociedade extremamente ritualizada. Comentando uma citação de Durán, escreve Todorov:

> Esta regulamentação impregna os mínimos detalhes da vida, que poderíamos imaginar deixados a critério do indivíduo; o ritual propriamente dito é tudo o que sobressai numa sociedade completamente ritualizada; ora os rituais são tantos e tão complexos que mobilizam um verdadeiro exército de oficiantes. "Eram tantas as cerimonias que um só ministro não podia assistir a todas". (Durán, I, 19; *apud* Todorov, 2003, p. 92)

Os rituais, cuja origem é resguardar os valores de uma cultura, também têm sua contraparte de estancar o fluir da vida, e, portanto, afastar a consciência da percepção da realidade imediata do mundo; contribuindo para coibir as relações inter-humanas e, diante da novidade histórica da chegada dos europeus, a incapacidade para a interpretação dos fatos diante da conquista espanhola. Os astecas desacreditaram dos humanos em favor dos presságios, se dedicavam comunicação com os deuses, bloqueavam sua própria humanidade. O tecido cultural dos indígenas mexicanos se baseava numa adaptação "orgânica" ao mundo natural, sem mediação humana; sua civilização tinha o caráter fundamentalmente

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mitológico. Os rituais eram vivenciados com apelos estéticos- / - dionisíacos incessantemente presentes, "a voz, nesse contexto transcende os limites da palavra como tal e se 'incorpora'" (...) (Johansson, 2004, 98, passin). A palavra dialogada era considerada "coisa de mulher" e, portanto, de menor importância (Todorov, 2003, p. 128, 129).

No misticismo asteca, cada uma das denominações da deusa vinha acompanhada de um enxame de rituais, os quais, por sua vez, ampliam as referências a novas simbolizações: a civilização mesoamericana navegava num magma de símbolos. Vamos nos restringir aqui aos aspectos direcionados ao objetivo deste artigo, ou seja, as interpretações míticas do feminino.

A perspectiva adotada por Solares é uma grande contribuição.

a) A Deusa Mesoamericana

O mito da Deusa da Terra mesoamericana se inicia "quando ainda era de noite" e os deuses se sacrificavam para que o sol e a lua existissem. A Terra sempre existiu, (...) "la diosa tenía por todas las partes ojos y bocas con los cuales mordía como una bestia salvaje" (Solares, 2001, p. 272), mas precisava ser fecundada para dar frutos. Em vista disso, foi invadida por dois "deuseszinhos inseminadores" que a oprimiram tanto que ela se partiu ao meio; a fecundação da Terra foi violento, um momento de muita dor.

> Esta diosa lloraba algunas veces por la noche, deseando comer corazones de hombres y no se quería callar más que con aquellos que se le habían entregado, ni quería dar fruto si no estaba regada con sangre de hombres.
>
> (…)
>
> Pero su ser, receptáculo de vida, lejos de morir, funda la vida, a la vez que funda ella misma nuevas formas de alimento y energía a fin de continuar su serie infinita de alumbramientos. (Solares, 2001, p. 272, 273).

Para Solares, o mito traz o paradoxo de apresentar a deidade tanto como uma Deusa de dimensões cósmicas, cuja matéria forma os céus, a terra, os rumos do tempo e todo o universo, ao mesmo tempo que lhe são atribuídos valores guerreiros. O fundamento de todos os rituais se baseava no sacrifício, iniciado pelo sacrifício dos seus deuses, e todos os massacres astecas teriam como pano de fundo esse aspecto mítico ritualizado.

> La Diosa, en ese contexto, está presente en el imaginario religioso del hombre mesoamericano a la vez que oculto en su sentido primordial. Arrojada a un remoto ámbito originario oscuro y caótico que hoy llamaríamos inconsciente, la Diosa como monstruo primordial, similar a la Tiamat mesopotámica no es, sin embargo, aniquilada y desmembrada sino, en su hierogamia múltiple y violenta que estalla en toda su potencia polimorfa, es vista como esencialmente perversa. (Solares, 2001, p. 273).

Generosa nos partos, também provocava pavor, era aterrorizante, devoradora dos corações e sedenta do sangue dos homens. Em uma de suas denominações, Quilaztli, León Portilla atribui a Deusa as seguintes palavras:

> Yo tengo otros cuatro nombres con que me conozco, uno de los cuales es Cohuacíhuatl, que quiere decir, mujer culebra; el otro es Cuhuacíhuatl, mujer águila, el otro Yaocíhuatl, mujer guerrera, el cuarto, Tzitzimicíhuatl, que quiere decir mujer infernal. Y según las propriedades que se incluyen en estos nombres, veréis quien soy y el poder que tengo y el mal que puedo haceros. (León Portilla, 1995, p. 417, apud Solares, 2001, p. 274).

Na deusa se concentrava a polaridade negativa do sagrado, aspecto estranho ao mundo ocidental: era símbolo do mal, de todo elemento desintegrador e aniquilante.

Também em seu momento de Xochiquétzal, Deusa da beleza do amor, flor preciosa, mentora da sexualidade e do erotismo, amante sedutora, atuando na esfera dos prazeres, da alegria, da dança, do canto, protetora das artes e dos ofícios, - tinha sua contraparte em Tlazoltéotl, deusa do lixo, "comedora de coisas sujas", a quem se confessavam os pecados e que podia perdoá-los. León Portilla traduziu o texto de um informante de Sahagún, onde se lê:

El polvo y la basura
Las obras de la carne
Tlazoltéotl las provocaba, las encendía
Tlazoltéotl las fomentaba
Y solo ella descargaba
Ella purificaba, aliviava ...

Sua empresa no âmbito de Tlazoltéotl assumia a fertilidade da terra no ciclo do milho, e como protetora das mulheres nas gestações, no parto e dos nascituros. Mas também exigia sacrifícios humanos. Na festa Huey Pachtl, ritual que Duran descreve e tem referência simbólica à fertilidade da terra, duas belas donzelas de famílias nobres eram sacrificadas e uma mulher era decapitada e lhe retiravam a pele, com a que um sacerdote se cobria para simbolizar a reencarnação da deusa (Solares, 2001, p. 283, 284).

O outro momento da deusa, como Mãe dos Deuses, encerra o simbolismo de todo seu poder terrificante. Com a Cuatlicue, *faldellín de serpientes*, *la diosa madre prestó su cuerpo,* - "o mundo teve corpo e contornos de mulher".

> Dice León Portilla: "Para los antiguos mexicanos la tierra está situada en el centro del universo que se prolonga horizontal y verticalmente. Alrededor de la tierra, que es el antiguo monstruo femenino, están las aguas divinas que se extienden por todas partes, hasta hacer del mundo *lo enteramente rodeado por agua.*"(Solares, 2001, p. 285)

Essa imagem da Deusa Terra, rodeada pelas águas divinas, imagem uterina da deidade que pariu o deus Huitzilopochtl, revela muito da tensão sobre a qual

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se erigiu a cultura asteca, em contraste com aquela imagem grega de deuses que não nascem "das trevas do útero". Na versão descrita por Solares (2001, p. 290), a geração excepcional do deus guerreiro se deu de uma bolinha de penas que caíra no seio de Coatlicue, que a guardou junto a barriga. Ainda no útero, foi chamado a vida para lutar contra a própria irmã e seus sequazes, que queriam lhe matar a mãe. Huitzilopochtl ordena a morte da irmã. Então a Terra se põe a girar dando origem ao Quinto Sol, o sol do movimento que deu sentido ao mundo mexica. Coatlicue cedeu seu corpo, já anteriormente ferozmente violentado, para que isso acontecesse.

Blanca Solares percorre a trajetória do mito nos brindando com a seguinte síntese:

> (…) (con) Huitzilopochtl, entablando su doblez masculina con Tláloc, fecundador de la tierra, y ambos desplazando el protagonismo cósmico de Quetzalcoatl para a su vez dominar y subordinar (…) a todas las advocaciones divinas femeninas, subsumiendo los cultos agrícolas, (…) bajo la compulsión del dominio guerrero de su dios clánico y fetichizando el derramamiento de sangre al servicio del proyecto de conquista de su dinastía, promoviendo la inminencia temporalizada y fatal del nuevo relato de la era del Quinto Sol, tal vez, pensamos, se puede trazar la clave de una violenta *descompensación religiosa-social-psíquica*, al borde de estallar, de un ascenso desproporcionado de una conciencia patriarcal en el tejido urobórico matricial del que no puede, sin embargo, escapar (…), rindiendo sobre todo un culto exacerbado y parcial al *animus guerrero* de la Diosa Madre. (Solares, 2001, p. 300).

O sentido oculto que deram os mexicas à Deusa-Mãe é revelado nas palavras de Erich Neumann: "La crueldad de los ritos mexicanos – los cuales se creía que no solo garantizaban la vida consciente de tipo masculino y solar – expresan el miedo de la consciencia a ser tragada por el oscuro fondo femenino del inconsciente" (Neumann, 1974, p. 186. Apud Solares, 2001, p. 300).

Para Solares, esse medo, que se tornou uma sangrenta paranoia, teve origem no assassinato cometido por Huitzilopochtl, ao matar Coyolxauhqui, sua irmã.

> (...) sacrificio cíclico de la hermana que encuentra su espacio arquitectónico ritual, justamente, en el eje del altar del Dios guerrero solar, correspondiente a la mítica montaña Coatepec. Como en el mito de Démeter y Perséfone, la Coatlicue - consciente o inconscientemente – reclama a su hija en la figura de una *némesis* de la que el crimen masculino no puede escapar, una urdimbre húmeda, oscura, fría, de la que ni el filo de obsidiana logra desatarlo. (Solares, 2001, p. 300)

A monumental escultura da Coatlicue Maior (3 metros e meio) pode ser lida como a síntese de um mundo no qual, para que algo possa existir, um sacrifício deve ser realizado. A mãe da vida está representada com os emblemas da morte e em sua base, oculta aos olhos do mundo, está sua conexão com o inframundo, o deus do mundo dos mortos. Mas não só isso. Beatriz Barba de Piña Chan (1998) faz a seguinte interpretação.

> El conjunto de la pieza (…) relata las diferentes clases de sacrificios humanos: el del corazón con cuatro de ellos ensartados en el collar; el del corte de manos con seis de ellas que están igualmente en el collar; con los brazos mutilados (…) de los cuales brotan chorros de sangre en forma de serpientes ondulantes que chocan sus hocicos en el centro. De acuerdo a la costumbre de exhibir los cráneos descarnados, se coloca uno frontalmente em el centro del collar y otro en el centro del cinturón. Se trata pues de una alegoría del sacrificio y la muerte sagrada. (Solares, 2001, p. 287)

Octávio Paz dedica a Coatlicue uma hermenêutica na tentativa de decifrar esse pesadelo pétreo, e não poupa seus idealizadores.

> No olvido que la Coatlicue, más que una forma sensible es una idea petrificada (…) no es una creación sino una construcción (…) Esa masa es una superposición, más que un amontonamiento es una yuxtaposición (…). La Coatlicue es una obra de teólogos sanguinarios: pedantería y ferocidad.
>
> (…) La Coatlicue no se gasta (como la obra de arte moderno). No es un objeto sino un concepto pétreo, una idea terrible de la divinidad terrible. Advierto su barbarie, no niego su poderío. (…) Es una Diosa, una gran Diosa.
>
> ¿ Podemos escapar de la barbarie? Hay dos clases de bárbaros: el que sabe que lo es (un vándalo, un azteca) y pretende apropiarse de un estilo de vida culto; y el civilizado que vive un "fin de mundo" y trata de escaparse mediante una zambullida en las aguas del salvajismo. En ambos casos, su fundo es la inautenticidad. (Octávio Paz, 1965, p. 119-125; Solares, 2001, p. 293)

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La Coatlicue Mayor. (350 cm) Encontrada em 1970. Museu Nacional de Antropologia, México D.F.Imagem disponível na *web*.

III. A Procura da Terra Sem Males

O mito da Coatlicue nos remete irresistivelmente a Deusa indiana Kali, a Negra, e a identificar semelhanças e diferenças entre essas deusas sanguinárias, sempre ávidas de sacrifícios humanos. Zimmer, em suas pesquisas sobre a Índia, nos dá a resposta que fundamenta a distinção entre elas.

O princípio primordial do Absoluto na Índia, tal como em Mesoamérica, é masculino-feminino e se expressa na figura de Shiva e sua consorte, que pode assumir inúmeros nomes: Shakti, Devi, Kali, Durga etc.

> Shiva, considerado Brahman desprovisto de la Maya-Sakti no puede hacer nada; no es nada: es la nada pura. En la ilustración de la *Isla de las Joyas* (…), (un motivo prototípico de representación artística de Shiva y su Sakti, sobre todo cultivado por la tradición shivaíta-tántrica), Shiva Niskala se encuentra disociado de la energía roja de la vida, a diferencia de Shiva Sakala, que está en contacto corporal con la figura femenina de encima. Por el hecho de estar separado de ella es Shiva sin *i*, es Sava, un cadáver. En el cuadro y su doctrina se subraya este detalle. El énfasis subraya la dignidad y suprema virtud de la Diosa: es la Maya que produce el mundo, es la madre de nuestras fugaces vidas individuales. Significa que, aunque nuestras vidas están llenas de sufrimientos, culpas, de defectos y crueldades y caprichos absurdos, son, sin embargo, la única manifestación de la energía divina (Zimmer, 1995, pp. 195,196).

Zimmer (2004, p. 91, 92) constata que em toda parte (não só na Índia, evidentemente) existe a tendência a privilegiar práticas espiritualizadas, sublimes, sobre as sensuais e mágicas, já que o curso geral do desenvolvimento cultural tem favorecido o predomínio do elemento espiritual masculino sobre o material e feminino. Mas, segundo ele, na Índia, a herança arcaica dos ritos ligados à terra tem ascendido novamente no culto da Grande Deusa. A Mãe do Mundo apresenta dois aspectos: de um lado, tem o poder salvífico, - ela é a redentora, a força espiritual esclarecedora no Yogi; de outro, "não renuncia ao seu poder sobre o mundo tangível, que é, em cada forma e gesto, a autorrevelação de sua força realizadora e vivificadora do mundo".[iv]

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Do mesmo modo que, no mito da deusa, os próprios deuses são beatificados em seu seio, no hinduísmo tântrico o culto às forças puras do mundo representa a santificação da natureza criada, como revelação palpável da força maternal no desenrolar da criação. Os signos dos sexos, Lingam e Yoni, representam os supremos símbolos culturais e se tem mantido desde a Antiguidade até tempos bem recentes. Com isso, a vida do amor no hinduísmo, especialmente na esfera shivática, experimenta uma divinização sacramental frente à total secularização do erótico no mundo ocidental (Zimmer, 2004, p. 92).

No âmbito do hinduísmo, a Grande Deusa se revela no mundo das aparências e o homem é atento a toda manifestação do feminino, entendendo-o como autorrevelação da própria Deusa. No ritual esotérico do Tantra, reservado aos iniciados, a jovem ou a mulher personificam a Deusa. A comunhão erótica do iniciado com sua companheira equivale a união de Shiva e Sakti, e é essa a forma sacramental que os converte na imagem terrena do casal divino, consumando nesse ato o exercício espiritual tântrico. Segundo Zimmer (2004, pp. 93, 94), sacramento que a alta tradição brahmânica se viu obrigada a reconhecer.

> Las armas de los triunfantes dioses masculinos no son los símbolos predominantes en la primera etapa del mundo: ni el rayo de Indra, que abría paso a los invasores arios destruyendo las ciudades fortificadas de la población indígena y preparando la entrada victoriosa de los conquistadores en el valle del Indostán; ni el disco de Vishnú, (…); ni el loto de Brahma (…), ni cualquiera de los símbolos dominantes del mito hindú clásico. Lingam y Yoni, los símbolos originarios de los sexos, ascienden renovados tras el episodio del envejecimiento del mundo, y una vez más, alcanzan el cenit de la revelación, como en los inicios de la edad de piedra y en su eterna pervivencia en el sustrato profundo de las costumbres populares. (Zimmer, 2004, p. 93, 94).

A Grande Mãe da Índia representa a energia da vida com múltiplos semblantes benéficos e terríveis, que se desdobram infinitamente. Ver a disposição da Deusa para abraçar ou devorar, identificar o sossego na catástrofe, a segurança no caos, significa conhecê-la e salvar-se.

Zimmer entende que o culto à Mãe do Mundo e da Mãe-Terra remonta a "infância dos povos", afirma que somos naturalmente tiranas e associa a ascensão do domínio masculino às aventuras do espirito, mas reconhece um evento, - "a grande batalha entre os sexos" -, ou melhor, um processo que se desenrolou num tempo do qual desconhecemos a duração.

> El mundo se entiende como un gran jardín de infancia, es decir, muy democrático; ante el protector principio femenino, todos los hombres son pequeños y desvalidos – una cultura de masas campesinas escasamente instruidas, ligadas y entregadas a la tierra, pacíficas y sin aventuras del espíritu.
>
> Aquí nos encontramos siempre en una edad anterior a la gran batalla entre los sexos que constituye, al decir de Bachofen[v], el leit motiv de la historia mitológica del mundo antiguo. Precede a la irrupción de lo masculino rebelándose contra el predominio de lo materno femenino y la tiranía natural de la mujer y de la madre a las que se menosprecian con el robo de las mujeres (el Rapto de las Sabinas, el preludio de lo que sería el Imperio Romano) y con la supeditación de la mujer a las tareas domésticas. (Zimmer, 2004, p. 97)

Contrarias as considerações de Zimmer, entre os indígenas do Brasil, animistas e até a invasão portuguesa, nômades, não foi identificada nada que se pudesse classificar de "tirania natural da mulher" ou incapacidade para "as aventuras do espirito". Numa entrevista para a revista Diálogos Avançados da Universidade de São Paulo, as antropólogas Betty Mindlin e Carmen Junqueira descrevem suas experiencias nas tribos dos Kamaiurá, dos Suruí, dos Cintas Largas, dos Gavião Ikolen, entre outras. A antropologia, sublinha C. Junqueira, foi criada e sistematizada por homens, de modo que sempre se havia mantido o ponto de vista masculino. Quando se chegava em uma aldeia, explica ela, se procurava saber quem era o chefe, o «pajé» (xamã), e todos eram homens.

A partir da década de 1970, com o movimento feminista, as antropólogas começaram a acercar-se das mulheres indígenas. Mesmo sem compartilhar uma língua comum, aproximaram-se desse universo riquíssimo, meio clandestino, das mulheres, e se compreendeu que sem a cumplicidade prazerosa que existe entre elas e os homens, a sociedade indígena não se sustentaria.

Aparentemente, as mulheres tem uma posição secundaria: o homem alcança prestigio como caçador, lutador etc., e não há façanhas semelhantes que distingam uma mulher no mundo feminino. Contudo, segundo Junqueira, com o tempo se percebe que as mulheres não querem se parecer aos homens. Cabe a elas outras tarefas e funções para a manutenção desse cosmos: elas são *donas da vida*.

Entre os Kamaiurá do Xingu, aponta Junqueira, as índias são donas de seus corpos, ou seja, - elas decidem sobre a vida, o que é uma tarefa de imensa complexidade - a elas cabe a decisão de ter ou não ter um filho, abortar, tomar anticoncepcional ou praticar o infanticídio, pois isso é praticado pelas mulheres. Há muito conhecimento do corpo feminino, os períodos e ciclos da menstruação, a gestação, o nascimento, os anticoncepcionais. Os homens não interferem em nada, as decisões são das mulheres.

C. Junqueira afirma que em pouco tempo constatou que todas as mulheres da tribo tinham o domínio da vida. Para a antropóloga, se não houvesse uma colaboração intensa entre elas e os homens, a sociedade indígena não poderia existir. As mulheres

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têm realmente, segundo a pesquisadora, um grande prestigio que o antropólogo desavisado não percebe. Elas são as reprodutoras, contudo, além disso, são também as donas da vida, porque os homens não interferem nem na esfera do aborto, nem do anticoncepcional. A decisão é delas.

Entre muitos outros temas do âmbito feminino, Carmen Junqueira e Betty Mindlin afirmam que não há registro de violação ou estupro nas tribos que conheceram. De sua estância com os Gavião, Mindlin reporta aspectos de muita delicadeza en seus costumes, - que eles gostam muito de «namorar». E é assim que ela descreve o encontro erótico-amoroso entre eles.

Quando um jovem e uma jovem vão se casar, o amor deve crescer – não pode acontecer de repente, leva muito tempo para o matrimonio ser consumado. Muitas regras devem ser obedecidas, o homem deve respeitar muito a mulher: - esperar que o desejo nasça, não forçar nada -, de outro modo será considerado nemuwã, um desregrado, sem princípios, desprezível, – quase um estuprador.

Os noivos, ou recém-casados, podem passar muitas noites, até mesmo durante todo um ano, abraçados na rede, explorando com ternura e desejo os corpos um do outro, sem que o amado penetre a amada, ou sequer intente aproximar a mão ao meio de suas pernas. O primeiro gesto, a aceitação final, a entrega impulsiva só poderá vir da jovem. O amado que não saiba esperar a explosão erótica, a entrega total quando toda resistência foi superada, não é considerado um homem digno do apreço feminino. Deve conter-se, como se estivesse vivendo um amor proibido (Mindlin, 2000, p. 75, 76).

A antropóloga Vanessa Rosemary Lea, ao estudar os costumes do povo Me bengôkre (que faz parte do grupo Me tyktire ou Txukarramãe do Mato Grosso e do Pará), mais conhecido como Kaiapó, discrepou da contribuição teórica tradicional que considerava os homens como monopolizadores da vida cerimonial, espiritual e política, enquanto que as mulheres eram vistas não "plenamente sociais", ocupando um lugar de subalternidade, próximo «à natureza».

V. Rosemary Lea faz a seguinte descrição: As aldeias seguem uma organização espacial circular, em que as casas ocupadas pelas famílias estão nas cercanias da floresta, situadas, portanto, em posição exterior e afastadas do centro cerimonial. As casas que ocupam o espaço próximo ao centro onde se realizam os rituais da tribo são de exclusividade dos homens. A ideia do papel «periférico» das mulheres aos valores centrais da cultura Me bengôkre, se baseava na interpretação equivocada dessa organização espacial.

Duramente criticada e acusada de «reinventar» o mito da «*matri*-linearidade», Vanessa Lea entendeu que, mesmo quando ocupam o palco cerimonial no centro da aldeia, o «script» desempenhado pelos homens tem origem nas casasfemininas. Na medida em que os valores mais elevados da sociedade *Me bengôkre* são de propriedade das *matri*-casas (casas das famílias herdeiras das tradiçoes femininas), não há sentido argumentar que a esfera *jural* (referente aos direitos e deveres) seja masculino. Os papéis cerimoniais desempenhados e os adornos dos dançarinos são herdados das tradições das *matri*-casas.

O testemunho das mulheres indígenas indica que elas sempre tiveram participação igualitária e respeito em suas culturas. A divisão de tarefas estabelecida definia uma organização otimizada para a vida diária da tribo, mas não havia hierarquia de valoração entre elas, ambas eram identicamente importantes para a vida comunitária. Contudo, na medida que se estreitaram oscontatos com os brancos, as discriminações, a violência e as violações têm contaminado o mundo indígena.

Vivendo há milênios em estreita comunhão e respeito à Natureza (e hoje lutando desesperadamente para conservá-la), as muitas e diferentes etnias e línguas dos povos indígenas brasileiros mantinham algumas características semelhantes. Sempre foram considerados excelentes guerreiros, a guerra era considerada sua mais eminente atividade, mas mantinham muita harmonia na convivência interna das tribos; - a autonomia individual não lhes facultava entender o que era obedecer ordens, seguiam lideranças, não haviasubordinação a hierarquias; - não tinham preconceito com as diferentes manifestações dos gêneros; - tudo tinha espírito, e como expressões de vida integravam o todo sagrado indivisível. O grande mito que os inspirava a um nomadismo sem fim era a procura da terra sem males.

IV. Concluindo

No relato bíblico, Eva vem habitar o mundo que Adão nomeara e dominara, os papéis que a ela caberiam eram relativos ao seu corpo, como mulher e mãe, restringindo-a aos trabalhos e à dor. Em Atenas, às mulheres era negada a cidadania, o direito à *isegoria* e à *isonomia.* Os mitos de Demeter e Perséfone eram agrários, sobre a morte e a ressurreição da natureza domesticada; no mito de Dionísio, eram as mulheres que representavam a ferocidade da natureza selvagem. Ambos aceitos e praticados às margens da religião oficial, que os mantinha circunscritos em suas esferas próprias. No militarismo alexandrino e romano, ainda menos espaço para o feminino, em que pese a difusão dos cultos às grandes deusas do Oriente Médio. A sublimação do feminino contribui à opressão e anulação das mulheres no mundo real (Rocha Penna, 2022).

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O ocidente calou a mulher e se tornou surdo à Natureza. Os astecas, para quem a palavra da mulher não importava, perderam a capacidade para a comunicação inter-humana e, por fim, perderam ao próprio mundo. Na civilização ocidental, que atualmente dirige o destino de toda a vida, a destruição da Natureza nos conduz à perda do mundo inteiro, a impossibilidade da vida no planeta. Nos mitos de ambas civilizações, o culto da mãe-terra estava associado à vida e à morte.

Curiosamente, no pensamento de dois gigantes da filosofia no século XX, o peso da morte é colocado por um homem e a questão da renovação da vida, por uma mulher. Para Heidegger o horizonte da vida humana é a morte; enquanto que, para Arendt, entregues a si mesmas, "todas as coisas humanas tendam para a ruina e a destruição, não fosse a faculdade humana de interrompe-las e iniciar algo novo, (...) perene advertência de que os homens, embora devam morrer, não nascem para morrer, mas para começar" (Arendt, 2001, p. 258).

Na modernidade, segundo a mesma autora, conduzidos pela "força irresistível do interesse próprio", nos encerramos em nós mesmos e empreendemos uma magistral "fuga para o mundo interior". Para ela, em contraposição à milenar crença pagã na imortalidade do mundo, o cristianismo rompeu com a antiga tradição ao pregar a imortalidade da vida individual.

> Seja como for, a era moderna continuou a operar sob a premissa de que a vida, e não o mundo, é o bem supremo do homem; em suas mais ousadas e radicais revisões e críticas dos conceitos e crenças tradicionais, jamais sequer pensou em pôr em dúvida a fundamental inversão de posições que o cristianismo trouxera para o decadente mundo antigo. Por mais eloquentes e conscientes que fossem os pensadores da era moderna em seus ataques contra a tradição, a prioridade da vida sobre tudo mais assumira para eles a condição de "verdade axiomática" (...) (Arendt, 2001, p. 332).

A tradição a que Arendt se refere remonta aos tempos homéricos, anterior a época da criação das *polei* (que ensejaram a criação da filosofia). E, no meio- oriente, anterior à redação dos livros posteriormente compilados na Bíblia. Ambas tradições já tinham incorporado o sistema patriarcal. Como vimos, a *polis* ateniense ainda guardava muito do culto à Mãe-Terra nas suas expressões religiosas, nas quais sobressaía a participação feminina; mulheres que, contudo, não eram incluídas na *vida qualificada,* política, e sim equiparadas à *zoé*. A Natureza, como a mulher, já tinham sido secundarizadas.

Não poderíamos ficar no "jardim de infância", como afirma Zimmer, mas crescer não significa anular a importância da mãe. Os povos indígenas brasileiros criam o *ethos* que os abriga sem deixar de estar em comunhão com a Natureza. Todorov (2003, p.138) tem razão ao apontar que não há apenas uma dimensão da atividade simbólica: temos necessidade de nos comunicar tanto com o mundo quanto com a pluralidade dos seres humanos. Mas o pensamento ocidental não se ocupou em estabelecer equilíbrio com esses âmbitos vitais que correspondem a própria sobrevivência e plena realização da vida na Terra.

No contexto atual, o mundo inteiro se tornou uma grande *polis*. Urge rever *A Política* de Aristóteles, agora incluindo as mulheres e a toda a pluralidade humana, lembrando que objetivo da criação da *polis* é a busca da felicidade.

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[iv] Tradução minha.

[v] Zimmer se refere a J. J. Bachofen. Não há outras referências.

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The Problem of Scientific Knowledge in Sociology: Big Data, Representativity and Abduction

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Abstract- There are several aspects that link the themes of science and knowledge from a sociological perspective, and which relate our - each one of us - being a singular, unique, and unrepeatable individual to the fact that we are nonetheless necessarily part of a larger whole, of a collectivity on which we certainly depend. The first is certainly that of reasoning around the central theme of the construction of social relations: I have tackled various types and of various natures, from different angles, but it is always a question of relations (Corposanto 2016, 2018, 2021). Because after all, since we are part of a complexity in perpetual movement, without relationships we would be a useless part of a whole. The second, only apparently separate from the first (but part of the same, in a symbiosis of scientific love) is that of the tools of knowledge and the technical needs of the researcher: in a single term, methodology. The two threads chase each other, intertwine and disjoin, and then necessarily intertwine again, to compose a framework of inescapable eclecticism for a sociology that must constantly come to terms with continuous reductions and re-compositions.

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The Problem of Scientific Knowledge in Sociology: Big Data, Representativity and Abduction

Cleto Corposanto

Abstract- There are several aspects that link the themes of science and knowledge from a sociological perspective, and which relate our - each one of us - being a singular, unique, and unrepeatable individual to the fact that we are nonetheless necessarily part of a larger whole, of a collectivity on which we certainly depend. The first is certainly that of reasoning around the central theme of the construction of social relations: I have tackled various types and of various natures, from different angles, but it is always a question of relations (Corposanto 2016, 2018, 2021). Because after all, since we are part of a complexity in perpetual movement, without relationships we would be a useless part of a whole. The second, only apparently separate from the first (but part of the same, in a symbiosis of scientific love) is that of the tools of knowledge and the technical needs of the researcher: in a single term, methodology. The two threads chase each other, intertwine and disjoin, and then necessarily intertwine again, to compose a framework of inescapable eclecticism for a sociology that must constantly come to terms with continuous reductions and re-compositions. The proposal then becomes that of an inclusive sociology, epistemologically tolerant, without any claim to be exhaustive in its space-time arguments (which, moreover, as is clear from particle physics, are themselves social constructions lacking the requirements of objectivity and truth in themselves). A sociology, however, that is open to the versatility of knowledge and the certainty of the absence of linearity in conclusions, to the awareness that there is no true paradigm that does not at the same time presuppose a possible error, and finally that the gaze, albeit fleeting, on the social world must nevertheless try to make the maximum effort to be credible, even before being plausible. While starting from an ineliminable and - perhaps - the only certainty in the necessary premises: that of the complexity, of things, of the scenarios, of the approaches required and of the analysis of the relationships between things and events.

I. Introduction

Often, to achieve tangible results, as scientists we pretend to ignore the fact that reductionism is only a partial approach to explanation: the hyper-focus on the parts does not allow us to grasp the plus that comes from interaction, that sort of 'emergent reality' from the whole that is probably also at the basis of the very birth of biological life on our planet. And so, all our efforts are aimed at unveiling (somewhat technicistically) single aspects, which are often misleading with respect to the vision of the whole (and with respect to which, in fact, we are often unable to find an answer except, perhaps, in the form of an apparent serendipity). The problem, perhaps, lies in the fact that we do not have the right tools, we have a toolbox that is vastly undersized in relation to our cognitive needs; a bit like what happened with the knowledge of the cosmos, before Hubble (and even before that to those who dealt with space until the advent of the telescope). Despite this, we arm the idea that there can be nothing but uniqueness in the scientific method, regardless of whether we study planets, black holes, trees, the atmosphere, horses, men, soldiers, and wars. This is the approach that tends to separate man from nature (but also mind from brain), with very often disappointing results: we consider our species, *homo sapiens*, as the ruler of the world (with all the comforts that would come with it) but then all it takes is a bacterial infection or the strengthening of a virus to bring everyone to their knees (Quammen, 2012). And it pushes neuroscience to consider the brain exclusively in terms of neurons and synapses that can only be described in electrical and chemical terms, practically eliminating the concept of mind altogether; and, on the other hand, the great deployment of forces that, by separating the mind from the brain, makes it an object that can be analyzed, as if it were an objectively existing reality regardless. In this way we fail to grasp what emerges precisely from the complexity of things, from their interrelation, which as an 'emergent reality' (Morin 1973) produces what we call soul and conscience (which are also part of us and help us in the regulation of our being social animals).

The problem lies, as we said, probably in the choice of tools in the toolbox. Which is not unique, on the contrary, but certainly as it stands it appears inadequate: it must in fact adapt to a multiplicity of approaches depending on whether scientists, first and foremost, deal with inanimate objects or, precisely, those endowed with soul, consciousness and consequently emotions.

Scientific reasoning - supposedly unique, perfect, objective - still solidly bases its cornerstones on the consequences of the evident success (theoretical and practical) achieved over the centuries since Galilean intuition. In the course of time, the granitic conviction that scientific success can depend exclusively on a single, simple principle of method has in fact been slightly shaken; a solid scientistic basis remains regardless, but the calls for rethinking and eclecticism even in the methodological approach are beginning to be 'important'. It therefore seems entirely cogent to emphasize the difference between the 'inanimate'

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sciences - which have gradually seen the level of complication increase, moreover, due to the fact that the more the system of knowledge grows, the more dark areas to be revealed - and the 'animate' sciences, which have as their object of interest people, sensitivities, ethics, behavior and social actions.

From this perspective, the pandemic could also play a regenerative aspect on the social sciences, in particular on methods and consequently on relations with other scientific disciplines, just as the virus brings, in its devastating course, opportunities for rebirth for societies and their vital organizations. A sort of stress virus also for what concerns the social sciences, therefore, which arrives at a historical moment of evident difficulty of the same in general and of Sociology in particular. A crisis that stems from afar, from a scientistic drift on which much has been focused, and which has had the opposite effect to the one desired, causing the capacity for scientific recognition of the natural vocation for knowledge of the mechanisms that regulate social action to implode rather than to enhance it. In the meantime, the subjective nature of the pandemic seems clear: not only - or not so much - because some of the measures to contain it concern the individual and collective social sphere (and thus significantly affect our own room for manoeuvre within social relations), but above all because its origin can only be interpreted by combining bio-virological studies with those on our collective behavior and on many of the choices that have characterized our recent development models. Viruses have existed in nature for millions of years, and it is only the behavior of the most important animal species that causes them, through wrong choices, to move from one place to another. With consequences that we have seen can be disastrous. The social aspects are therefore not simply a possible 'cure' but can be analyzed ex ante, and from this point of view constitute a formidable aspect of 'preventive medicine (not in the strictly pharmacological sense of the term)'. The discourse thus remains centered on the method, which has always been the main flaw in the accreditation of sociological research in the scientific sphere. From this point of view, the choice of multi-paradigmicity flaunted by the scientific community appears more and more like an attempt to request the legitimization of positions that no one wantsto discuss so as not to run the risk of losing important room for manoeuvre - and academic power. And while we sit here discussing the prevalence of quantitative over qualitative (or vice versa, it is the same thing), of standard and non-standard, of intrusive and periscopic, of objective and constructive, we are gradually slipping away from the main stage, that of recognized scientific knowledge. The fault of the sociologists or Sociology? Of the sociologists, I have no doubt.

Yet, the signs of a way out have been there for some time. A possible path, an overcoming of the useless dualism that has torn apart scientific credibility. If the problems of credibility, scientific credibility are not solved first, we will go nowhere.

A new paradigm, which anticipated 'in theory' what could have happened - and which punctually did happen - is that relating to the use of large masses of data. We started talking about it at the dawn of the new millennium, when Big Data did not yet exist. When the discussion was still centredon the concepts of statistical representativeness and its real capacities to respond to a sociological representativeness that was only other because - fortunately - we are endowed as people with brains unlike the black and white balls of probabilistic experiments, some began to show interest in the possibility of going further. As is often the case when one finds oneself mired in a seemingly irresolvable dualism, very often the way out lies elsewhere. I was helped by the first ANNs, the artificial neural networks, mathematical models that simulated the behavior of their sisters ANNs, the natural ones, made of neurons and synapses. I dealt with this many years ago (Corposanto 2001), proposing a new paradigm of interpretative data analysis aimed more at a sort of incorporation of the classical, qualitative and quantitative approaches (and also periscopic and intrusive, which I also tried my hand at a few years later) than at overcoming them. The reasoning was simple: do I trust the results obtained from a good number of cases (statistically speaking) processed using strictly quantitative methods in deference to the principle of the uniqueness of the scientific method, or do I rather find the results of a few in-depth qualitative interactions more suitable based on a grounded theory that reverses the hypothetical-deductive perspective? Based on which principle do I choose? I suggested, then as now, to rely on the only model that, instead of arguing about the method, reasoned about the result. The ANNs were the basis for observing exactly what the trend of a phenomenon was based on different variables - whether qualitative or quantitative, even considered together, thus overcoming the limit of their operational 'contamination': the model 'learned' from reality data and was thus able to identify extremely precise predictive paths. It was the keystone, albeit only theoretical. I have never been convinced by strictly mathematical approaches to human behavior because data, despite what some people continue to think, do not speak for themselves: but it was still a breakthrough. I remain convinced that the great capacity for sociological imagination plays a central role in the capacity for sociological analysis but can be usefully employed in the choice of aspects, variables, and models of interest from time to time. That breakthrough was the basis on which the so-called multi-agent models, simulative models, were born, and it is the one on which today's network has developed allowing great capacities of analysis (Manzo 2022), also thanks to the

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aid of mixed methods, on equally great quantities of variables/data/ information that can be found.

This is how a 'neutral' methodological approach - from the point of view of the origin of the dataset and therefore also of the scientific disciplines that can draw information from it - brings different scientific approaches back on the same level, no longer hard or soft as a sort of scientific-academic allotment has always maintained (Corposanto & Molinari, 2022).

In this perspective, sociologists can once again occupy a leading position in the scientific debate, making use of their ability to read in advance the situation to be analyzed (the hypothesis formulation phase), carrying out an adequate intervention plan (by means of imagination) and being able to count on an apparatus of techniques that today appear more adequate to grasp the meaning of things (Wright Mills 1953). If I want to understand the state of mind of the people who are experiencing a particular situation, I can then work with a standard method (questionnaire and data analysis), through the reconstruction of interviews and/or life stories (to investigate how social reality settles in individual consciences) or I can resort to millions of information from different sources (blogs, videos, messages, photos, comments, tweets, etc.) to grasp the essence of things.

II. Datism & Big Data

Algorithms were born as a general orientation tool within what is generically identified as Big Data.They have long since officially become part of the interest of social researchers (as well as, of course, of those who 'monetize' with information) even if they have not yet been fully exploited. In many cases, it is the very role of the researcher that is at the center of the debate, rather than Big Data itself: for some, in fact, it could ultimately be a true paradigm shift - in Thomas Khun's own sense - even though this is certainly not inevitable, nor is it easily framed from a theoretical point of view (Kuhn 1962). For many, this would be a new empiricism that would go in the direction of a full positivist and post-positivist fulfilment: the realization of a project of social control and prediction made possible by the otherwise incalculable amount of available data. But it seems that no one can do without Big Data anymore, for many reasons. And so, starting from the same economic sustainability of the research, working on Big Data could rather help to solve some methodological problems peculiar to quantitative social research: the interviewer effect (already recalled about the concept of intrusiveness and linked to the Hawthorne effect) but also the so-called social desirability. It is therefore necessary to place oneself in the perspective of working on Big Data and not with Big Data: in this way, the researcher could exploit the information potential of Big Data without negotiating his key role in the process. This would make it possible to utilize this enormous data resource by overcoming some of the problems that have been raised in this regard over the past few years. One of the many interesting speeches on this subject was certainly that of Chris Anderson, editor of the computer science magazine 'Wired', who (provocatively) warned researchers in 2008 that correlation would soon supplant causation due to the gigantic amount of data available: “Petabytes allow us to say: Correlation is enough. Correlation supersedes causation, and science can advance even without coherent models and unified theories”. Evidently, in other scientific circles (those who like to remember how 'the data speaks for itself'), the opportunity of Big Data was seen as a welcome one: “Big data is about what, not about why. We don't always need to know the cause of phenomenon: rather, we can let data speak for itself”, Viktor Mayer- Schönberger, Professor of Internet Governance and Regulation at Oxford University and Kenneth Cukier, Data Editor for 'The Economist' wrote in 2013. Of course, one must also reflect on the relationship between Big Data and representativeness in comparison to traditional statistical sampling methods. We have dealt with this in detail, showing how statistical representativeness is actually a 'myth' when it comes to understanding social actions: “It is one thing if we consider sampling as a simple extraction from an urn but it is a different matter if we follow the same procedure by interviewing people that, unlike the dice boxes of the lottery, may refuse to contribute to their task. Besides, it should be pointed out that a ‘random sampling’ with individuals is statistically representative only if the population is well known in its entirety and a list has been provided. Under these circumstances, it is quite evident that carrying out the inference procedure on the outcomes obtained may result rather difficult” (Corposanto & Molinari, 2022). A great bath of what has been appropriately called 'dataism', in the empirically founded belief that data can speak for itself, in an entirely new mode of scientific knowledge comparable to a kind of 'exploratory science'. Now, while there is no doubt that Big Data analysis can be of great interest for all fields of research, it is equally certain that, on its own, it is absolutely insufficient. Relying on interpretations of the recurrences and concordances in large amounts of data, if it can be inviting from a descriptive point of view, certainly contravenes the scientific process of hypotheses and theories to be tested (if taken in this way, only at an exploratory level). Dataism, however, is certainly a fascinating mode of scientific approach, especially since it would envisage that 'uniqueness of method' that has always been one of the main aims of the major philosophers of science: the problem is that, although we are all the offspring of a biological evolutionary process, the fact that as *Homo sapiens* we have evolved over other living organisms, far from giving us the

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prerogatives of useless and even harmful primacy, certainly assigns us the ability to relate to each other in culturally determined ways, which end up characterizing our actions (both individual and collective) in the sign of a complexity that, precisely, a uniqueness of method would not be able to fully grasp. A certain, unique, and incontrovertible scientific paradigm would be nice. It would be the driving force from which would spring certain and unassailable dogmas; the problem is that quantifying emotions, feelings, states of mind and suppositions is an a priori reductionist operation that contrasts, precisely, with the richness that the nature-culture symbiosis (mediated by time and place) characterizes our being social actors. Dataism, in short, would go exactly in the direction of an algocracy that is useful in many situations related to our daily lives, but which will certainly never be able to completely take the place of human argumentation. This despite assertions of the goodness of a model that produces data in large quantities in which writing is the condition of possibility of all reality. For what appears certain, is that what has been called 'surveillance capitalism' does not have for certain only a commercial purpose, let us say, of the traditional kind: the use that can be made of documents and data, in addition obviously to commodifying humanity using services that are only apparently free, appears well described by the Foucaltian analysis of the Panopticon (albeit in completely different times and situations) (Foucault 1975). The latter, far from needing to be treated with a logic that unveils their complication, rather see the growing awareness of considering their complexity, which can almost never be addressed, as happens in the other case, with systems of cause-effect explanation, which are also usually linear.

III. Conclusion

A complex toolbox, therefore, the one that seems to be the best one for dealing with the storms of explanation in such diverse sciences and fields, cannot but extend, in the meantime, also to abduction (safeguarding, however, approaches of deduction and induction), which somehow seems to be congruous in many situations in which there is a need to reconstruct premises starting from rules and results that are in some way known. In fact, therefore, ab- deduction does not seek to make predictions, it does not seek probability but possibility, it does not calculate but asks questions and seeks answers. This is what we all do naturally daily: abduction is a form of reasoning that deals with probabilities and likelihoods. The logical conclusion of sound abductive reasoning is therefore a hypothesis that provides the best explanation of a whole series of known facts. This is because if thought is naturally inferential, abduction is somehow the only inference that can move it forward,to think about being in the future. It is in essence a situation of perpetual tension towards explanation, which certainly runs in the direction of providing answers to questions that would otherwise risk remaining unanswered. In a way, it is a question of setting the state of initiation of adesign process; and, as Peirce correctly points out (Peirce 1940), abduction can certainly represent the initiation, whereas induction can be considered the closure (obviously where the process can be completed in this direction). Abduction occurs, then, when thought makes a lateral movement (or even when it proceeds backwards, in which case it is also called retroduction). What remains is that the point of arrival of these three types is different: if for an induction it is a synthesis and for a deduction a thesis, that of an abduction takes the form of a hypothesis. It is a question of broadening perspectives, in short. The paradigm of simplification - and of the uniqueness of the method - resembles a paradigm of the search for the maximum utility of profit, in a common government of science, technique and - fatally - economics and markets. It is then a matter of embracing multidimensional explanatory possibilities, in the face of the objective complexity of the frameworks on which one works. A situation that is as well known today as in the past: it is perhaps worth re-evaluating Heidegger's path. The concept of *Vorwissenschaft* (preliminary science), which first transited into *Hermeneutik der Faktizität* (hermeneutics of facticity) and later landed in *Existenziale Analytik* (existential analytics), can contribute to restoring to sociological thought that interpretative brilliance that scientism seems to have decisively contributed to drying up.

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Innovative Practice of Foreign Language Teaching in the Post-Pandemic Era: Case of a University in China

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Abstract- COVID-19 has posed a severe challenge to the foreign language teaching as well as the international education management in China. This paper analyzes the key issues exposed in online learning, the unprepared assessment of online course and crisis management of international students taking Shanghai University of International Business and Economics as an example. Both the students and teachers showed a considerable dissatisfaction and their worries about the poor quality and efficiency of online instruction. Other issues raised include teachers' operation mistakes, ineffective communication and connectivity issues. Students are more likely to cheat in online exams due to the lack of supervision. Different cultural backgrounds, strict prevention and control have increased the difficulty of crisis management of the international student in China. To make better use of online education in the post-epidemic era, suggestions and recommendations are given in online classes and examinations. Also, an efficient crisis management model can be set up for the international students during the post-pandemic era.

Keywords: online education; academic misconduct; online exam environment; international student; crisis management.

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I. Introduction

The massive closure of educational institutes and the quarantine policy have encouraged the use of online learning as an alternative to face-to-face learning so as to ensure the continuity of teaching and learning in post-pandemic era. However, the closures of schools have impacted more than billions of students and youth globally. It is estimated by UNESCO that globally, around 60% of students have experienced some form of hardship. With the outbreak and continuity of the COVID-19, colleges and universities are likely to become the focus of social and media attention. The typical assessment method of online course cannot be appropriately implemented. By analyzing the online testing environment and misconduct behaviors, taking Shanghai University of International Business and Economics as an example, a human centered based online assessment model can be constructed to minimize academic misconduct.

The crisis management of international students is also considered a big challenge to global education exchange under the uncertainty of the epidemic. Only by dealing with it properly, taking active pre-control measures and establishing a perfect risk prevention and control system can we ensure the healthy and sustainable development of overseas education in China and avoid negative impact.

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II. Problems

a) Problems in Online Courses

Studies have shown that students have been affected in a variety of ways by the immediate shift from offline to online education. Online learning can oftentimes lead to isolation among students, and procrastination is more prevalent. It is easy for them to lose focus and interest by facing computer screens all day long.

Another challenge is the inefficiency of learning and unavailability of electricity. The operation level and network conditions of teachers are quite different and unstable. Sometimes the network is too poor for the teacher, resulting in the jam and disconnection and it's hard for the students to focus on such classes. They basically can't hear anything. Therefore, live broadcasting can be an issue for some teachers. Students may worry about their loss of GPA if they are late for classes due to the poor connection. The hardware conditions of facilities are not so well-guaranteed for high-quality distance education. High-speed networks are still out of reach for some underdeveloped countries. More than half of the students in my class have experienced network breakdown.

Also, based on my own observation and past experience, I found that some teachers would often mute themselves, forget to turn off the camera after the class or mute the students accidentally. Me and my classmates have met this kind of situation for several times. Students tend to get nervous and afraid of losing marks when being asked to answer questions only to found themselves muted. Thus, both teachers and students can suffer from connection and technological problems from time to time in an online learning environment.

b) Online Plagiarism

Meanwhile, the shift of the teaching mode has significantly affected the academic assessment and

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evaluation processes. Most of the students in my class consider online examinations more difficult as compared to traditional examinations. Deadlines for finals are usually brought forward. Plagiarism are more commonly seen. Since the epidemic is still unstable and most schools are currently occupied with online teaching, the following problems remain to be solved. What measures can be taken to deal with the cheating problems in the future? Will it be feasible to operate a fair online assessment system if schools decide to take some measures? How can students' academic integrity be ensured in online environments?

c) Crisis Management of International Students

What's more, the Covid-19 pandemic leads to a deteriorated social psychological environment for Chinese international students. The total amount of international students has experienced a huge drop ever since the pandemic occurred, frequent post-pandemic emergencies of these international undergraduates in China continue to be a problem, involving many aspects such as international education, enrollment, teaching, living, mental problems and so on. Social isolation, cyber violence, school shun down and other factors have huge detrimental impacts on their mental health. Differences in religious beliefs and lifestyles of international students in different countries have worsen the situation. These have not only seriously affected the normal study and life of international students, but also posed a severe challenge to the previous crisis management mode of colleges and universities.

III. Reasons

a) Reasons for Ineffective Online Education

Based on the available literature and my own observation, the reasons for such issues are as follows. In an online environment, face-to-face contact with instructors was considered difficult and this has greatly limited the effectiveness of learning. Without paper textbooks, students rely on the online documents issued by teachers more often which are not so convenient to preserve and damaging to eye-sights. The efficiency of online class is also very terrible. It is common for students to run other applications in the background while they have the broadcast software on. The teachers have even bigger problems.

The first thing is the operation level and network conditions of teachers. The students have suffered a lot due to the ineffective teaching tools. The software 'DingDing' for live online courses dropped from five stars to one star and received thousands of bad comments overnight. While students have shown their dissatisfaction, teachers also experienced great disappointment. Most teachers have never tried to live broadcast before. One of my teachers once touched the ending button by mistake and ended the class immediately, senior teachers are obviously more unfamiliar with the operation. Some teachers also have problems with their computers and networks. They will lose connection or meet with technological problems many times in a class.

Research shows that learners tend to gain a higher level of online courses satisfaction if they have a good command of educational technologies and tools. However, no one can escape from accidents and technological support becomes a must. Limitations in the usability, privacy, speed, security and responsiveness is influential to their learning environment and experience online. The ongoing pandemic in Shanghai this year has further revealed the importance of systemic support and scientific instruction during such hard times. Equity and support devices were the main institutional issues to be addressed. A clearer instruction and implementation of Information and Communications Technology policies should be set up in advance during online studying. Meanwhile, the inconsistency and unclarity in course design and layout increased students' confusion. Difficulty in collaboration and communication with classmates and instructors have also badly affected their satisfaction level and academic performance.

To conclude, the low quality of instruction, ineffective modes of communication as well as the weak network connections and poor internet access all hinder students' enthusiasm and performance in online education.

b) Reasons for Online Cheating

In addition, lockdowns caused by the COVID-19 pandemic have made monitoring a tricky task. Since online exams do not require face-to-face proctoring, students may use their learning notes, textbooks, internet searches, and any other possible help they may need. Additionally, they can collaborate and communicate using teleconferences. Some students were caught cheating in final exams online by setting up a We Chat group and shared answers during the test. Although they were severely punished later and made their promises, we can't avoid this kind of situation. Learners are more likely to cheat online compared with those in traditional offline exams, and learners tend to make economic efficiency assessment subconsciously before choosing whether to cheat or not and will choose to do so if the return outweighs the cost.

c) Reasons for the Increasing Difficulty of International Student Management During the Epidemic

For the international students, they are defined as individuals who leave their home country and travel to another for the purpose of study as temporary citizens. Their number has increased substantially these years. Previous studies found that international students tend to experience more mental health problems than local students under such a circumstance, anxiety and homesickness are commonly seen. Without effective

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counseling and caring system, further psychological problems such as autism and depression may occur and these can further develop into a lack of social identity or the loss of effective recognition of their own value. This is often caused by strict self-isolation requirements, daily information reporting and limited freedom under the epidemic prevention and control. What's more, there exist differences in the way of thinking, daily habits and moral values of different international students in China, adding difficulty to the school management during and after the crisis. For example, students from different countries share different views on mask wearing based on their own religion. For some Korean believers, they simply take the disease as a test and masks somehow expand the distance between people. The importance of religion far outweighs the threat of the epidemic.

IV. Solutions

a) Suggestions for Online Courses

Universities and educational institutions should examine ways to solve the problem of face-to-face engagement between students and teachers in the wake of subsequent waves of the COVID-19 pandemic.

In an online course, instructors' actions are closely related to students' satisfaction. It is estimated that the satisfaction level of students was directly affected by the course content, efficiency of communication, instructor's presentation style and the use of effective learning tools. Thus, teachers are suggested to design the course based on students' advice and take professional training in advance. A wide range of communication modes through different online platforms such as Zoom, Google Hangouts, Zhumu etc. can be used. These tools could be synchronous or asynchronous.

For the live courses, in order to improve students' learning participation, synchronous tools can be adopted for them to comment, raise questions, express opinions and better interact with others. In the online interpretation class, our teacher often uses grouping tools to divide the students into different groups so as to implement the debating and discussion function. Students are grouped randomly and this ensures the equal opportunity to meet one another for every one of us. The teacher can enter any one of the rooms at any time so we will have to focus on the topic instead of chatting during class time. In this way, we will feel more engaged with the class and can better communicate with group members. For the recorded courses, a flexible time slot is provided, especially for those foreign students, they are allowed to watch these repeatedly over time.

Timely and constructive feedback on curricular activities is deemed conducive. Deadlines should be set strictly to push the students to finish their homework. Students and teachers in my class use the app Class in which involves several practical functions such as creating the community of class management, assigning homework, collecting feedback and offering study rooms where everyone can turn the camera on and review lessons together just as in an online library.

Instructors and operators' accessibility and promptness of their responses could further build up students' positive view towards the value of online courses. Professional customer service teams can be established to deal with users' problems and collect their feedback so as to realize the instant communication between users and the platform. Staff need to be online during class time in order to provide timely service for the students. For example, a student named Lucy once met a technological problem during a group discussion and dropped off in an instant. She contacted the support staff immediately and found her computer system incompatible with the latest version of the app. The support staff then sent her a link of the earlier version so she was able to continue her discussion. This minimizes the loss of time.

Also, some automatic platform functions of teaching management such as the distribution of materials for preview and review, the submission of homework and the correction of tests online can all be further developed. Collection of real-time classroom data is easier online. The data analysis of student and teacher behavior, test paper results, course feedback can all be collected through online apps and transmitted to the computer server. Teachers can get a better understanding through the visualization of statistical analysis including the length and frequency of students' attendance, the number of students participated, the satisfaction rate of parents and so on. Taking the test paper analysis as an example, teachers can have a clearer view on students' mastery of knowledge and make corresponding changes to their teaching plan. In a well-designed course with rich content, appropriate structure and a detailed communication program, online courses could be as effective as offline ones.

b) Fair and Safe Methods of Online Assessment

Earlier, it was mentioned that traditional methods of assessing students' success don't apply to online settings. In this case, a safe, reliable, valid, and fair method of evaluating needs to be implemented by instructors and institutions. However, the pandemic's multifaceted implications could make this a challenging endeavor. In order to better solve this problem, four following aspects will be discussed.

Firstly, instead of piling up all the tasks to midterm and final, a periodic assessment method can be set up, this kind of even distribution into different teaching stages helps relieve students' pressure and eases the burden of teachers. Also, instructors can variate assessment methods into individual or group

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assignments, group discussions, juries or presentations. Group activities cultivate students' high-level thinking, teamwork awareness, innovative consciousness and application ability. Diversified evaluation methods can raise students' interest and enthusiasm in learning while staged tests can consolidate the studied knowledge and improve their self-confidence and memory.

For the page and test design, only one question can be displayed on the same page within limited time, the student had to save then submit their answer before moving to the next question, no moving back and forward was allowed. Screen switching is banned neither. This prevents them from modifying the answer after making reference to textbooks or online pages. The question bank also needs to be updated in time. Instead of conceptual questions, open-ended questions with multiple choices, argumentative or interpretive questions can be used more often in the test. The questions should be arranged in random sequence to reduce the chance of plagiarism. Furthermore, instructors and operators need to strengthen the monitoring of the examination environment through online invigilation software servers. The widely used servers RLB, Proctorio, Collaborate Ultra, etc. are often embedded in the learning management system (LMS), such as Moodle, Canvas, Blackboard, Saka, etc. Learners can install and authorize access to the exam on any computer. At present, the most commonly used learning management systems in China are Moodle and MOOC. Different online examination systems can be selected according to the actual situation and conditions of each company. More importantly, the monitoring of online examination environment should be further strengthened. In the mid-term exam, we are required to turn on the computer camera and make sure the invigilator screen covers our faces, our hands and the whole desk. In the final exam, at least two devices are demanded. One for answering the test, another for recording and monitoring.

Finally, the establishment of an efficient crisis management model must be proposed to provide a new perspective for the campus crisis managers, so as to obtain the best effect that can quickly prevent and effectively dissolve the crisis. The crisis management process can be divided into four stages: prevention, preparation, response and recovery. Each stage is closely interrelated and complementary.

c) *Four Stages of Crisis Management for International Students*

In the pre-crisis prevention stage, schools can carry out the public crisis education about the harm caused by the epidemic based on typical cases to set a warning for international students. Second is to make full use of the public media platform in order to enhance the awareness and ability of self-protection as well as infectious disease prevention and control. For example, wash hands daily and keep the dormitory ventilated. Wear masks and keep a social distance of at least 1 meter. Thirdly, the communication between schools, government departments and social organizations should be emphasized. Experts in relevant fields can be invited to carry out lectures.

In the preparation stage, colleges and universities should establish a leading group for public crisis management, focusing on the communication, coordination and cooperation among various departments within the university thus forming a joint force for crisis management. Meanwhile, schools should build a comprehensive and specific public crisis management system through joint meetings, supported by the government and the society to guarantee the accuracy and timeliness of transportation of materials and supplies. Timely information disclosure is of great importance. Schools need to actively disclose and update news to teachers and students, establish a unified press spokesman system and ensure the objectivity and completeness of news release. Wechat, microblog and other network platforms can be used to update the dynamic of crisis and closely monitor the public opinion. Rumors must be dealt with in time to guarantee the campus stability and security.

During the final recovery period, colleges and universities shall play the guidance role that is to help international students to learn how to dispel negative emotions, overcome psychological issues during the epidemic and cultivate positive and healthy mindsets. More attention should be paid to their psychological problems. Counseling rooms, psychological tests and various activities can be set up to relieve their stress. Taking a real case as an example, there are international students from Thailand, Korea, India and other countries in SUIBE's chorus. Besides weekly singing practice, leisure activities such as making dumplings at Spring Festival, enjoying Korean barbecue after class are organized regularly. These cross-cultural activities integrate the students together and help overseas students better understand the similarities and differences between Chinese and their cultures. In this way, they can better adapt to the local college life. Also, international students are faced with a series of problems concerned with increased academic tasks and a severe employment crisis after the pandemic. In this regard, relevant departments should play their role in the material guarantee and career planning. Appropriate guidance and personalized services can be provided for their future to improve management efficiency and reduce employment pressure on international students.

V. Conclusion

Even though educational institutes have adopted emergency remote teaching in the past to cope

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with crises and disasters, this is the first time that the educational sector has been unnerved facing the widespread pandemic and the first time for Shanghai's three-month lockdown. Problems remain in the post-pandemic era. It is still not easy for some students as well as teachers to adapt to new models of learning and teaching. Nevertheless, faculty members teaching online have made necessary progress through practicing and failing in course and tools modifications to deal with these challenges, providing relief and content to the students to ensure the continuity of education. By analyzing the possible cheating problems and offering corresponding solutions, we can minimize academic misconduct by the human centered based online assessment and improve the mark's equity and validity. The management of international students is facing challenges in helping them maintain healthy mental states and integrate their school life based on the cultural differences and the crisis management model. Thus, colleges should pay attention to the mental health and living experience of international students from various backgrounds. Based on the principles of justice, equality, and harmonious coexistence to seek common ground while reserving differences, the crisis management model with four stages allows colleges and universities to better cope with the current issues and lay a solid foundation during the post-pandemic era. Only when the realistic issues of vital interests are solved, can we form the spirit of unity and build a solid fortress for epidemic prevention and control in colleges and universities.

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The Temporality of Mothering through the use of ICTs by Zimbabwean Women Informal Cross-Border Traders

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The Temporality of Mothering through the use of ICTs by Zimbabwean Women Informal Cross-Border Traders

Jean Mandewo [α], Pragna Rugunanan [σ] & Kezia Batisai [ρ]

Abstract- The article explores how Zimbabwean women cross-border traders travelling to Tanzania used Information Communication Technologies (ICTs) particularly the mobile phone for communicating with family, customers and shop owners. The African feminist theory explained the women's traders' innovation in using ICTs. The study was grounded in the qualitative approach with the case study being the research design. In-depth interviews were the main data collection method employed. Nine key informants were purposively selected and twelve women cross-border traders aged between 24 and 53 years were snowballed. Collected data was presented in both narrative and descriptive forms. The findings indicated that the participants were forced to navigate the borders searching for livelihoods as they engaged the precarious venture of informal cross-border trading. Their frequent absence from home meant they had to mother their children from a distance. The participants in this study used ICTs to fulfil their mothering roles which brings out the temporality of mothering from afar. In addition the findings indicated that the mobile phone was used to listen to music on the way to Tanzania. The study recommends that women traders embrace information communication technologies fully as they choose smart ways of conducting business.

Keywords: ICTs, mobile phones, mothering, whatsapp, women informal cross-border traders.

I. Introduction

In Africa, the development and flourishing of informal cross-border trading were precipitated by the economic crises that engulfed the different countries in the 1980s and 1990s (Yusuff 2014; Golub 2015; Kurebwa 2015; Osrim 2018). Of interest are the debates around the health risks and vulnerabilities of women informal cross-border traders who navigate several borders in search of livelihoods. These women informal cross-borders are referred to as temporary and circular migrants (Kiwanuka and Monson 2009; Nunez 2009; IOM 2020) due to the short periods they stay in the host countries – ranging from one to four days and one to two months (Peberdy 2002) before travelling back to their home countries. Gender relations that are characterised by power dynamics between women and men seem to permeate and play a big part in the lived realities of the women informal cross-border traders. We argue that the health risks and vulnerabilities encountered by the women are unique to them because of their gender and the patriarchal structures that tend to confront them. In this article we explore the nexus of migration, informal cross-border trade and information communication technology (ICTS), particularly the mobile phone in the context of the health risks and vulnerabilities of Zimbabwean women informal cross-border traders traversing the borders to Kariakoo Market, Tanzania.

A family is an important unit in the study of migration. It is within the family context that patriarchal tendencies are strong and gender roles are defined and assigned. The mobility of women for work or trade purposes has impacted families. Migrant mothers who leave their families behind have been vilified in the media and have been labelled bad mothers (Parreñas 2003; Huynh 2015; Meyers 2019). Muzvidziwa (2005) and Njikam and Tchouassi (2011) found out that constant travel by most women informal cross-border traders resulted in them having insufficient time with their families, especially their children. The qualitative research by Njikam and Tchouassi (2011) conducted in the Central African region and that of Huynh (2015) of African female traders in Guangzhou, China, revealed that women informal cross-border traders relied on family, friends, domestic workers or neighbours for childcare while they were away. The women informal cross-border traders in the Central African region who traded in agricultural products noticed some positive and negative impacts of informal cross-border trading (Njikam and Tchouassi 2011). Some of the positive aspects were food security, employment and income opportunities, which led to a better standard of living. The negative effects centred on conflict and violence, poor childcare and poor schooling for the children (Njikam and Tchouassi 2011). According to Huynh (2015), African women full-time traders in Guangzhou spent half of their time away from home. Both married women and single mothers tended to rely on family and friends or domestic workers for childcare when away from home (Njikam and Tchouassi 2011; Huynh 2015). Huynh (2015) says that full-time men traders who also spent much time away from home relied on their wives for childcare. Muzvidziwa (2005) points out that stigmatising women cross-border traders as bad mothers is must be treated with caution and emphasises the need for further research in this area. In

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addition, the women traders are working to provide decent lives for their children, including good education where they are sometimes enrolled in good boarding schools where children are monitored. While these studies show the negative impact of women's mobility on children, labelling the women negatively must be considered with caution. These studies were conducted at different time periods, and the use of ICTs by women informal cross-border traders was almost non-existent. The advent of ICTs makes it easier for migrant mothers to keep up with their familial duties while away from home. In this article we examine how women informal cross-border traders' use ICTs as a strategic resource to keep in touch with their families particularly the children.

As a way of countering the effect of this absence, this study examined the use of ICTs and the role (if any) it played in alleviating stress in the lives of women informal cross-border traders. This study contributes to understanding how ICTs played a role assisting in the mothering role of the women informal cross-border traders. Vickers and Pena-Mendez (2015) posit that ICTs offer potential solutions to the challenges encountered by women cross-border traders. ICTs enable women to remain in regular contact with their families since their frequent absence from home may negatively influence their children (Fechter 2007; Uy-Tioco 2007; Chib et al. 2014; Anwar and Johanson 2015). According to Anwar and Johanson (2015), ICTs, particularly mobile phones, maintain communication with family and friends. Against this background, one may conclude that ICT is a means of communication that women cross-border traders use to keep in touch with family and friends.

In addition, the literature revealed few studies which have focussed on the use of ICTs by informal cross-border traders. Kwami (2016), in her study of Ghanaian women transnational traders, showed how the mobile phone helped them cope with their domestic and business affairs. To examine whether ICTs, particularly mobile phones, are a source of empowerment or not for women cross-border traders, this study probed how the mobile phones aided the temporality of mothering. A family is an important unit when studying female migration. This is because it is within the family context that patriarchal tendencies are strong. It is also within the family that gender roles are defined and assigned. The family unit also controls the access to resources that can support, discourage or prevent migration (Boyd and Grieco 2003). In terms of female migration or mobility, it was only possible under certain circumstances where the women migrated as dependents.

II. Use of ICTs in Mothering

Mobile women have found different ways of coping with their absence from home and communicating with family members. Traditional families normally have discussions at a kitchen table eating while transnational families have discussions in real-time across oceans (Vertovec 2004). Besides using ICTs as a tool to keep in touch with family and friends, migrant women also find ICTs a useful way of fulfilling their motherhood. The women maintained an absent presence as they lived their responsibilities and roles as daughters, mothers and wives through ICT use (Gregen 2002). The advent of technology has also minimised the distance between female migrants and their families. Several studies on the use of ICTs by female migrants who sought to keep in touch with family members and children have been conducted (Lindio-McGovern 2004; Wilding 2006; Uy-Tioco 2007; Madianou 2012; Chib et al. 2014; Batisai 2017; Meyers 2019).

Lindio-McGovern (2004), in a qualitative study of 30 Filipina female domestic workers in Rome, shows how migrant mothers cope with not having their own children around them. These migrant mothers tend to treat their employers' children as if they were their own in an attempt to replace the emotional bond. They put much effort into maintaining regular contact with their families in the Philippines (Lindio-McGovern 2004). They also purchase mobile phones, which enable them to maintain regular contact. When the women phone home, they do this without their employers' knowledge as some owners do not like those owning phones. The women also write letters to their families and communicate on social media networks (Lindio-McGovern 2004). In a mixed-methods study of 42 Filipina female domestic workers in Singapore, Chib et al. (2014) showed how they mothered their children using text messages, mobile calls and Facebook. Because the women were far from their children, they constantly worried about their health and studies if they were young, and where they were teenagers, they worried about bad friends, drugs, alcohol and smoking. The better-educated migrants often assisted their children in their studies by helping them do homework using online chat and video (Chib et al. 2014). However, when dealing with negative emotions, voice calls were preferred to text messages for dealing with the negative issues faced by the children (Chib et a.l 2014).

Nedelcu (2012) discusses some practical aspects of parenting in a geographically separated family where a father babysits his children via webcam while his wife prepares food. This reflects how ICTs may promote effectiveness and closeness in families that are physically apart. Similarly, Pearce (2013), in a study of migrant family members, shows how they were able to participate in the family's daily activities using ICTs. ICTs created a virtual presence and what Pearce (2013) call physical integration of absent family members. Similarly, Meyers (2019) showed how Somali migrant mothers in South Africa used Skype, IMO, WhatsApp and Viber to

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maintain contact with their children in Somalia. According to Meyers (2019), the Somali migrant mothers found this an empowering process as the technology reconstituted their roles as effective mothers.

These studies show the importance of ICTs in assisting migrant mothers to carry out their mothering roles from a distance. ICT use by transnational families create a feeling of permanent connection and maintains ongoing conversations in the family (Pearce 2013). The studies focus on the migrant mothers who invested in ICT to maintain communication with their families back home. The exception was Pearce (2013), whose focus was on the household that integrated the migrant family member into the daily activities through ICTs. However, Kwami (2016) echoes that mobile phones could not substitute personal parenting where the mother was physically present as spouses and caregivers could easily lie about what could be happening at home. Kwami (2016) ignored the importance of mobile phones' video functionality where mothers can see the children eat and dress (Nedelcu 2012; Meyers 2019). It is possible and common for people communicating online to have intimate, emotionally rich conversations. These studies show that migrant mothers continue to take their mothering roles seriously as they continue to monitor and attend to their children using ICT while in another country. In addition, communicating online using mobile phones and social media has been made easier and instantaneous as migrant mothers seek to stay in touch with their children and caregivers in their home countries. Doing so ensures that migrant mothers remain connected and present in their children's lives as they will be aware of what happens at home.

III. Theoretical and Methodological Approach

This article is based on a study conducted between February 2018 and January 2019 with women informal cross-border traders and retired women traders in Harare, Chitungwiza, Gweru and Kadoma. The study focused on African feminisms to theorise the diverse ways in which women informal cross-border traders encountered risks and vulnerabilities as they navigated the borders. Motivated by African feminisms as a framework that was relevant in understanding the health risks and vulnerabilities of women informal cross-border traders, the study employed a qualitative research approach based on the stories and experiences of women informal cross-border traders travelling to Tanzania. Furthermore, this study contended that to mitigate the health risks and vulnerabilities faced by women informal cross-border traders, a Marxist feminist analysis is important in understanding the stories of the women informal cross-border traders. These women have been forced to undertake the twin roles of productive work, earning a living through informal cross-border trading and reproductive labour as they performed their mothering role from a distance using the mobile phone. Women informal cross-border traders use ICTs, particularly mobile phones, to bridge the distance between countries.

Patriarchy and gender are central to the construction of power dynamics between the sexes, and these explain the lives and experiences of women informal-cross borders. The determinants of the relations between men and women are religion, culture and socially accepted ways of thinking (Connell 1987; 2000; Butler 2004; Howson 2006). Connell (1987) suggested that theorising masculinities and femininities in their different forms is shaped by men's structural influences dominating women. The four structures that contribute to the construction of gender relations: division of labour, power relations, emotional relations and symbolic representation of gender in society (Connell, 2000), are present in the lives of women informal cross-border traders. The sexual division of labour is evident in the triple roles of women informal cross-border traders. Mobile phones have made it possible for them to perform their reproductive role from afar, where this division of labour clearly emphasises a woman's role. This study also shows how the women informal cross-border traders took various steps in their preparations to care for their children before travelling.

A common thread that runs through this study is the risks and vulnerabilities the women informal cross-border traders were exposed to, but key in all that was the agency and resilience they displayed. The theoretical, contextual and analytic focus was rooted in the experiences and lived realities of the health risks and vulnerabilities of the women informal cross-border traders travelling to Tanzania. The micro and macro conditions in the country were the contributory factors that forced them to enter informal cross-border trading with its risky operating environment. The failing socio-economic conditions resulted in the women engaging in risky businesses that resulted in their emotional, physical, economic and social vulnerabilities. This also adds light to the failure of the state to officially recognise informal cross-border trade and the important role it plays in the economy. This research study partially agrees with a renowned West Africa economist, Bauer, who argued in 1963 that trade is not regarded as an occupation in Africa when dependents carry it out. By dependents, Bauer meant wives involved in trading activities as an extension of their domestic reproductive role.

However, this research study sees women informal cross-border traders displaying agency and resilience as they are willing to take risks associated with harsh operating environments in informal cross-border trading. They are taking risks to provide for their families. The agency of the women traders illustrates them as powerful and strong women who will ensure that their families' needs are provided for. As in Muzvidwia's

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words, "*varume pachavo*", meaning they are like men. Although feminists might read the statement as sexist, we read it positively because it illuminates the women's contributions who are increasingly taking on the breadwinning role in a way that challenges the perception that only men can provide for their families. As Cruz (2015) suggested, an African feminist position brings nuance to a simplistic reading of women's empowerment. We see the women informal cross-border traders being in a position where they could either sit and moan or stand up and act in the best interest of their families no matter the odds.

Twenty one participants were selected for the study – 12 women informal cross-border traders and 9 retired women informal cross-borders who were the key informants and were aged between 24 and 63 years). For the article I excluded the findings from the retired women informal cross-border traders as almost none them made use of ICTs as they had other means of mothering that excluded the use of ICTs which was a relatively unknown phenomenon during the time they crossed the borders. While the research participants were a very small sample, this study was more interested in understanding how ICTs particularly the mobile phone aided in the temporality of mothering and is less concerned with generalising the findings to the wider population of women informal cross-border traders in Zimbabwe. This study focused on women informal cross-border traders who navigated the borders to Kariakoo Market in Dar es Salaam, Tanzania. The table below provides a profile of the twenty one women informal cross-border traders and retired women informal cross-border traders.

a) A profile of the participants

Women informal cross-border traders					
Pseudonym	Age	Marital status	Education	Occupation	Dependents
Mai Terrance	46	Married	High school	Businesswoman	2
Rachel	38	Married	Bachelors degree	Cross-border trader	3
Shalom	50	Married	High school	Secretary	4
Tecla	50	Married	High school	Tailor	4
Nicole	47	Married	High school	Self-employed as a tailor	3
Linda	37	Married	Degree	Administrator	3
Fiona	---	Married	Degree	Assistant Accountant	5
Gertrude	---	Married	High School	Cross-border trader	4
Tendai	53	Single	Certificate	Clerk	2
Sandra	30	Married	Diploma	Businesswoman	1
Tinotenda	24	Single	High School	----	----
Vongai	48	Widow	High school	Cross-border trader	5
Retired women informal cross-border traders					
Fungai	59	Married	Diploma in Education, Degree	Teacher/Cross-border trader	6
Ruramai	44	Married	High school	Self-employed	3
Mary	52	Married	Diploma in Education	Teacher	2
Constance	63	Married	High school	Housewife	5
Mercy	43	Married	Secretarial Certificate	Businesswoman	3
Nancy	51	Married	High school	Housewife	2
Helen	59	Married	High school	Housewife	4
Pauline	---	Married	Primary school	-----	5
Jessica	39	Divorced	High school	Babysitter	1

The study was guided by the qualitative approach and data were collected between February 2018 and January 2019. Six of the women informal cross-border traders were professional women. The study was informed by the interpretive perspective which sought to understand the world from a subjective view and looks for an explanation within the participant's frame of reference rather than the objective observer of action (Ponelis 2015). In this study the interpretive approach helped us to understand social world of the Zimbabwean women informal cross-border trader's lived experiences.

This study focused on Zimbabwean women cross-border traders who travelled to Kariakoo Market in Dar es Salaam, Tanzania by road and air. Kariakoo Market, located in the Kariakoo neighbourhood in central Dar es Salaam, has been the largest market in the country for one hundred years (Bruhwiler 2014). Kariakoo Market is a busy commercial area with over 3 000 shops, thousands of street peddlers and hundreds of market stall vendors (Bruhwiler 2014) where electronic gadgets, clothes, furniture, handbags, jewellery, shoes, crops, fresh and dried fish, vegetables, and other items are sold (Yikoniko 2015). Traders from Southern African countries such as Zimbabwe and Zambia flock to Kariakoo Market (Yikoniko 2015). In Zimbabwe, participants were drawn from three different provinces of Mashonaland West, Harare, and Midlands. However, the

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study was limited to these three provinces from where the sample was selected because of financial and time constraints. Studies by Chikanda and Tawodzera (2017) and Muzvidziwa (1998) were conducted in one province, while the quantitative study by Kachere (2011) covered seven provinces. These provinces were chosen to select a diverse sample in terms of age, marital status, religion and geographical setting.

The study adopted a non-probability sampling strategy. Participants were selected using purposive sampling, enabling us to deliberately choose the participants against identified criteria or traits (Gray 2009). In addition, research participants also had information that would assist in achieving the study's objectives. The purposive sampling procedure was employed in selecting nine key informant female participants from Harare and Kadoma. They had retired from cross-border trading and were in the age range of 39 to 63 years at the time of the interviews. These key informants had specialised knowledge that assisted in answering the research questions (Mason 2002; van Manen 2014). Yin (2009) asserts that key informants are often critical to the success of a case study as they provide insights into a matter and could also initiate access to corroboratory or contrary sources of evidence. Purposive sampling has been used in studies by Muzvidziwa (2005) and UNIFEM (2009). The rationale for selecting purposive sampling for this research study was that knowledge was sought about the health risks and vulnerabilities the key informants may have encountered and their use of ICT in managing their vulnerabilities and familial roles.

Snowball sampling is a method for reaching populations that are difficult to access. We identified participants who fit the study's criteria, and they, in turn, recommended other participants to take part in the study (Tracy 2013). In obtaining access to women informal cross-border traders, the snowballing technique was used for this study (Taylor, Bogdan and DeVault 2016). The sample consisted of 21 Zimbabwean women informal cross-border traders from Harare and Gweru aged 24 to 63 years and key informants. The initial criteria for selecting participants were: women who travelled by road or air to Tanzania and were in the age range of 25 to 50 years. In addition, all the women traders had dependent children of school-going age. The nine key informants provided referrals of women, informal cross-border traders, navigating the borders to Tanzania. As a method, snowball sampling was a useful technique for this study where the health risks and vulnerabilities proved to be a sensitive issue and required the knowledge of insiders to locate participants for the study. Unfortunately, two of the participants were evasive, and one was not open about her activities in Tanzania, which resulted in her no longer going there. She would, however, travel to Zambia.

The data were collected using audiotaped in-depth interviews and key informant interviews. Triangulation was used to address the issue of reliability (Gray 2009). There are different types of triangulation: data triangulation, investigator triangulation, theory triangulation, multiple triangulation and methodological triangulation (Patton 2002; Gray 2009). For this study, methodological triangulation consisted of in-depth interviews with Zimbabwean women informal cross-border traders, key informant interviews with retired women informal cross-border traders, informal conversations and a reflective diary where my reflections became part of the data worked with (Matthews and Ross 2010). Yin (2009) considers data triangulation as information collected from multiple sources but aims to corroborate the same fact. In this study, the data sources were Zimbabwean women informal cross-border traders and retired Zimbabwean women informal cross-border traders. When the data are triangulated, the facts are supported by more than a single source of evidence (Yin 2009). Drawing from Matthews and Ross (2010), a reflective diary was kept where reflections became part of the data that were worked with.

IV. Stories of Women Informal Cross-Border Traders

a) *Conditions that Forced Zimbabwean Women Informal Cross-Border Traders to Navigate Borders*

The uncertainty of hope forced the women informal cross-border traders to navigate the borders searching for livelihoods in other countries. In their desire to provide for their families, particularly the children, and earn some income, the women engaged in the precarious venture of informal cross-border trade with some travelling further afield to Kariakoo Market, Tanzania, rather than going to the surrounding SADC countries of South Africa, Botswana, Zambia and Mozambique. The failure to secure formal employment forced some of the women in the study to consider informal cross-border trading as an alternative way of generating income. It is not just unemployment that compelled the participants into informal cross-border trade as a livelihood, but professional women viewed this sector as a source of extra income amid the deteriorating living standards due to hyperinflation leading to increasing costs. The income earned from their professional jobs was inadequate to meet the household expenses and informal cross-border trading became a second source of income for the professional women. The frequent travelling to Tanzania meant the participants were away from their families and at the same time they had to fulfil their familial roles. The women cross-border traders were the breadwinners even though their husbands were present. Tecla's youngest son, who was asthmatic, commented, "Huh, you are going again?" and she responded, saying,

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"What do we eat if I stay at home? I will come back tomorrow"

b) Frequent Absence from Home

Constance was a transnational informal cross-border trader who exported wooden carvings and crafts to countries like Australia, Mauritius, and Brazil and imported clothing and handbags. Constance's frequent travelling and regular absence from home forced her to enrol her children in boarding schools in Grade 3. She earned good money from her cross-border activities to pay for her children's education in good schools as she aptly put it, "*I paid for their education… My children went to school through the work of my hands"* (Constance, interview July 2018).

While she travelled, Constance found it hard to leave her children at home with a caregiver. She preferred enrolling them in the former group A[1] boarding schools. Similarly, Fungai took her children to Cambridge, an upmarket crèche in Avondale, Harare, from the time they were three months up to five years. The issue shapes the subsequent narratives of women 'mothering from afar or from a distance' (Meyers 2019; Meyers and Rugunanan 2020) and those of mothering 'outside or beyond their national borders' (Batisai 2017). The participants in this study used ICTs to fulfil their mothering roles.

c) Virtual Mothering Using WhatsApp

Tecla, a 50 year old mother of four used the mobile phone to keep in touch with her family. Upon arrival at the Chirundu border post, she switched to the MTN network, which she also used in Tanzania.

> The reason I stay on the phone is that when I hear that he is having an attack I tell the people at home what to do…I tell the people at home where the medical aid card is and tell them to call an ambulance to take him to Westend immediately.

She sends messages to her children using WhatsApp, calling home twice or three times while in transit. She would only stop communicating when she was in the shops buying. For Tecla, keeping in touch was important because she had an asthmatic son and a husband who had to be on a dialysis machine because of renal failure. While using ICTs to maintain contact with their families has been documented in the literature (Madianou 2012; Chib et al. 2014; Meyers 2020), the women in this study particularly used mobile phones and the WhatsApp application to keep in touch with their families at home.

Rachel made use of WhatsApp to keep in touch with her children. She explained how her day started each morning:

> In the morning I have to check on them especially in the morning whether they are early for school. I have to wake them up myself. Tanzania is an hour later than us so I have to wake them myself by a WhatsApp call.

Even when she was thousands of kilometres away from home, Rachel felt it was her responsibility to wake up her children and prepare them for school. Mothering did not stop because Rachel was away from home. She spoke to them three times a day: in the morning, afternoon, and evening. She was emotionally vulnerable when she was away from the baby and other children of school-going age who needed attention from their mother. Being away from her baby, whom she left behind, exposed Rachel to emotional vulnerability as she worried about her and other children.

Linda used the mobile phone to assist her children with their homework while in Dar es Salaam. Each day in Tanzania, she would supervise her children's homework using the WhatsApp video call in the evening. She pointed out "we partially do some of the homework over the phone, so I still remain responsible for the homework even when I am away". In addition, she has face-to-face conversations using the WhatsApp video with the children, assisting them with their homework.

This finding is consistent with that of Madianou (2012), where one of the participants from Cambridge video called her family at 6.00 am while they were preparing for school in the Philippines. She used that time to ask the children about school and give advice on their homework. Both Linda and Rachel, while they were physically absent, were virtually present to direct their children. This reflects the findings of Nedelcu (2012), Batisai (2017) and Meyers and Rugunanan (2020). While Meyers and Rugunanan (2020) and Batisai (2017) discuss mothering from afar among transnational migrants, virtual mothering through mobile phones reveals the temporality of mothering from afar in cross-border trading. These women informal cross-border traders must have told themselves to travel and endure the temporary separation from their children, which was in the best interest of their children. They exercised agency to put food on the table, raise money for school fees, and improve their standard of living.

Agency and resilience are also pronounced clearly by the double-gendered pressure of fulfilling their mothering role and sustaining their families. The nature of their business meant that women informal cross-border traders were frequently absent from home. For instance, the women informal cross-border traders chose to temporarily travel to other countries, leaving behind their children, including babies they breastfed. Their absence often resulted in emotional and psychological vulnerability as they constantly thought of their children. To cope with their temporary absence from home, the women used mobile phones to monitor their children. The use of mobile phones and ICTs by migrant mothers to mother their children from afar has been documented in previous studies (Madianou 2012;

[1] Former group A schools were all white government schools (Nyagura 1991).

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Chib et al. 2014; Meyer 2020). While studies by Batisai (2017) and Meyers and Rugunanan (2020) talk of migrant mothers' mothering from afar due to living in destination countries, this thesis has a new dimension. The use of ICTs, particularly the mobile phone, brings in the temporality of mothering from afar for women informal cross-border traders. Being mothers, the women informal cross-border traders felt stressed leaving the children behind, but as we could see within this research study, ICTs were useful in mitigating some of the stress.

V. Conclusion

This paper has argued that there is a new dimension that stands out is that the women informal cross-border traders not located in the host countries use ICTs, particularly mobile phones, to mother from afar. The ICTs bring out the temporality of mothering as the women informal cross-border traders took this role with seriousness. This is in line with early African feminist thinkers such as Mikell (1997) whom Steady (2010) stated sought to maintain and defend the importance of their roles as mothers. African feminism was said to be family-oriented. However, Ahikire (2014) contends that such views on African feminism are conservative and do a disservice to the generations of women dedicated to pursuing more audacious and radical agendas in areas like sexuality, culture and religion.

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Food Insecurity in Bangladesh: Causes and Effects

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Abstract- This article delineates the theoretical parts of food insecurity and its idea, causes, and effects with some potential solutions at the national and global levels. Food security can be handily characterized as sufficient food accessible at the local area or family level, public and worldwide level. Food security depends on four support points; accessibility, availability, utilization, and stability. Availability implies the "supply-side" of food security not entirely set in stone by the degree of food production, stock levels, and net exchange. Accessibility indicates that worries about lacking food access have brought about a more noteworthy strategy centered around earnings, use, markets and costs in accomplishing food security targets. Use is regularly perceived as the manner in which the body takes advantage of the different supplements in the food. Stability is commonly connected to the vulnerable context, and perilous factors with variables can adversely affect food availability or access to food. Essentially food insecurity is considered as when an individual can't get an adequate measure of good food on a daily basis.

Keywords: food insecurity, food accessibility, stability, food availability, food sustainability, proper food utilization.

GJHSS-C Classification: DDC Code: 346.048 LCC Code: K3926



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Food Insecurity in Bangladesh: Causes and Effects

Farhana Hoque

Abstract- This article delineates the theoretical parts of food insecurity and its idea, causes, and effects with some potential solutions at the national and global levels. Food security can be handily characterized as sufficient food accessible at the local area or family level, public and worldwide level. Food security depends on four support points; accessibility, availability, utilization, and stability. Availability implies the "supply-side" of food security not entirely set in stone by the degree of food production, stock levels, and net exchange. Accessibility indicates that worries about lacking food access have brought about a more noteworthy strategy centered around earnings, use, markets and costs in accomplishing food security targets. Use is regularly perceived as the manner in which the body takes advantage of the different supplements in the food. Stability is commonly connected to the vulnerable context, and perilous factors with variables can adversely affect food availability or access to food. Essentially food insecurity is considered as when an individual can't get an adequate measure of good food on a daily basis. Food insecurity go about as both cause and logical results, due to low-income and access food insecurity wins and, in another way, because of food insecurity, viciousness and precariousness happen in a country. The main cause of food insecurity is neediness, expanding populace, natural disasters, and so on. These causes in food insecurity influence the populace as hunger, weakness and stunted children. The author has tried to trigger some solutions to remove food insecurity problems. And these potential solutions can be utilized as alertness.

Keywords: food insecurity, food accessibility, stability, food availability, food sustainability, proper food utilization.

I. Introduction

The fundamental things on the world for a person are food, clothing, and shelter. It is otherwise called fundamental requirements. Starting from the start of human civilization, food security is an indispensable instrument for individuals. It holds extraordinary significance for countries the individuals who have gigantic populace base and feeble agrarian foundation. The idea of food security began something like quite a while back at the hour of worldwide food emergencies in the mid-1970s. Around forty years prior, there were around 200 meanings of food security distributed in various works (Maxwell and Smith, 1992; Barichello and Clay, 2003). Food security is going through a developmental change during the past numerous years with reality. Now and again, the idea of food security and their methodologies have been created and adjusted by the normal comprehension of the idea of the food issue and the advancement of the worldwide food framework. The term and the idea of food security were begun almost four and a half-decade prior during the World Food conference coordinated in 1974 by Food and Agricultural Organization (FAO) of the United Nations. The world local area without precedent for this conference attempted to figure out available resources to give food security to the eager individuals by creating sufficient food, guarantee for the stockpile of food and giving wellbeing structure with the changes in food costs (Anderson and Cook, 1999) and first time the idea of food insecurity appeared as a way to recognize the connection between craving, neediness and joblessness. Food insecurity is an extremely mind-boggling peculiarity because of a scope of variables that shift in significance among conferences, across districts and nations, as well as extra time. These elements can be gathered in four groups addressing the accompanying four areas of conceivable insecurity those are the financial and world of politics, the exhibition of the food economy, care practices, wellbeing and sterilization (FAO. 2000). The 2008 worldwide food crisis make riots in numerous nations, which look for the consideration of general society in food security. In July 2009 G8 heads of state consented to "to act with the scale and desperation expected to accomplish supportable worldwide food security" (Barrett, 2010). Bangladesh is a thickly crowded country in South Asia and is standing in view of the majority rule government. Many individuals in this nation actually experience consistently being food uncertain. The principal justification behind the predominance of food insecurity is the interest emptying In Bangladesh which is the aftereffect of falling agrarian earnings throughout recent many years. A few little tip top individuals of the nation had a lot of private responsibility for, which give a dualistic nature to our in the middle of between these little exclusive class and impressive measured unfortunate part of the general public. In food insecurity, neediness assumes an imperative part to hamper the development of hunger.

II. Study Background

All over the world, 690 million individuals consistently hit the sack ravenous, as indicated by a report from the United Nations food offices. The State of Food Insecurity and Nutrition in the World 2020 — delivered by the Food and Agriculture Organization, the International Fund for Agricultural Development, UNICEF, the World Food Program, and the World Health Organization — reports that the quantity of individuals

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impacted by hunger on the world keeps on expanding (Worldvision.org). The craving Sustainable Development Goal calls for finishing hunger on the world by 2030. Sadly — with starvation around the world on the ascent — this objective will probably not be met, even disregarding the impacts of COVID-19. Gauges recommend that an extra 83 million to 132 million additional individuals will be persistently eager because of the pandemic (Worldvision.org). The most thickly populated country on the world other than city states, Bangladesh as of late saw a gigantic deluge of Rohingya exiles from Myanmar, with in excess of 740,000 individuals escaping across the boundary since August 2017. They joined in excess of 200,000 Rohingyas who had escaped viciousness already. The World Food Programme (WFP) sent off a crisis activity to meet the food and wholesome requirements of the populace, giving food to around 880,000 displaced people, treatment and counteraction of ailing health, school taking care of, designing and calamity risk decrease work, coordinated operations, and crisis broadcast communications. Having graduated to bring down center pay country status in 2015, over late years Bangladesh has encountered supported financial development and accomplished critical advancement gains, particularly on widespread essential schooling, orientation equality in fundamental training and youngster and maternal mortality. Neediness and outrageous destitution have been declining pointedly, sitting in 2010 at 31.5 and 17.6 percent separately, with additional decreases until the present time. Notwithstanding, regardless of progress and the superior accessibility of food because of expanded creation, 40 million individuals - one fourth of the populace - remain food uncertain, and 11 million experience the ill effects of intense hunger (Wfp.org/countries/bangladesh). Bangladesh is an emerging nation; thus, it is confronted with the incredible test of food insecurity. Regardless of accomplishing independence in food creation, countless individuals experience the food uncertain circumstance in his country.

Food security is a mind-boggling improvement issue which is connected to wellbeing and nourishment. Food insecurity is firmly connected with hunger and neediness and is considered as a worldwide general medical condition with long haul unfriendly outcomes on kids' wellbeing. It is what is happening which can be depicted as "restricted or unsure accessibility of healthfully sufficient and safe food varieties or restricted or dubious capacity to get OK food sources in socially OK ways". Satisfactory food is characterized by the World Food Summit as "all individuals consistently approaching adequate, protected, nutritious food to keep a solid and dynamic life" and the right to sufficient food is a general common freedom. Be that as it may, in circumstances, when somebody can't gain sufficient measure of food in any event, for a brief length is depicted as 'hunger'. Food insecurity is many times established in neediness and is critical because of its drawn-out influence on the limit of families, networks and nations for improvement. The social idea of hunger which is connected to neediness can be portrayed as a result of food insecurity. Hunger in youngsters relating to food insecurity, has been viewed as related with unfavorable mental and actual results. Bangladesh is a country in the South Asian locale, a district which has a higher development pace of populace contrasted with different regions of the world and hunger is exceptionally pervasive. Of pertinence is that 66% surprisingly delegated being 'eager' live in Asia, with a huge piece constantly inadequate with regards to access to ideal measure of food. In spite of this multitude of mediation components, no huge changes have been kept in guaranteeing that everybody has physical and financial access to adequate, protected, and nutritious food for a functioning and wellbeing life. It is with help from this foundation, where food insecurity is common in Bangladesh that this study attempted to figure out the circumstances and end results of food insecurity, and different courses through which food insecurity can be diminished in Bangladesh.

III. Objectives

As every paper should have the aim to investigate within the desired arena of an author, this paper has the exquisite targets that are as follows:

- ✓ To review the status of food insecurity in Bangladesh.
- ✓ To review the causes of food insecurity in Bangladesh.
- ✓ To review the effects of food insecurity in Bangladesh.
- ✓ To trigger some feasible solutions to avoid food insecurity in Bangladesh.

IV. Literature Review

Poverty exists with food instability and is the main cause of hunger, lack of healthy sustenance, low income, illiteracy, homelessness, inadequate housing, social discrimination and so on. The populace has expanded from around 75 million at freedom to around 160 million at this point. In excess of 40 million Bangladeshis - 27% of the populace are undernourished according to FAO - not approaching sufficient measures of protected, nutritious food to support a solid and useful life. In excess of 820 million individuals all around the world were as yet hungry in 2018 (World Health Organization, 2018). At present hungry rate is on the ascent. While (Shakeel, 2017) states that in spite of the expansion underway the per capita accessibility of food is declining simultaneously the most required individuals are far away from the food and the hole between those

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eating less and those eating more are constantly expanding. are far the development of the food increments and the privileged of the general public are eating better Although urbanization is expanding step by step and the needy individuals are as yet living fundamentally in rustic regions. Around 7.3 million individuals move into the quickly developing metropolitan areas of Bangladesh consistently. However, the quantity of working-class residents is likewise developing, there is a major hole between the rich and unfortunate which is expanding constantly. In Bangladesh, 20.5% of the populace lived beneath the public neediness line in 2019. (adb.org). The developing number of populaces are overemphasizing normal assets, i.e., water, lodging and power in the urban communities have not had the option to satisfy the necessity of individuals moving into the city. Thus, minimal expense lodging being fabricated and many individuals will undoubtedly live in the ghettos and villages, having more individuals in a one-room shed. Individuals living in the ghettos additionally deal with the issue of food security and sustenance because of low neediness. While Bangladesh can be creating an adequate measure of food to take care of its whole populace, there have been numerous checks in the previous ten years, including dry spells, particularly in Maharashtra and cataclysmic events. The achievement or disappointment of yields in the nation is straightforwardly connected with environment and climate on the grounds that the critical extent of the rancher is for the most part founded on storm for agribusiness (Kaczor, 2013). Nonetheless, Bangladesh's general economy and exchange relations are improving, yet the destitute individuals are as yet attempting to make due. Food and nutritional security can be worked on through advancements in both public homegrown arrangements. Consequently, this study tries to give fundamental causes, and impacts with the ideas of food insecurity and potential arrangements.

V. Food Security

Food security can be defined as “When all people, at all times, have physical, social and economic access to sufficient, safe and nutritious food that meets their dietary needs and food preferences for an active and healthy life.” (IFPRI. 2019). Food security is a crucial part of social life because it influences human health and also affects the economic and political firmness of the government. There are four pillars of food security: accessibility, availability, utilization and stability (Napoli *et al.,* 2011). Descriptions of them are as follows:

a) Availability

It is primarily the inventory or creation of food materials. “The amount of food that is present in a country or area through all forms of domestic production, imports, food stocks and food aid” (WFP. 2009).

b) Accessibility

The idea of accessibility as far as food security alludes to "physical, social and economic access" (FAO. 1996). This term was first presented by the Amartya Sen in the mid-1980s after the Bengal starvations (Sen, 1982). Openness implies moderateness in which each family part, consistently, approaches sufficient nourishment for a functioning, sound life.

c) Utilization

It means to the appropriate consumption of food and nourishment. No access to clean drinking water, unfortunate climate, absence of cleanliness, and chronic insecurity foundation, lead to diminished osmosis of the drank food. To accomplish wholesome security, ecological cleanliness fundamental, Primary medical care and clean drinking water office ought to be satisfactorily accessible. Cooking propensities additionally need mindful assessment since certain strategies for cooking might prompt the deficiency of fundamental supplements (Swaminathan M. S. 2006).

d) Stability

Stability characterizes the worldly element of food and sustenance security, exclusively the time period wherein food security is being thought of. Steadiness is expected when the stockpiled food, pay, and monetary assets stay consistent at a family level during the year and in the long term. Furthermore, it is additionally fundamental to limit outside dangers, for example, cataclysmic events, environmental change, value instability, clashes or pestilences, and so on. (Klennert, 2009).

VI. Food Insecurity

Food insecurity is pronounced as “limited or uncertain availability of nutritionally adequate and safe foods or limited or uncertain ability to acquire acceptable foods in socially acceptable ways”. (American Dietetic Association 1998). Those people whose food intake diminishes beneath their base calorie prerequisites are going under the food insecure grade, as well as the individual who is truly not fit, or has a sickness because of the absence of food and craving or unbalanced diet. (FAO. 2000)". Thomas (2006) indicates food insecurity as "Food insecurity exists when people do not have adequate physical, social or economic access to the sufficient, safe and nutritious food to meet their dietary needs and food preferences for an active and healthy life". As per FAO Food Insecurity is characterized as "a circumstance that exists when individuals need secure access to adequate measures of protected and nutritious nourishment for typical development and improvement and dynamic and solid

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life". (FAO, IFAD. 2013). Besides, food insecurity is characterized by three significant classes by the FAO (Food and Agricultural Organization) those are as per the following:

- Acute

Severe hunger and lack of healthy sustenance to the point that lives are in a critical danger right away (e.g., famine),

- Occasional

It is characterized as the presence of food insecurity because of a particular impermanent situation,

- Chronic

The prerequisite of food needs is reliably or forever under danger.

Food insecurity is a multi-dimensional idea, and it influences each part of the populace in various ways: youngsters and moms are likewise inclined to food insecurity with different variables are overpopulation, orientation disparity, absence of training, and destitution. Overpopulated regions have the issue of food and can prompt ailing health among youngsters, particularly in provincial regions. The female kid experiences more than the male kid since they eat food after the male kid because of male prevalence. The absence of information in ladies with respect to nourishment, and breastfeeding is likewise an unsettling issue (Upadhyay and Palanivel, 2011). For the most part, we expect that youth food insecurity is brought about by destitution, however, there are different variables that likewise impact the youngsters' food insecurity, i.e., mother's physical and psychological well-being, private shakiness, residing in a family without guardians, no installment support enemy kid, mother's past and current substance misuse, and outsider guardians (Gundersen and Ziliak, 2014). The main cause of food insecurity in emerging nations is the absence of buying power for food because of destitution. Africa has the most elevated extent of food insecurity which deteriorated beginning around 1970 and the malnourished populace stayed in the 33-35 percent range in Sub-Saharan Africa. Unhealthiness is most elevated in focal Africa with 40% while the least in northern Africa with 4%. (Mwaniki, 2006).

VII. Causes of Food Insecurity

Food insecurity is both a reason and a result of savagery, adding to an endless loop or "struggle trap". Food security is basic for political solidness. It is connected to an expanded chance of normal disappointment, fights and revolting, collective brutality, and common clash. Rough contentions, thus, make food insecurity, unhealthiness, and in certain examples starvation. In this way, food insecurity can propagate struggle, in spite of the fact that its impacts rely upon the specific situation, with the most vigorous connections obvious in states that as of now have delicate business sectors and powerless political establishments (Collier et al., 2003). Failure of individuals to get sufficiently close to food because of destitution in agricultural nations is the underlying driver of food insecurity. Albeit the leftover nations of the world have gained critical headway towards neediness easing, Africa, specifically, Sub-Saharan Africa keeps on falling behind. It is anticipated that there will be an expansion in this propensity until and except if preventive measures are not taken. Starting around 1970 the state of food security on the mainland has declined and the portion of the malnourished populace has stayed inside the scope of 33 to 35 percent in Sub-Saharan Africa. There is a ton of variety in the predominance of unhealthiness inside the landmass which shifts by the district. It is least in Northern Africa with 4% and the most noteworthy in Central Africa with 40%. (Mwaniki, 2006). There are many quantities of reasons for food insecurity in various locales. In any case, some important causes are delineated as follows:

a) Population growth

Different researchers have different ideas as indicated by population growth and food insecurity. Malthus gave a converse connection between the populace and assets, a quickly developing populace turns into a weight on assets. Thus, he presents positive checks (war, catastrophic events, disasters) which happen on the off chance that we don't control the populace's development. British environmentalist, Sir Jonathan Porrit said that "It's no good blaming climate change or food shortages or political corruption. Sorry to be neo-Malthusian about it, but continuing population growth in this region makes periodic famine unavoidable – as many people have been pointing out since the last famine. Many of the children saved by the money raised over the next few weeks will inevitably be back again *in* similar feeding centers with their own children in a few years' time". Assuming we see, we find that the expansion in the populace in a roundabout way influences food security, yet the impact of neediness is more than that. As we found in the starvation of Bengal in 1943. As per Nobel Laureate Amartya Sen, "starvation is the attribute of certain individuals not having sufficient food to eat. It isn't the quality of there being insufficient food to eat. While the last option can be a reason for the previous, it is nevertheless one of the numerous potential causes". We find that the development of the populace exacerbated the strain on ecological corruption, social causes, and environmental change and further these elements represent the food instability issue to the state or district. Regardless of an adequate measure of food accessibility, the issue of food insecurity is tracked down in numerous areas. This portrays different variables like neediness, access, and buying power instead of populace development.

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b) Conflict and Political Instability

Food insecurity can be both a reason and result of contention and political unsteadiness. The connection among struggle and food security influences each other as food shortage prompts market breakdown. Accordingly, food accessibility in the market diminishes, which make more prominent destruction in broad daylight. As a result of tireless struggles and food instability, a huge number of powerless individuals prepared to move away from their country to a superior spot. These relocated individuals become an evacuee in numerous nations. Once in a while, the haven country due to some explanation can't satisfy the sufficient help to the displaced people, of course, the food insecurity emerges in that specific spot. (IFPRI, 2019). Andersen and Shimokawa (2008) observe that the populace with chronic insecurity and nourishment are more mindful in the common struggle in the food-uncertain district. Food security is generally basic for political soundness. It is connected with expanded chance of vote-based disappointment, fights and revolting, collective viciousness and common clash. Therefore, these struggles make food insecurity, unhealthiness, and now and again starvation (Brinkman and Hendrix, 2011). In the late situation, the serious issue is human is the destroyer of the person as we have found in the Syria and Yemen, where military and agitators obliterate the country which causes food insecurity and nationwide conflict. In any case, from that point onward, they likewise block the guides from the NGOs and worldwide organizations. (Elver, 2017) additionally said that "it is critical that the global-local area comprehends that it is a worldwide wrongdoing to deliberately impede access to food, food help, and to obliterate the creation of food."

c) Conflict, Violence and Wars

Conflicts, wars, and violence influence food creation and supplies. In many nations where nationwide conflict has been pervasive throughout the long term, food insecurity is extremely high. For instance, the countries are Somalia and South Sudan in Africa. A new model is Syria's farming creation, which has been unfavorably impacted by the contention. As per a report by FAO in 2018 October, 5.5 million Syrians face food insecurity and a piece of it is because of the contention. Struggle-related food deficiencies can likewise set off long periods of food emergencies regardless of whether the battling has finished.

d) Urbanization

The total populace of the world will increment from 6.7 to 9.2 billion from 2007 to 2050 in the metropolitan areas of less evolved nations (United Nations, 2008), and as the FAO appraises that worldwide food creation ought to be expanded up to 60 percent by 2050 to fulfill populace needs. As per Sova (2016), it is extended that around 66% of the world's populace will live in metropolitan regions. It shows a normal decrease in the rustic populace, and that implies the populace overall should deliver more food with fewer ranchers to satisfy the developing caloric needs in urban areas. This adds to a generally dangerous errand for the world's ranchers one next to the other, the agrarian land is diminished by the development of metropolitan settlements (Matuschke and Kohler, 2014). It shows that the horticulturally useful land ought to be restricted up to less appealing areas (Matuschke, 2009). In non-industrial nations, metropolitan development and the developing number of megacities demonstrate that more food is accessible to individuals who live in a climate that has generally been assumed as improper for agribusiness (Szabo, S. 2016). At long last, it ought to be accentuated that the future viewpoint in relations between urbanization and food security is blended. The worldwide blending designs underway and urbanization and financial and human improvement give suppositions to a hopeful viewpoint concerning manageable metropolitan turn of events and the battle against appetite and undernutrition (Szabo, 2016).

e) Climate Change

It has a profound effect on food security in various ways. It influences the yields, domesticated animals, ranger service, fisheries, and hydroponics. Subsequently, environmental change by implication influences the financial states of individuals through horticulture, market impacts, and so forth. The social and monetary aggravation is seen with the progressions in rural wages, food markets, costs and exchange examples, and speculation designs. At the homestead level, they can diminish incomes. They can impact actual capital and power ranchers to sell useful capital, for example, dairy cattle, and fields, to ingest pay shocks. Accordingly, ranchers become frail and have no cash to contribute. This issue straightforwardly influences the social effects on cultivating families, restricting their ability to confront different costs, like wellbeing, schooling, and way of life (FAO. 2016). Safe water and sterilization offices are additionally impacted by the environmental change which might prompt diarrheal infection that can upset the ingestion of supplements. Environmental change can likewise increment different vector-borne sicknesses which can hamper individuals' physiological ability to get vital supplements from the food varieties devoured and decline work efficiency because of horribleness (Zewdie, 2014). The impacts of environmental change on food security are the results of environmental changes themselves and the basic weaknesses of food frameworks. They can be characterized as "flowing effects" from the environment to biophysical, then monetary and social, and to families and food security. At each level, weaknesses demolish the impacts (FAO. 2016). The food-creation framework soundness is an

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immediate impact by the progressions in environment changeability. Expanded recurrence and power of the dry spell and flood would be an extraordinary danger to soundness, whether the effect is homegrown, nearby, or through the worldwide food market. The recurrence and greatness of food crises could increment, coming about because of complicated interrelations between political struggles and relocation in a setting of expanded rivalry for restricted assets.

f) Lack of Access to Farming Land

Food is developed or produced from the land. In doing as such, income is additionally created. Be that as it may, many individuals don't have their own territory, or can't stand to approach farmable land. Land proprietorship fortifies horticultural efficiency as it tends to be utilized to create an assortment of food crops even at a limited scale level. Without access to cultivating land, in any case, it implies the absence of a secret weapon for producing food crops.

g) Land Grabbing

It is firmly connected with the point above. Land snatching is when land, generally claimed or cultivated by families or gatherings or networks, is detracted from them by enormous financial backers or powerful government authorities. They gain the land to extend their realms, separate regular assets, or even develop nourishment for sending out. Land snatching denies nearby networks of the assets they frantically expect to develop food yields and vegetables for endurance. A definitive result is destitution and social unsteadiness, which further demolishes food insecurity.

h) Unfair Trade Rules

The manners by which enormous partnerships work with neighborhood food makers are generally unreasonable and don't compensate ranchers for the value of their work or produce. Better-resourced ranchers could get food supply contracts; however, limited scope ranchers will frequently fill in as work on contracted ranches. Such practices offer further to food insecurity, particularly to the limited scale ranchers and the people who are not financially stable.

i) Biofuels

Agrofuels are formed from plants like corn and sugar sticks. Delivering such biofuels is arising as a reaction to handling environmental change. Tragically, ranches will be redirected into developing such plants and yields for biofuels, diminishing the number of grains accessible for food. This likewise drives up the costs of such grains. The developing interest in biofuels is likewise answerable for the expansion of deforestation in nations like Malaysia and Indonesia, further undermining food security. The justification for this is on the grounds that deforestation brings about cleared terrains and environmental change, which subsequently, causes flooding and antagonistic climate, accordingly obliterating crops.

j) Natural Disasters

Dry season, floods, storms, typhoons and other catastrophic events can clear out a whole gather or obliterate yields. This is pulverizing most particularly to country networks and families, who by and large depend on such gathers and staple limited scope cultivating for their day-to-day food.

k) Wastage of Food

Billions worth of eatable food are being discarded consistently, for the most part in created nations. For example, during this Coronavirus pandemic, ranchers are discarding billions of food sources since eateries and stores, which recently purchased such food, are closed down. The creation levels are more prominent than the utilization, meaning food must be discarded, yet individuals are passing on from hunger in non-industrial countries. FAO reports that every year, the food squandered all around the world is about 1.3 billion tons.

l) Poverty

Hunger and Poverty exist in an endless loop. Families caught in the pattern of destitution generally can't bear the cost of nutritious food, prompting undernourishment. Thus, undernourishment makes it hard for individuals to bring in more cash so they can manage the cost of quality food. Families living in destitution could likewise offer off their domesticated animals or devices to enhance their income. This purchase of momentary help, however, sustains a more drawn-out term example of craving and destitution that is in many cases passed down from guardians to children.

m) Market Dominance by Corporate Giants

Giant worldwide agribusinesses and exporters have run the food market, meaning limited scope ranchers have restricted roads to advertise their produce. They, subsequently, sell at out of line costs, and the goliath organizations control the market, including selling food at exorbitant costs by focusing on clients who are more often than not are over-specific, prompting food wastage.

n) The Financialization of Food

The financialization of food alludes to the undeniably critical pretended by monetary business sectors in the agri-food area (Clapp, J. 2012). The financialization cycle impacted food frameworks in the ongoing many years and monetary entertainers, markets and inspirations assume a more critical part in the public eye, and in all areas of the economy (Epstein, 2005). Food is being utilized as aware in global business sectors by theorists. The sole reason for these examiners is just to acquire benefits. They have no

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immediate interest in the staples, and they just involved them as a type of revenue. The theory is an important instrument that is utilized for food cost instability. The aftereffect of these cost climbs has been found in the worldwide food markets in 2007-08, 2010, and 2012, which show how unexpected value shocks can create serious and delayed food emergencies. As numerous associations guarantee that food is common liberty and food can't be utilized as a product for exploitation. In November 2014, Pope Francis said that it is excruciating to see "the battle against yearning and lack of healthy sustenance ruined by market needs, the supremacy of benefit, which decrease groceries to a product like some other, dependent upon hypothesis and monetary hypothesis specifically"(What causes food insecurity? 2015).

o) Knowledge and Information Systems

Food production and provincial improvement in those countries which have food weakness require appropriate and cutting-edge advances which are exceptionally useful in the exchange of innovation for the supportable turn of events, neighborhood food customs, and advanced modernization of nearby creation techniques. To get the advantage of these advancements will require legitimate preparation, instruction, and improvement abilities for nearby HR (Rome Declaration, 1996). Information and Information Systems are critical things to comprehend horticulture-related information, security net strategies, climate, wellbeing, instruction, organization, showcasing, and, surprisingly, political data. Information improvement administrations, early admonition frameworks, and the board data frameworks support any remaining endeavors to address food security. Data frameworks are utilized solely to gather the exhibition of information that is connected with crop creation regions by utilizing remote detecting and field information gathering organizations to give early advance notice of arising food instability circumstances (FAO, 2000). Information and data framework assumes a fundamental part to reinforce food security. Consequently, FAO, WFP, and IFPRI took a worldwide drive and made the Food Security Information Network (FSIN) reinforce food and nourishment security data frameworks for making dependable and precise information to direct investigation and navigation.

VIII. Effects of Food Insecurity

The worldwide food crises risk the existence of millions of individuals in the most vulnerable communities, especially in the nations where neediness, lack of healthy sustenance, and passing from hunger are rising step by step. The joined impact of rising food costs and the absence of medical care could be disastrous for poor people. The nations, similar to Bangladesh, encounter consistent food deficiencies and appropriation issues prompting persistent and frequently inescapable yearning among huge quantities of individuals. It affected the social as well as financial prosperity like instruction, well-being, living standards, conduct difficulties, and so forth in the general public. Hence, food insecurity empowers hunger and leaves kids powerless, defenseless, and less ready to battle normal youth sicknesses like the runs, intense respiratory diseases, jungle fever, measles, and so forth. Youths and grown-ups likewise lament the unfriendly impacts of food insecurity. Food insecurity can prompt low degrees of energy, development disappointment, defer in development, weakened mental capacity, diminished ability to learn, less capacity to oppose contaminations and diseases, decreased future, development in maternal mortality, and low birth weight. In addition, it might likewise result in political precariousness in the food uncertain district on the grounds that as food-unreliable, individuals might be manifest the sensations of estrangement, stress, and uneasiness, and they might encounter diminished efficiency, a decline in work cooperation, and school execution, and decreased pay level. The family elements may likewise be upset because of the distraction of acquiring food, which might prompt displeasure, cynicism, and bothering among different indecencies. Some of the common effects are as follows:

a) Hunger and Poverty

Poverty and food insecurity have an exceptionally cozy relationship. This view emphatically focused on that food insecurity is an immediate consequence of destitution. At the point when you are ravenous, you can do nothing. Accordingly, you will keep on being poor and hungry. Yearning, destitution, and infection are interlinked, with the commitment of craving, the illness is produced. Hunger decreases the resistance against most infections and makes inclined to the sickness. Destitute individuals frequently can't deliver or buy sufficient food to eat as are more defenseless against infection.

b) Impacts on Children

Children who are food uncertain or come from families that are food shaky are bound to require hospitalization and are at a higher gamble of a persistent medical issues like paleness and asthma. They likewise have regular oral medical issues. Food insecurity in youngsters is additionally connected with the poor actual personal satisfaction and keeps them from completely captivating in day-to-day school exercises, as well as friendly communication with their companions.

c) Food Insecurity Drives to Hunger

Craving can likewise result from food insecurity. Hunger costs billions consistently, with the US utilizing about $178.9 billion consistently. This causes the public

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authority to spend more on taking care of the country, rather than concentrating such monies on different undertakings like foundations, medical services, and training.

d) Expansions in Food Prices

Food insecurity implies there is a lack of food products, making accessible food costly to buy. This implies the costs will go up and will bring about related things being more costly. Individuals' access to food, care, taking care and access to medical services may likewise become restricted as an outcome, making the country more uncertain.

e) Unemployment

At the point when a country is unreliable about its accessibility of food, the economy will dial back. This implies more individuals will lose their positions, wages will be lost, and misfortunes in pay will be predominant.

f) Violent Conflict

In spite of viciousness being a reason for food insecurity, the converse is likewise obvious. Food weakness, particularly when brought about by an ascent in food costs, is a danger and results in a savage clash. It probably won't be the main source, however, combined with different variables, for instance, in the political or monetary circles, food insecurity could be the component that decides if and when rough contentions emit.

g) Malnutrition

Unfortunate access to food and essentially quality food adds to unhealthiness in the two perspectives, undernutrition as well as overweight and weight. Hunger builds the gamble of low birth weight, adolescence hindering, iron deficiency in ladies of conceptive age, and so forth. Food instability can influence the kid hindering, squandering and micronutrient lacking by adversely influencing the adequacy of food utilization. An eating regimen considered as inadequate admission of nutrients, protein, calories, and minerals will likewise hinder fetal, baby, and kid development and improvement (World Health Organization 2018).

h) Depression

Food-shaky individuals are particularly inclined to have psychological well-being issues. Neediness and psychological well-being issues have an extraordinary linkage, essentially close to home and mental problems (Griffin et al., 2002). The review presents three head discoveries. To begin with, in the wake of controlling for regular financial and socio-segment factors, food deficiency builds the gamble of gloom and predicts this chance better compared to proportions of low pay, the essential kind of revenue, and training. Second, the adverse consequence of food inadequacy isn't inferable from social assets incongruities, despite the fact that these assets essentially diminish the size of the effect. By and large, we have seen that the issue of gloom through food deficiency is more grounded in ladies than men, however, this study shows that single parents face more sorrow than some other gatherings, including single parents from the food inadequate families (Wu and Schimmele, 2005).

Accomplishing food security in its entirety keeps on being a test not just for the creating countries yet in addition to the created world (Oxfam, 2002). The distinction lies in the size of the issue as far as its seriousness and the extent of the populace impacted. In created countries, the issue is reduced by giving designated food security mediations, incorporating food help as immediate food alleviation, food stamps, or in a roundabout way through financed food creation (IFPRI, 2006). These endeavors have essentially decreased food insecurity in these areas. Comparable methodologies are utilized in non-industrial nations yet with less achievement (Mwaniki, 2003). Three other huge issues are arising out of the gamble issues of food insecurity which should be a worry.

(a) The danger of periodic worldwide food deficiencies.
(b) The quick vanishing of the simple choice of extension of the edited region to accomplish supply development.
(c) The rising development of the food security problem as an issue of the metropolitan poor in low-income countries" (Braun, 1990).

IX. Potential Solutions

About 811 million individuals on the globe don't get sufficient food to eat, while around 2.3 billion individuals are overweight. The total population is expanding and extends an extra 2 billion individuals by 2050 (Fao.org). Climate change alters conventional agrarian regions, scientists and policymakers are contending to sort out some way to resolve the two issues. These food insecurity issues are not caused simply by unofficial laws or customary cultivating practices. However, the other significant variables are responsible for this like climate change, populace growth and unsustainable utilization of assets are steadily expanding tension on the populace and world legislatures to adjust how food is created, appropriated and consumed in the entire world (Harmon, 2012). Some special solutions are pronounced as follows:

a) Best Strategy System

There ought to be great arrangements to battle the food insecurity either the public authority or private. A report was distributed by distributed West et al., (2014) in which they characterize influence focuses to give an adequate number of calories to sustain 3 billion individuals.

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b) Raise low water efficiency

The water system ought to be improved and develop those harvests which utilize less water can challenge this issue. Nonetheless, this change isn't just in light of the fact that planters develop crops on market values. Thus, we can change this to giving financial motivating forces, and these progressions ought to be on local contrasts and social contrasts.

c) Diminish Food Wastage

At the world level, 30-50 percent of food is squandered because of the absence of storage spaces and incapable arrangement. The total populace will stretch around 9.6 billion by 2050, and the fundamental test for the public authority is to take care of individuals. Then as indicated by the UN, it isn't important to create more food, just to quit squandering the food which we as of now have (Verchot, 2014). As of now, when individuals are more associated with the other world, and the world psychologists like a solitary country. The utilization of cell phones is more normal in each state, and it is utilized in various fields to figure out the issues connected with horticulture, wellbeing, schooling and provincial job projects in Asia. "We were interested: in the event that we utilized versatile innovation, might we at any point get data quicker, less expensive, and in a lighter way. On the off chance that you use SMS or voice call, you don't have 10-page polls. You can toss out a few basic inquiries, over the long haul, and see the reactions you get. There are numerous UN„ no-go zones. "So, there were examples where we flew in by helicopter and had two hours to sort out what is the deal with 100,000 individuals" (Husain, A., 2015). As of now, WFP utilizes another technique for Vulnerability Assessment and Mapping to conducts food security examinations of weak populaces. This checking technique for food security currently permits WFP to accumulate constant information to appropriately perceive and assess what is happening in far off regions that were beforehand blocked off (Reddy, A., 2017). The utilization of advancements and cell phone could likewise use to lessen the issues looked by the expansion of the conventional assistance in non-industrial nations. In the first place, unfortunate framework is liable for access issues in distant regions. Second, customary "expansion programs" in which expert give one-way data to the ranchers in far off regions, yet in those areas, the criticism cycle is missing (Torero, 2014).

d) Fairtrade

The worldwide contest, tragically, makes out of line exchange between the immature, creating, and created nations. Thus, food costs are expanding quickly and furthermore the neediness level. There is an incongruity, those nations which are more taken part in farming items go under the immature and emerging nations to turn out to be much more fragile. Phillips (2000) educated that concerning 60% of the complete populace of the underdeveloped nations is participated in food creation. In this way, it is fundamental for advancement to guarantee food wares costs in the global market. There ought to be a survey of the WTO and worldwide economic deals despite the fact that WTO manufactures to ease in worldwide exchange obstruction explicitly under endlessly non-industrial nations. In spite of that, it has not been matched his objective affected by created nations which fill in as to give premise inputs impact over direction.

e) Lessen the Risk of Commercializing

On the off chance that food is developed for the motivations behind taking care of the local area or country, food insecurity levels will go down. Ranchers can create more food yields and will actually want to deliver cash crops when there are sufficient food crops on the lookout. There will be less gamble of commercialization of food assuming it is adequate on the lookout. States ought to likewise carry out programs that can permit ranchers to know when there is adequate nourishment for everybody.

f) Work on Existing Infrastructural Programs

A few ranchers neglect to get their produce to the market in view of unfortunate foundation including streets, storage spaces, and food handling gear. It winds up spoiling in the homesteads than being taken to the people who need it or for handling. Assuming the foundation is improved, more food will be accessible on the lookout and the food insecurity levels can go down.

g) Advance Diversification

Zeroing in on a solitary food yield or staple can deliver horrible results for food insecurity decrease. In that capacity, to further develop food security, there should prepare on the significance of enhanced and solid eating regimens for better nourishment. With additional assortments of food and an informed local area on the significance of a differentiated eating regimen, there will be adequate staple food sources accessible in the business sectors.

h) Close the Yield Gap

The majority of our cultivating lands are depleted of their normal richness levels and can't deliver however much they did quite a while back. To close the hole, states and rural organizations in control have concocted methodologies and projects for further developing harvest yields, particularly area explicit strategies for feasible horticultural escalation like soil the executives and land improvement. Land transformation ought to be kept away from as it infringes into regular environments and woods, and influences biodiversity and untamed life, and expands GHG emanations. The system or program set up ought to guarantee food is accessible for all, and that natural life and timberlands are not impacted.

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X. Conclusion

In this paper, we have analyzed the idea, causes, and effects with some solutions to food insecurity. The issue of food insecurity is most common in the world it should be viewed as a security danger to the nation and furthermore to the whole world. In the event that the issue is defied with all reality by executing the proposals of different policymakers and the other sort of measures which are prepared to end food insecurity, then the countries will be independent regarding food security. The ongoing circumstance of the yearning is declining, proof shows that the quantity of hungry individuals on the planet is rising, about 820 million individuals do not get enough food to eat in 2018, up from 811 million in the earlier year, which is the third year of expansion in succession. This highlights the tremendous test of accomplishing the Sustainable Development Goal of Zero Hunger by 2030, says a new edition of the annual The State of Food Security and Nutrition in the World report delivered today (Who.int/news). World Hunger fluctuated in 2020, with 1 of every 10 individuals on Earth undernourished (Theconversation.com). Bangladesh has been positioned 76th in the Global Hunger Index 2021 among 116 qualifying nations with a score of 19.1 (GHI 2021, the dailystar.net). So, the problem of food insecurity is a global issue so every country ought to approach to lessen the hazard head-first and to forestall conceivable unfortunate results which ordinarily go with food insecurity in countries those have been endured choppiness previously.

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The Effects of Social Transformations on Family Ties in the Saudi Social Novel: Ibrahim Al-Nassir as a Case Study

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Abstract- This article investigates the social transformations inside the Saudi family and their effect on intimate family ties. Social novels represent a variety of family relationships, some of which are still governed by long-established social customs, while others have been shaped by the modern era and are more appropriate to contemporary lifestyles. This article will begin by comparing the representation of traditional and more modern-style marriages, identifying the most significant changes in social customs as a result of social transformation and using this to understand the foundations of relationships within the Saudi family, particularly those between husband and wife. Two distinct sorts of husband-wife relationships are shown in Saudi narrative discourse. The first is the traditional image of the relationship, which is devoid of emotion and in which the two parties do not cooperate actively. The other, a more modern image of the relationship, appears to be more harmonious and sympathetic. This article will also shed light on parent-child relationships by contrasting traditional and modern images of this relationship in the Saudi social novel.

Keywords: *saudi women, saudi social novel, al_nassir's novels, arab women's liberation.*

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Mazin Mohammed Alharthi

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Keywords: saudi women, saudi social novel, al_nassir's novels, arab women's liberation.

Arabic Transliteration Table

ʾء	dhذ	Ẓ/ẓظ	nن
bب	rر	ʿع	Hه
tت	zز	ghغ	wو
thث	sس	fف	yي
jج	shش	qق	
Ḥ/ḥح	Ṣ/ṣص	kك	
khخ	Ḍ/ḍض	lل	
dد	Ṭ/ṭط	mم	

VOWELS:

-ي Ī/ī -وŪ/ū - آ LONG: Ā/ā

i- ِ u- ُ SHORT: a - َ

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I. Introduction

In Saudi society, social relationships are frequently governed by customs and traditions, some of which are based on Islamic Shari'a, while others are based on dominant social norms that have become deeply engrained in the community's mindset, forming a culture that is passed down from generation to generation. However, several turning points in Saudi society, including the unification of the Kingdom, the discovery of oil, globalization and economic revolutions, have resulted in vast social transformations. These transformations were depicted in the fictions of Saudi novelist Ibrahim al-Nassir, who was a keen observer of them.

Saudi society has witnessed several changes in social relations amongst its members. Whether it is between husbands and wives or between parents and children, this civil state is founded on a number of fundamental elements, including Islam's religious creed, the people's loyalty to their ruler, the land, and the language. However, tribalism remains widespread in Saudi society, and it continues to dominate certain aspects of Saudi social relationships, owing to the fact that "the hereditary leaders of important Bedouin tribes and several merchant families have wielded political influence in the Kingdom since its establishment" (Metz and Library of Congress. Federal Research Division., 1993, p.11). Additionally, Saudi tribes still represent the largest proportion of the community. This influence will be demonstrated by examining the stable and changing social relations in Saudi society.

II. Marriage

Like any other social relationship, marriage has been transformed by development and cultural change. Concepts that have changed include the characteristics of the groom and bride and the nature of the husband-wife relationship. Some former social customs concerning this relationship have become unacceptable, while others are still fixed in the mindset of society.

a) Traditional Marriage vs. Modern Marriage

Customs regarding engagement and marriage in Saudi Arabia have undergone many transformations.

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There have always been slight regional variations depending on the traditions of particular Saudi tribes and clans.[1] Despite the many changes in aspects of life in Saudi Arabia, as the study by al-Khatīb (al-Khatīb, 2010, p.11) shows, the traditional arranged marriage is still the one most commonly adopted in the Kingdom.[2] This type of marriage is often discussed in Saudi social novels to show how it can negatively impact family relationships. The story of Shikh 'Uthmān's daughter (al-Nassir, 1961. pp, 142-143), who escaped with her lover to an undisclosed location, depicts a protagonist who was initially critical of this girl's behaviour and then tried to understand the background of this situation to find the reason for this. The protagonist felt sympathy for her and blamed social attitudes which did not fit with "the new lifestyle", as he calls it.

Safinat al -Ḍayā' (al-Nassir, 1989, pp.42-44) also provides a negative image of an arranged marriage, involving an older husband and a beautiful young wife. The young woman had no choice but to accept this marriage since her family compelled her to do so. The couple's relationship was based on social obligation, with little indication of love. As he grieved over his first wife, the husband realized to himself that he had wronged the young woman. Nonetheless, al-Nassir's novel aims to portray this form of arranged marriage as wrong, asking for society to be freed from these long-established societal constraints that contradict modern life and human rights.

While the majority of Saudis continue to believe in arranged marriages, a significant percentage of weddings are preceded by courtship (al-Khatīb, 2010, p.11), indicating a shift in marital customs following years of reliance on traditional arranged marriages. The Saudi novel establishes a new type of marriage and alludes to the factors that contributed to its creation. The rapid social transformation currently taking place in Saudi society is attributed to the changing needs of the younger generation, which refuses to be constrained by long-established social traditions.

The growing openness within Saudi society and the younger generation's adoption of new technology, such as mobile phones and other communication platforms, are regarded as two of the most significant factors contributing to the birth of this new phenomenon in Arab society:

> The changing needs of youth in MENA are affected by what happens inside and outside the region. The global economy—with its power to reach across national boundaries and into the smallest communities—has brought a new dimension that profoundly affects the life of young people in the region. Today, satellite dishes on rooftops bringing worldwide broadcasts into people's homes are a common feature of MENA's urban landscapes and are rapidly expanding to rural areas. Internet use is also growing fast and quickly changing the lives of youth—further widening the generation gap between young people and their parents and decision-makers (Assaad and Roudi-Fahimi, 2007).

In addition, the lack of gender segregation in some workplaces within sectors such as health and media provides a suitable environment for men and women to connect socially, as in the case of 'Issā and 'Abīr in Safinat *al*-Ḍayā', working together in a hospital, or Zāhir and Buthaina in *'Adhra' al-Manfa,* working together at a newspaper. Saudi social novels often depict the impact of such working environments and how they have led to the formation of a new understanding of husband-wife relations in Saudi Arabia.

'Adhra' *a*l-Manf*a* illustrates in great detail how new technology and the working environment play a central role in creating the personal relationship between the characters Zāhir and Buthaina, working together in a newspaper office. After working together in the presence of Buthaina's father, the editor-in-chief, they begin to feel a sense of mutual admiration. The narrative depicts this affection when they meet by describing the language of their eyes, the secret feelings inside each character, and their way of talking and dressing as if they were attending a special occasion rather than working. The narrative context also succeeds in depicting the emotional feelings that begin to surface in every meeting. Originally, Zāhir and Buthaina felt a little nervous at their first professional meeting in Buthaina's family home.

كانت الفتاة تسير إلى جانب أبيها رشيقة خفيفة الحركة. وأنتصب زاهر و مد يده المرتعشة وابتسامة شاحبة تطل من وجهه المسحوق بالخجل ومع ذلك فقد ركز على وجه الفتاة.

- زاهر: فرصة سعيدة يا آنسة.

وصافح سمعه صوت ناعم ذا جرس موسيقي.

- بثينة: شكرا. (قالت ذلك وهي تسحب يدها بسرعة من يده).

وكانت الفتاة تضع على وجهها حجابا خفيفا يكشف عن تقاطيع وجه دقيقة وبشرة خمرية. بينما أرتدت فستانا بنفسجيا طويلا فوقه معطف زيتي فاخر, وصدرها الناهد يتقدمها بشموخ وثمة عقد ماسي ثمين يتدلى من جيدها العاجي وخاتم مرصع بالزمرد يلمع في بنصرها الأيمن. و فاح عبير ضواع من بين أعطافها المشدودة, وكانت عينان جريئتان تبرق من وراء النقاب الشفاف, وجلست إلى جانب أبيها على أريكة محاذية لمقعده.

The girl walked by her father's side with a light, dainty step. Zāhir stood up, stretching out his shaking hand, a pale smile flickering across his face, overwhelmed with shyness. Nevertheless, he focused his attention on the girl's face.

- Zāhir: It's a pleasure to meet you, miss.

[1] In Saudi Arabia, a tribe consists of large numbers of relatives who are related to the same lineage, functioning as "a loose association of people who recognise that they are related to each other by kinship". JORDAN, A. T. 2011. *The Making of a Modern Kingdom: Globalization and Change in Saudi Arabia* USA, Waveland Press, Inc. p. 65.

[2] An arranged marriage is the traditional style of marriage wherein the groom's family seeks a suitable bride for their son chosen from the same family or tribe.

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He heard a melodious voice with a musical ring in response.

- Buthaina: Thank you. (She quickly withdrew her hand from his as she spoke).

The girl wore a transparent veil through which her delicate features and dark-coloured complexion could be discerned. She wore a long violet dress underneath an extravagant olive-coloured coat. Her full bosom protruded proudly, an expensive diamond necklace hung around her ivory neck, and an emerald ring shone on her right ring finger. A fragrant scent emanated from her firm body, and her confident eyes shone behind her transparent veil. She sat down on a couch beside her father's seat (al-Nassir, 1978, p.38).

This love between Zāhir and Buthaina eventually leads them to marry, as they both refuse to follow the usual traditions regarding arranged marriage. Zāhir's family are opposed to his relationship with Buthaina, whom his mother despises (ibid., pp. 33-35, 93). The fact that they are both well-educated helps them to overcome these problems and break with tradition, as they believe that independence is necessary to make this choice. The story depicts the younger generation's desire to defy the tradition of arranged marriage by establishing a proper path for independence in their important decisions, which represents a clear change to Saudi customs.

Studies have analyzed Saudi youth's efforts to gain greater independence from their families in crucial decision-making areas, most notably marriage and education. A recent survey of 3,150 young men and women aged 15 to 29 from various areas of Saudi Arabia studied the concerns, problems, and aspirations of young Saudis seeking to break free from the traditional social custom of familial control. According to the study, changes in Saudi culture have contributed to this desire for independence, including individuals considering the traditional role of the family as an obstacle to pursuing their personal ambitions (al-'Arābi, 2005).

The Saudi social novel and this study both represent this shift away from traditional arranged marriages and a transformation in the thinking of Saudi youth, as indicated by their efforts to be more independent in their decision-making and to overcome the pressures traditionally imposed by their parents.

b) Factors that Influenced the Institution of Marriage

i. *Ancestry*

The Saudi novel suggests that family background continues to play a significant role in marriage. Traditionally, Saudi society confined social relationships to the members of the tribe, making it custom to marry a man or woman with a known ancestry, although marriage was sometimes extended to members of other well-known tribes or families. Despite the Kingdom's unification and the Bedouin settlement project in urban, rural, and Hijar areas, which have facilitated the transformation from a tribal society to one that is more open to other cultures and civilisations, parental involvement is still required when entering into a marriage contract in Saudi society.

Thuqbun fi Rida' al-Layl (al-Nassir, 1961, p.16) sheds light on this social necessity. It describes the hard life of al-Mawlā Maḫfuẓ, a secondary character, who was not allowed to marry:

تلك نقطة المنهاج الذي لا يستطيع تغييره أو تبديله, إذ كيف يستطيع الاستدلال خاصا ليس مكشوفا وعاما كالمسجد. الضعف في منهاج المولى محفوظ اليومي. على شجرته المقطوعة, فيكون أسرة تجعله يسكن ثم لايضطر فيما بعد أن يتبول كالكلاب الضالة في مبنى مهجوربيتا.

That is the weak point in the daily routine of al-Mawlā Maḫfūẓ, the Sheikh's teaching assistant at the Quran memorisation school. It is a routine he can neither alter nor replace, for how can he locate his severed family tree, start his own family, and dwell in a home that is private and not open to everyone, like a mosque, so that he would not have to urinate in a deserted building like a stray dog?

This quotation reveals the miserable existence of al-Mawla Maḫfūẓ, who is forced by social custom to remain single, has been robbed of his right to start a family, and cannot change his social status due to his unknown parentage. So, the only option for him is to marry a woman from a similar background.

Saudi society follows Islamic teachings, a religion which does not differentiate between Arab and non-Arab, or black and white, as many of the Quranic verses and Ḫadith explain. For example:

O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allah is that (believer) who has *At-Taqwā* [i.e. he is one of the Muttaqīn (the pious, see V.2: 2)]. Verily, Allah is All-Knowing, All-Aware (Fakhry, 1997, Verse 49:13).

Comparing Islamic teaching, which stresses equality between all levels of society, with the reality of Saudi society in dealing with the issue of marriage, it becomes clear that Saudi Arabia is sometimes torn between two directions: one influenced by *Sharī'a*[3] and the other by social customs. Although the Islamic view preaches against discrimination, Saudi society follows social customs which are clearly at odds with this religious view. Many scholars and writers have observed the apparent contradiction in Saudi social behaviour in cases such as this one.

Al-Khshibān (2010) comments on the conflict that arises between social and religious customs in the Kingdom, arguing that society wrongly believes that many values, customs, and traditions form part of their religion, and that it is necessary to correct these misunderstandings and differentiate between social customs and religion. Another Arab researcher, Khalid al-Jabur (2007), stated:

[3] The system of religious laws that Muslims follow.

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We see in our society that there are some customs and traditions that are totally inconsistent with the provisions of religion, which means religious rule is easier and lighter than that of the customs and traditions. The religious rule is also more open, while customs and tradition are more closed.

Focusing on the subject of marriage and social customs, the Saudi novel reveals the disparities between the members of society even though they may respectfully and peacefully coexist in many other ways, sharing each other's joys and sorrows and dealing commercially with each other. However, Saudis, especially those who come from the most well-known tribes and families, seldom neglect the requirement of knowing someone's ancestry. Highlighting these issues in Saudi narrative discourse not only reveals this social problem but also demonstrates that society is still pulled in two opposing directions.

ii. *Economic Factors*

The Saudi social novel explores how economic factors have become an obstacle to marriage for working-class citizens. *'Adhra' al-Manfā* (al-Nassir, 1978, p.50) describes the life of Jarraḥ, one of the main characters, who wishes to marry. However, the rising cost of living and his responsibilities to his large family, which includes his disabled father, his father's three wives, and his brother and two sisters, make achieving his aim more difficult, as he has to save a large amount of money to hope to marry in the next fifty years.

Al-Muṭiri's study (2009, p.70) on the delayed age of marriage in Saudi society attributes the delay to economic factors. These include the increasing cost of dowry; the high expense of wedding celebrations; the rising cost of living; the complexity of life; and the inability of the married couple to afford an independent house. Al-Muṭiri regards this delay in marriage as a social problem, but al-Gharīb views it as a natural tendency (al-Gharīb, 2009).

'Adhra' al-Manfā, illustrates another shift from arranged marriages, originally founded on family background. The standard of living has recently become a criterion for the acceptance or rejection of a marriage proposal. In this novel, the protagonist, Zāhir decides to marry Buthaina, whom he loves, but knows that she will find it difficult to accept his marriage proposal due to his standard of living.

لقد غاية كل حب عفيف و منتهاه, فلماذا لايختتم قصة حبه بالزواج قبل فوات الفارق الاجتماعي. إنه شاب فقير معدم, أحب بثينة مافي ذلك شك. فالزواج إذن الأوان؟. وفطن إلى ناحية شائكة,فكف تفاؤله. لقد رأسماله قلم هزيل وتشجيع مشكوك في اخلاصة. لقد ذاق حياة الكدح البائسةنسي.

He was in love with Buthaina and there was no doubt about that. Since marriage is the purpose and ultimate outcome of every pure love, why should he not conclude his love story by getting married before it is too late? However, he recalled a thorny issue, and his optimism disappeared. He had forgotten about the social gap between them. He was a poor, penniless young man whose only asset was his writing skills, for which he received encouragement that might not have been sincere. He had experienced the misery of a life of drudgery (al-Nassir, 1978, p. 84).

The narrative context reflects the impact of economic factors on marriage decisions in Saudi society since they can be an obstacle to getting married. The protagonist realises that community traditions have changed; wealth has now become the new norm for proposing marriage. The novel examines the protagonist's belief that the standard of living has become an important marriage concern in Saudi society. It also records the reaction of the girl's relatives, who come to her father to dissuade him, as narrated by Buthaina:

فمنذ أسبوعين مضيا كانوا ثلة في غرفة الاستقبال يتكلمون بصوت مرتفع, إنهم أعمامي و أخوالي جاؤا إلى أبي ليزجون أنفسهم في مسألة لاتعني أحدا سواي. كان الاختطاف من دأبهم, فهرعوا لاختطاف مصيري. وأتفق أنني كنت أناول الخادم أدوات الشاي حين أرهنت السمع لأعلم مايدور في الحجرة المغلقة. فلم يكن من دأب أبي أن يخفي علينا شيئا بيد أن الفضول دفعني لإستبق الزمن. وبلغني صوته هادرا بلهجة غاضبة:

- هذا موضوع يخصني وحدي ولا أسمح لأي كان بالتدخل فيه. ثم أن الشاب لايعيبه شي. الرجال لايحط من قدرهم أو يرفعه مايملكونه من نقد و عقار .

- وسمعت الرد المتوسل: ولكنك أصبحت من الأعيان يا أستاذ, وعليك أن تصاهر من هو في مستواك وإلا فجحا أولى بلحم ثوره.

- رد الأستاذ عليهم: لا أملك أبقارا في هذا المنزل, وبثينة وحيدتي في الدنيا.

وندت عني شهقة قوية وارتعش جسمي برمته وكدت أصرخ: أخرجوا أيها الوحوش الآدمية .

A couple of weeks ago, a group of people were in the living room talking loudly. It consisted of my paternal and maternal uncles, who had visited my father to get involved in an issue that was my concern and no one else's. They were used to seizing what didn't belong to them, and they had rushed to seize my fate. It so happened that I was handing the servant the teacups when I began eavesdropping to find out what was going on behind closed doors. My father was not in the habit of keeping things from us, but I was prompted by my curiosity to find out right away.

– I heard him shouting angrily: "That is my business alone, and I will not allow anyone to interfere. Also, there is nothing wrong with the young man. A man's worth is not enhanced or diminished by how much money and property he owns".

– I heard the pleading response: "But sir, you have become a prominent individual, and you must choose a son-in-law whose social standing matches your own. Besides, Juḥa is more deserving of his own bull's flesh" (an Arabic idiom, meaning relatives have priority).

– He responded, "I own no cows in this house, and Buthaina is my only child".

– I gasped loudly, and my whole body shook. I almost screamed, Get out of here, you human monsters! (ibid., p.87).

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This passage reveals a tense conflict between Buthaina's relatives, who emphasize social standing as a prerequisite for marriage, and the father, who believes in the right of his daughter to choose her own husband. The debate also demonstrates the benefits of education, as seen by the father's refusal to regard his daughter as a livestock asset. He does not see a difference in social standing as a reason to prevent her from marrying a young man who has impressed him with his educated and ambitious personality.

iii. *Education*

The Saudi social novel also refers to another social transformation that has caused many young Saudis to postpone marriage owing to the influence of factors such as education and finances. Prior to the economic boom, the age of marriage in Saudi society was linked to puberty, with girls marrying between the ages of twelve and sixteen and boys marrying between the ages of sixteen and twenty. Females, on the other hand, are now more likely to marry between the ages of 19 and 25, while males marry between the ages of 23 and 28 (al-Gharīb, 2009):

> Delaying the age of marriage is an Arab social phenomenon that is emerging as a result of various social, economic, cultural and psychological factors. These factors differ in their impacts on the family system as a whole, as well as its related systems, such as the system of marriage, the method of choosing a partner, and the age of marriage. In fact, delaying the age of marriage is considered to be a problematic phenomenon in Saudi society (al-Muṯiri, 2009, p.15).

Aware of these social changes, Zāhir (al-Nassir, 1978, p. 84) believed that gaining a higher level of education would ensure a better and more secure future for him; thus, he did not think about marriage until he had finished his studies:

> لقد كانت أمنيته أن يحصل على شهادة عالية في الصحافة, ومثل هذا المؤهل سيمهد أمامه أفاق المستقبل, انه الان في ربيع العمر, وبوسعه أن يحقق أحلامه قبل أن يرتبط بمسؤليات تثقل كاهله. إنه بعد عام أو أكثر بقليل – فيما لوتزوج- سينجب, وهذا وحده يكفي لأن يزرع في طريقه عقبات لاحصر لها. وحين فكر بالأبناء أرتبك فتثاقل في خطواته.
>
> His cherished wish was to earn a university degree in journalism. Such a qualification would pave the way towards better future prospects. He was young and could achieve his dreams before becoming weighed down by responsibilities. However, in one year or perhaps a little longer, if he were to get married, he would become a father. That alone would be enough to plant innumerable obstacles in his path. Thoughts of having children overwhelmed him, and his footsteps grew heavy.

The novel refers to Saudis' growing awareness of the value of education, which has evolved into a societal necessity for ensuring a better future; hence, Zāhir views marriage as a probable barrier to achieving a high degree of education, since it entails multiple responsibilities. The desire of many young Saudi men and women to continue their education contributed to the increase in the marriage age. According to al-Gharīb's study (2009), 54.7 percent of Saudi university students would rather continue their studies than marry, and 58.7 percent say that marriage's responsibilities are an impediment. Saudi Arabia's economic success has influenced several aspects of life, including marriage, by increasing the expense of dowries and weddings, which have become a source of social prestige.

III. The Relationship between Husband and Wife

The relationship between husband and wife in contemporary Saudi society is in a state of turmoil, due in part to the rapid social transformations that have altered the traditional roles that Saudi women used to play before the economic boom, as well as the declining position of men within the family. The fact that divorce rates in Saudi society continue to rise is a clear evidence of this instability. According to the Saudi Ministry of Justice's annual statistics, there were 34,722 divorce cases in 2011, or one every 27 minutes, compared to 145,079 weddings in the same year (Wzārat al-'Adil fi al-Mamlaka al-'Arabia al-Su'ūdiya, 2011).

Saudi novelists have paid considerable attention to divorce situations. Some of al-Nassir's novels explore various facets of the nature of the husband-wife relationship in light of current social changes. His novels analyze many social changes and shifts in women's status, which are linked to increasing divorce rates in Saudi Arabia.

Different social backgrounds and social changes, particularly in women's positions played a significant role in the breakdown of marriages in *Hiṯān al-Rīḥ*. In this novel, the protagonist's marriage to his young wife is based on "love and fear" (al-Nassir, 2008g, p.20), an older man's love for a young woman and his fear of people's negative opinions and stifling social restrictions. The protagonist (ibid., p. 22) thinks that love transcends social class and age distinctions. The novel depicts a marriage that has been impacted by society's shift to a capitalist lifestyle and the protagonist's failure to understand the basis of a marital relationship.

Al-Nassir's novels focus on the shifting dynamics of the husband-wife relationship, which takes on a new shape in each of his novels. In his first novel, *Thuqbun fi Rida' al-Layl* (1961, pp. 11-14, 24, 61), al-Ḥāj 'Ammār and his wife have a normal, traditional relationship. Her role as a wife is to look after her husband and children, feed them, and do the housework. Her husband, who is usually busy with his job, tries to help his wife raise their children by bringing home his salary. Their relationship is centered on their

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children, with little indication of romance; the novel depicts al-Ḥāj ʻAmmār belittling his wife when their son is punished at school for not having done his homework:

ولما رأى زوجته أمامه خاطبها قائلا: انظري إلى ابنك البليد الذي تطرين في توقد ذكائه. أتريدين شهادة أكبر على غبائه من رجليه المتورمتين من أثر الفلكة؟ اللعنة عليك من أمرأة جاهلة.ولاذ عيسى بأمه يحتمي بها من شر يوشك أن ينزل به. إلا أن أباه لم يدعه في مأمنه فقد أمتدت إليه يده الغاضبة وانتزعته وهو يهدر قائلا: تعال يا بن الكلبة.وشيعت الأم ابنها وقلبها يكاد ينخلع من الخوف ولم تكن تملك سوى أن تتم داعية بأن يبعد البلاء عن ابنها من شر هذه الغضبة المحمومة.

When he saw his wife before him, he said to her: Look at your dim-witted son, whose intelligence you keep praising. Look at how swollen his feet are from the beating. What more evidence of his stupidity do you need? God curse you. What an ignorant woman you are!

ʻIssā hid behind his mother to protect himself from the disaster that was about to befall him. But his father would not let him be. He grabbed him angrily from his refuge, shouting, *Come here, you son of a b...* His mother's heart pounded with fear as she let go of him. All she could do was mutter some prayers for the protection of her son against such fury (ibid., p.12).

This episode illustrates the cruelty that Arab males inflict on their helpless wives. As a father, he absolves himself of any responsibility for his children's education. Additionally, it is clear from this novel that he is regarded as the authority figure in the house as the husband, while his wife is expected to obey his orders, as "The father is the one who holds the reins of absolute power, whether he is right or wrong" (al-ʻInazi, 2010, p.70). As a result, the wife appears to be relegated to a subordinate role in the family, living in the shadow of her husband. This novel, al-Nassir's longest work, portrays the social reality of women's traditional status in Arab society and their marginal role in the family by focusing only on the life of the male protagonist in his family and the role of his father. As wife and mother, the female character has no decision-making authority, as "women occupy an inferior status in this system" (ibid., p.70).

Suhaila Zine al-ʻAbidīn (2012), a Saudi Arabian human rights activist, asserts that violence against women is a global issue that is not unique to Saudi society. The issue stems from ancient social customs and a misinterpretation of religious teachings. However, this phenomenon is also a result of women's acceptance of this type of violence from men. Because they were unable to learn about their rights, Arab women's illiteracy played a significant role in the emergence of this issue. This phenomenon will gradually disappear in modern societies when women are given their full rights.

Another traditional husband-wife relationship is described in *Ghuīūm al-Kharīf,* where the wife is unable to express her love for her husband owing to her modesty and shyness as a result of social conditioning, resulting in an emotional drought in their relationship. This in turn motivates the protagonist to seek love by cheating on his wife with a prostitute while on a business trip outside the country. The following exchange between husband and wife (al-Nassir, 1988, p. 59) demonstrates this relationship:

ورن الهاتف في منزله.

- **البطل: كيف صحة نورة؟.**
- **الحمدلله تحسنت كثيرا. متى تعود؟.**
- **مازلت مشغولا.**
- **الجميع في شوق إليك. (الحياء منعها أن تقول أنا وبناتك في شوق إليك)**
- **سوف أعود إن شاء الله قريبا. أكل شيء على مايرام؟.**
- **نحمد الله. نحن في انتظارك.**
- **البطل: مع السلامة.**

His home phone rang.

- Protagonist: What is Noura's state?
- Thank God, she is doing a lot better. When will you be back?
- I'm still busy.
- Everyone misses you. (Her modesty prevented her from saying "my daughters and I miss you").
- I'll be back soon, God willing. Is everything okay?
- Yes, thank God. We're waiting for you.
- Protagonist: Bye-bye.

The novel demonstrates the formality and lack of passion conveyed in this husband-wife dialogue. The third-person narrator indicates that the woman hides her true emotions from her husband out of shyness, as Saudi society requires; yet, this affects their relationship. While traveling from country to country, the protagonist takes advantage of the opportunity to experience relationships with other women, unlike his reserved wife.

According to tradition, a woman's place is in the house, and historically, women were not permitted to leave the domestic sphere in Saudi culture. On the rare occasions that a wife did leave the home, traditionally, her husband would not walk next to her, as a sign that she was subordinate to him. Shopping for pleasure was interpreted as a sign that she was neglecting her family responsibilities, and everybody would know who she was if her husband was walking next to her. In the public sphere, women might experience sexual harassment, which could have ended their married life, even if they were not guilty.

There is no doubt that the character of the desert environment is reflected in that of the Saudi man; the rugged wilderness of the desert has shaped the personality of the Saudi man, who needed to develop

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toughness. Modern city life, however, has made him more responsive to social changes, as is the case with Faliḥ in Ra'shat al-Ẓil. Coming from a small desert community, he became more attracted to the urban lifestyle until he finally decided to settle there, not wishing to return to the desert. Although the Saudi male mindset is now changing, the traditional role enforced by social norms and customs creates problems in husband-wife relationships.

The Saudi social novel exemplifies some of the beneficial changes that have occurred in the nature of this relationship. *'Adhra' al-Manfā*, (al-Nassir, 1978, pp.87, 95-102), which was written during the Saudi economic boom, as the actions of the characters indicate, shows a kind of intimacy between Zāhir as husband and his wife, Buthaina, both of whom are educated. Their relationship is infused with love, understanding, and harmony. Images of this intimacy appear in many places throughout the novel. Although their marriage ends in divorce, the secret of this deep relationship between them lies in the fact that they are both educated and able to share the decision-making and respectfully accept each other's views. Their level of education makes the couple better able to adapt to modern life, which requires active sharing between them.

As a result, the more educated women are, the less willing they are to tolerate violence; both men and women are aware of their rights and duties in contemporary civilian life and the changing nature of their roles in society. This novel demonstrates a fresh understanding of the male-female interaction in contemporary culture and the attempts to alter conventional concepts of this relationship.

It is worth noting that the relationship between husband and wife gets more open over time. A novel such as *Hiṭān al-Rīḥ*. depicts a marriage based on openness, understanding, and happiness, even though this relationship ends in divorce. The husband is very open in expressing his feelings towards his wife (al-Nassir, 2008g, pp.20, 62) as is she towards him (ibid., pp.102, 144). This type of modern relationship is found in *al-Ghajarīa wa al-Thu'ban* (al-Nassir, 2008a, p.53), which depicts a Saudi wife who is not embarrassed about expressing her feelings towards her husband.

أنت لاتنام بسرعة فمالذي يشغل قلبك.؟
أجاب: متى جاءني النوم أستسلمت له. ولايشغلني سوى العمل.
تساءلت: عسى أن لايكون عقلك يفكر بإمرأة أخرى.؟
أجاب: أنا لاأفكر بالنساء مطلقا.
قالت: وهؤلاء اللاتي يتحدثن معك بالتلفون ألسن نساءا؟
رد بسرعة: نامي ولاتتعبينني بهذه الأحاديث المكررة .
قالت: أنت تعرف محبتي لك. واستعدادي لقتل من ينافسك علي .
ضحك فقال: أعرف أنك مجنونة. إنما نامي وتعوذي من الشيطان.

– It's taking a while to fall asleep. What's on your mind?
– He answered: When I get sleepy, I'll fall asleep. Nothing is worrying me except work.
– She asked: Perhaps you're thinking about another woman? He answered: I don't think about women at all.
– She said: What about all the ones who call you? Aren't they women?
– He answered quickly: Go to sleep and don't bother me with your usual chatter.
– She said: You know how much I love you and how I would be ready to kill anyone competing with me for you.
– He laughed and said: I know that you're mad. Just go to sleep and put such devilish thoughts out of your mind.

It is clear from this dialogue that the relationship between husband and wife is more open. The wife feels free to express her feelings of love and jealousy to her husband, who answers her questions gently and diplomatically. As with the previous relationship, these transformations indicate that Saudis have begun to realise that things have changed in the modern era and to accept this new way of life, letting go of those old customs that are out of touch with the Zeitgeist.

IV. Parent-Child Relationships

The Saudi social novel pays close attention to the changing nature of the relationship between parents and children in Saudi society. Generally speaking, children are born without any experience, knowledge, or idea about how to behave, so they receive their first lessons in social and interpersonal relations from their family in general, and their parents in particular, who contribute to the formation of their personality (Ḥalawa, 2011, p.73). In addition, the relationship between parents and children is affected by the environment in which the family lives.

This relationship has experienced many changes as a result of economic, political, intellectual, and social factors. The economic prosperity experienced by Saudi society, the advancement of globalisation and technology, the education system, and the impact of the media have all had an impact either positively or negatively on the nature of this relationship. A number of studies have noted the rapid impact of some of these factors on parent-child relationships:

> The exposure of Saudi youth to ever more diverse experiences, ranging from the Internet and satellite television to a more secular education system, leads to a perception, shared by their parents, that externally driven change is becoming faster and more uncontrolled (Yamani, 2000, p.56).

a) The Status of Children in Saudi Society

In traditional societies, the son occupies an important position in the family as he is considered the second authority after his father. 'Issā in *Thuqbun fi Rida' al-Layl* is the eldest son in his family, which gives him a high position in his family, meaning he has authority

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over his brothers and sisters who have to obey him (al-Nassir, 1961, p.10). The novel explains why the son is given this authority inside the traditional family, since he is regarded as the one who will take over the father's responsibilities towards the family as breadwinner (ibid., p.43).

Even though the protagonist of *Ghuīūm al-Kharīf* has three daughters, he dreams of having a son, as he himself is an only child, so the family line will stop if he does not have a boy. The protagonist is also concerned about who will inherit all his money when he dies (al-Nassir, 1988, p.81). This traditional mindset indicates the high position of boys compared to girls within the Saudi family, with the son bearing the burden of providing income for the family and guaranteeing the continued existence of the family line.

The Saudi social novel does not show the traditional role of girls in the family except for their daily role in cleaning the home and preparing the food (al-Nassir, 1978, p.25). However, a novel such as *Dam al-Barā'a* shows the struggle faced by some female characters, such as Mūḍi, who tries to be more powerful in her society by playing a new, more socially active role. Moreover, the Saudi social novel shows the status of the daughter in modern Saudi families, such as Buthaina, who has the same status as a son inside her family, as she is their only child. Buthaina's father is very proud of his daughter, and he believes in her choices, so she has the freedom to do what she wants. Buthaina's status indicates a new social role for Saudi women, which is no longer confined to just housework and reproduction.

b) Traditional Relationships

Traditional relationships between parents and children are based on the absolute dependency of children on their parents, as "the family still provides the main reference point for the new generation's identity formation" (ibid., p.57). The Saudi social novel demonstrates how some families have preserved this traditional type of relationship. *Thuqbun fi Rida' al-Layl* depicts children who follow the orders of their family. Sa'īd, the protagonist's brother, (al-Nassir, 1961, p.54) follows in his father's steps, and tries to be like him even in his way of speaking or behaving, thus elevating him to the position of favorite child. As previously said, the name Sa'īd means happy, and using it for this character implies that the child who respects tradition often receives special treatment and a position within the family that ensures him happiness.

'Adhra' al-Manfā, (al-Nassir, 1978, p.25) also depicts a traditional relationship. Hudā, the protagonist's sister, embodies the traditional daughter since she constantly chooses to follow her mother's advice and tries to be like her in taking on the traditional responsibility for the family, which is limited to housework. As a typical daughter, she is portrayed as lacking ambition, as her social responsibilities do not extend beyond the walls of the house.

As previously stated, al-Nassir's protagonists are not involved in this type of relationship but appear to rebel against tradition, both within the family and in society as a whole. However, because these images reflect the traditional relationship between parents and children, they might contribute to the development of stereotyped characters in society, thereby impeding the progress of positive social transformation.

c) Modern Relationships

The Saudi social novel presents some modern relationships between parents who deal with their children in keeping with the needs of the modern era, especially the needs of the younger generation. *'Adhra' al-Manfā*, reflects a modern relationship between Buthaina and her father. Both are very well educated, which makes them more able to understand the complexities of modern life, so they get on well together and they seem more harmonious. Buthaina's father gives his daughter the freedom to live as she wants, so she opts to attempt to break into the man's world by working in a community that was previously limited only to men. Working in the media field requires openness towards the other gender, which would have been impossible in a conservative society. In spite of that, her father supports her working with men.

The novel shows a modern father who can understand and read the minds of the younger generation. This understanding is presented, for example, through his dealing with the ideas of Zāhir and Buthaina, when he comments, "be sure that I support your generation's ideas, although I am older" (ibid., p.42). This shows the modern attitude of Buthaina's father towards his child in not imposing his opinions on his daughter, which leads to building a good relationship between them both. Moreover, he did not force his daughter to marry someone like some more traditional fathers do, and he refused any intervention from his family in choosing her husband, believing it to be her personal choice (ibid., pp.87-90).

Buthaina's mother (ibid., p.68) has a similar approach to dealing with her daughter, and as the novel shows, their relationship is solid as reflected in the following passage.

كانت بثينة تعلم بمدى محبة أمها و حرصها على إدخال السرور إلى قلبها العامر بالطموح. وقد جربت حين كانت ببيروت عدم مضايقتها اطلاقا فقد سمحت لها بأن تتجول بحرية مع صويحباتها, كما أنها لم تمانع في أن تتعلم قيادة العربات, وتقوم برحلات بحرية .. وبالاجمال فقد مارست بعض الأعمال بمفردها حتى اعتادت في الاعتماد على نفسها.

Buthaina knew the extent of her mother's love and care for her, and her mother was keen to bring happiness to her ambitious heart. She tried her mother, who had not bothered

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her at all when they were in Beirut; she had allowed her to roam freely with her friends, and she had not prevented her from learning to drive a car and or going on a cruise. In general, she did many things alone until she became accustomed to relying on herself.

This passage shows a kind of intellectual compatibility between the daughter and her mother, who gives her total freedom as long as she is doing the right things, meaning this relationship did not generate any conflict between them. Buthaina is in conflict only with her community, which attempts to limit her social role and freedom by imposing its traditional customs, which are no longer suited to modern life.

d) The Generation Gap

The generation gap is a recurring issue, as each generation has its own aspirations and ambitions, and each era has its own environment and conditions. The rapid pace of social change has widened this gap, and hence, certain changes reflect this relationship. However, as Saudi society undergoes many transformations, there has been a kind of dilemma and complexity in the relationship between parents and children. According to a recent study on Saudi society's transformation (Yamani, 2000, p.57), "the generation gap is widening and in a more bewildering way than the change that took place between the grandparents' and the parents' generation".

The Saudi social novel highlights some issues related to the generation gap, such as what parents and children require of one another and what factors most influence the parent-child relationship, given that the parents' generation was significantly different from their children's. The answer to this vital issue can be discovered by re-reading some of al-Nassir's novels in light of this generational split.

Thuqbun fi Rida' al-Layl depicts a traditional father who acts dictatorially toward his children out of a deep-seated fear for their futures. As the protagonist's grandfather stated (al-Nassir, 1961, p. 112), times have changed, yet the father continues to use the same traditional method of discipline with his children. The novel presents many images that encapsulate the father's style in dealing with his children, as he believes that the new generation is full of idiots (ibid., pp.21-13). In addition, he always uses beating and shouting as ways of forcing his children to behave (ibid., pp.11, 46).

Additionally, the novel depicts a conflict between the parents' authority and the children's desire for greater autonomy in their decision-making. *Thuqbun fi Rida' al-Layl* (ibid., pp.59, 66) describes an argument between a father and his son; the father attempts to convince his son to join him in business, while the son wishes to study literature. Although 'Issā fears his father, the latter always insists that his son has the right to make decisions to determine his own future. The novel (ibid., p.56) also shows that 'Issā does not want to rely on his father's high social position, suggesting that the younger generation wants to rely on itself to achieve self-realisation.

Conflict between parents and children is obvious in *'Adhra' al-Manfā*. Zāhir's family attempts to instill traditional values in him, but he rejects family interference in his personal or professional life. His family's long-established social habits and customs prohibit him from working with females because it is considered shameful. His mother says, "what will people say when they know about you working with a girl?" (al-Nassir, 1978, p.24). Zāhir tries to explain to his parents that working with a woman will not harm his reputation and that women work with men, but they are not convinced by his answer.

The educational gap between the parents and their son also has an effect on their relationship. He attempts to persuade them that working with a woman is not an issue as long as the relationship is completely professional. By contrast, the narrative demonstrates his sister's sympathy for his situation, since she is aware of social transformation and the subsequent conflict between new and old customs, even as she herself remains under the control of the old traditions (ibid., p.33).

The Saudi social novel explores some of the issues confronting the younger generation in light of the rapid social transformations. *Thuqbun fi Rida' al-Layl* (al-Nassir, 1961, p.9) focuses on the relationship between a father and his son, 'Issā, who experiences a major contrast between old and modern social values. 'Issā feels that what he learns from his parents is different from the reality that he experiences outside of the home:

أحس بنفسه ذات يوم يعيش في بحر متلاطم من المتناقضات. بحر يخوضه بكل وجدانه ومشاعره. ففي الخارج, خارج البيت حيث المجتمع الكبير. مجتمع المدرسة و الشارع والسوق تجد أن المرونة تبيح أمورا كثيرة رفضها هو وغيره في البداية ثم أستسلم لها مرغما لأن الواقع يفرض عليه أمورا يرى فيها المجتمع الصغير (البيت) كبائر ومحرمات.

One day, he felt as if he was living in a sea of ranging contradictions, passing through all his affection and emotions. Outside of his home was the larger community that included the school, the street, and the market, where there was great flexibility that permitted many things that he and others had rejected, and then he gave up, unwillingly, because reality imposed many things that his own small community (his home) considered heinous sins and taboos.

This passage shows the huge differences between tradition and contemporary reality. This clash between the customs and traditions that the son acquires from his parents at home and the world outside the home leads to problems for the new generation, who find it difficult to reconcile what they are taught with what they see in reality. This conflict has a negative impact on the relationship between parents and children at the

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level of trust, and leads to the younger generation feeling that they are being pulled in two opposing directions.

The son explains that the incompatibility between the customs he has acquired from his parents at home and the social reality outside is a brand new problem for his generation:

وأنطلق موكب شبيبة تلك الفئة المغتربة يشق طريقه على سفافيد الحذر و الاحتراز. مبلبل الفكر مزعزع الثقة وكان موقفها جد دقيق إذ أنها لاتدري أتتجه إلى أهلها في محافظتهم و تزمتهم المتشدد أم تنطلق مع تيار المجتمع الفسيح. وقد تحلل إلى درجة الارتباك من التقاليد. على أن جذور التنشئة المحافظة التي تشربوها صغارا قبل أن تتفتح مدارك الوعي فيهم مازالت تثقل الانطلاقة المتحررة من القيود المحافظة.

The procession of the youth of the expatriates took off, walking on ropes of caution and watchfulness with disturbed thoughts and uncertainty amidst a serious and complex situation. Should they follow their conservative families with their extensive strictness, or should they run free in the open flow of the community? They have reached a point where they are falling into confusion with regard to traditions. The roots of their own upbringing that nourished them as children before their conscience bloomed still bind them in heavy chains of traditionalism, unable to seek liberty (ibid., p.9).

This paragraph illustrates the younger generation's unsteady progression into modern life. Additionally, it highlights the desire of young people during this period of transition to abandon constraining habits and customs historically prevalent in society. The passage implies that this generation is aware that, as a result of social transformations, inherited customs are no longer viable in an era in which the world has become a small global village.

As the Saudi social novel demonstrates, the generation gap is not just a product of the conflict between old and modern traditions. The economic boom in Saudi Arabia has had an impact on this relationship, since both Saudi parents find work to provide a higher standard of living for their children. Thus, parents play a less direct role as a result of their reliance on foreign laborers such as housekeepers, nannies, drivers, and chefs, relinquishing many responsibilities to these servants, especially those related to their children's upbringing.

According to recent statistics from Saudi Arabia's Ministry of Labor, 647,796 servants entered the nation in 2011, and the estimated overall number of foreign workers of various types in the kingdom is around 9.2 million, including irregular laborers who enter the country without permission. In other words, about 33% of Saudi society is made up of foreign workers (Wzārat al- ʻAmal fi al-Mamlaka al-ʻArabia al-Suʻūdiya, 2011, p.52). These figures highlight numerous critical points.

Al-Nassir (1988, p.20-21) focuses on this issue in *Ghuīūm al-Kharīf. Muẖaisin,* the protagonist, is a businessman who used to travel frequently and does not care about his family, leaving his deputy look after his family during his long business trip. Throughout the narrative, it becomes evident that the protagonist is completely dependent on his agent to look after his family. The narrative details three phone calls from his wife on different days, inquiring about him and when he would return; nevertheless, Muẖisin does not even call to inquire about his sick daughter, who is missing him. His wife is also busy with her new life as a mother, who is mostly concerned with travel and fashion:

ودخل عنصر جديد إلى المنزل. أخذ على عاتقه - بعد تدريبه- تنفيذ الرحلات اليومية المقررة مابين المدارس إلى البيت ثم إلى السوق فزيارة الأقارب و الأصدقاء. ثم بالتدريج شراء لوازم البيت من خبز ولبن ثم الخضار و الفاكهة وحتى ابتياع الذبائح. وهذا مادفع محيسن إلى التساؤل: (من أصبح أكثر أهمية في المنزل. السائق أم أنا ***[...]*** (؟لقد ألقينا مسئولية المنزل على السائقين كما أن الأمهات تخلين عن مسئولياتهن للخادمات.

A new man entered the home. He takes upon himself – after he has been trained – the implementation of the daily scheduled duties, going from home to the school and then the market, and afterwards, he takes the family to visit relatives and friends. Then, gradually, he starts to supply the home with bread, milk, vegetables, fruit, and meat. This status pushes Muẖisin to wonder (who is becoming most important, the driver or me?) [...] We have placed all the responsibility of the house on our drivers. Furthermore, mothers have handed their household responsibilities to maids. Thus, fair equality has been achieved in the home environment. But we will see the consequences of this foreign condition that starts with gibberish (ibid., p.74).

The third-person narrator depicts the parents' abandonment of their responsibilities towards their children. The servants gradually start to take over these responsibilities in the home, so that the father sees his role diminish whilst that of the servants grows ever more important. As a result of their ignoring their social duties towards their children and overly relying on the servants, as a result of economic prosperity, the parent-child relationship becomes less close. The text also reveals the father's fear of this transformation in their lives.

V. Conclusion

In al-Nassir's novels, several interpersonal and family relationships undergo several transformations. The family, which is considered the principal institution in any society, has witnessed several transformations in the relationships amongst its members. These are natural reactions to the numerous changes occurring in the broader community. As previously demonstrated, the narrative characters are not immune to the effects of these social transformations. Certain old values have been replaced by more contemporary ones. In the case

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of marriage, family bonds are no longer a prerequisite for marriage, since some families now need a groom to have a prestigious social standing and a strong financial status. The social novel demonstrates how some characters rebel against this idea, believing that a husband and wife's love and intellectual compatibility are more important than anything else. Additionally, the younger generation has rejected some traditional marital customs, such as arranged or forced marriage, and they also reject family interference in deciding their future partners.

The relationships between parents and children appear to be complicated as a result of the generation gap. There has always been tension between generations, but recent rapid transformations have heightened awareness of this issue to the point that it has become one of the most essential aspects of the parent-child relationship. Al-Nassir's protagonists battle in particular against long-established social customs that restrict their freedoms and aspirations, so they try to break free of their reliance on their family in order to gain their independence. Additionally, the books reflect a slight shift in society's mindset since al-Nassir provides an image of the modern family which does not distinguish between the two genders, whereas traditionally, sons would have been more highly prized than daughters.

The social novels of al-Nassir pay significant attention to the various types of transformations that have taken place in Saudi society, and thus, it is true to say that social transformation is a major theme of the social novel. Studying al-Nassir's work provides some ideas for future research on the Saudi novel.

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Acknowledgments

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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.
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- First character must be three lines drop-capped.
- The paragraph before spacing of 1 pt and after of 0 pt.
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- 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.

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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.

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Author details

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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.

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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.

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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.

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

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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.

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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).

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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.

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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.

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

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Informal Guidelines of Research Paper Writing

Key points to remember:

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

Final points:

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

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- 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.
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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.

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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:

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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:

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

What to keep away from:

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- 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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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.

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- 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.
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- Give details of all of your remarks as much as possible, focusing on mechanisms.
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- Recommendations for detailed papers will offer supplementary suggestions.

Approach:

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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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