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Discovering Thoughts, Inventing Future

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Eco-Centric Versus Anthropocentric Approach in Literary Pedagogy: Inclusion of Non-Human Narratives as Teaching Social Justice

By Ahmed Tahsin Shams & Sanjida Akter

University of Notre Dame

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Keywords: eco-centric approach, anthropocentric approach, literary pedagogy, intercultural approach, inclusive lit-culture teaching, teaching social justice.

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Eco-Centric Versus Anthropocentric Approach in Literary Pedagogy: Inclusion of Non-Human Narratives as Teaching Social Justice

Ahmed Tahsin Shams [α] & Sanjida Akter [σ]

Abstract- Inter-cultural approaches in literary pedagogy aim to enlighten the learners, researchers, and literary practitioners on social justice concerns, for instance, human rights, gender roles, and power relations, in their course objectives. Culturally responsible pedagogy theorists state that the inclusive lit-culture teaching method evades borders and boundaries of biases. However, the eco-centric approach argues that most pedagogical perspectives are human-centric in literary discourse. As a result, the power-relation between 'voices': human and non-human, heard and unheard, exists as a binary non-symbiotic relation even in academic practices. This article investigates how an eco-centric approach can be implied in literary pedagogy by revisiting the undergraduate literature curriculum through qualitative and quantitative inductive methods. Firstly, undergraduate literature course objectives are diagnosed from an interdisciplinary lens that aims at developing symbiotic relationships among living beings. Secondly, a survey questionnaire has been prepared based on the course objectives to evaluate the learning goals among 200 undergraduate students in Bangladesh. Consequently, this paper compares the impact of anthropocentric versus eco-centric manners with theoretical references based on classroom observation of 600 students at Notre Dame University Bangladesh from 2018 to 2021. Finally, the paper hypothesizes the inclusion of non-human narratives can bring a new dimension to teaching social justice effectively among learners and literary practitioners.

Keywords: eco-centric approach, anthropocentric approach, literary pedagogy, intercultural approach, inclusive lit-culture teaching, teaching social justice.

I. Introduction

Teaching social justice is prioritized in today's diverse academic classrooms to provide a holistic active learning environment where learners are expected to be fit as future social leaders. For this purpose, the literature curriculum is designed as a medium for establishing a sense of justice and equality among the learners. The objectives of literature courses taught in some Bangladeshi universities focus mainly on cultural and socio-political aspects. For example, Notre Dame University Bangladesh's (NDUB) undergraduate course syllabus of Nineteenth-Century Fiction shows that the main focus of the teaching of this course is to enable students to become observant of the paradigm shift in the socio-political and cultural history of that century in England. The students were also conscious of political concepts like the feminist movement interconnected with the selected novels of that period. Similarly, in another university, the University of Liberal Arts Bangladesh (ULAB), the reading of Victorian literature aims to explore the extraordinary cultural and social changes occurring during the Victorian Crisis and Compromise age. Hence, it is comprehensible that literary pedagogy is mainly focused on developing students' critical and analytical skills to build their consciousness of the cultural and socio-political aspects of that period.

However, such course objectives or goals are anthropocentric, and the teaching approaches reflected in those objectives can be identified as, according to Glen A Love, an "ego-conscious approach" (Glotfelty and Fromm 230) as teaching social justice pedagogy excludes "eco-consciousness" (ibid) or environmental voices from critical discussion. Non-human voices are not included in "Equity Talk" (McNair et al. 3), through which the issues of historical, social, cultural, and political perspectives that serve the purpose of adding multiple human narratives are examined and addressed. The primary objective of equity or inclusivity might fail if pedagogy marginalizes non-human voices. Therefore, it can be asserted that such anthropocentrism in literary pedagogy might not be a complete practice of empathy. The history of the anthropocentric approach initiated critical discussion of all forms of domination. The classroom concerns, therefore, revolve around race, hierarchy, gender discrimination, socio-economic condition, class oppression, cultural implications, etc. Hence, 'equity talk' and 'equity walk' in teaching social justice suggest that different socio-cultural backgrounds of human beings necessarily be encouraged to be discussed in the classroom so that social justice can be sustained. The syllabus is designed to be inclusive by incorporating texts written for representing various races, religions, and cultural backgrounds. In this regard, 'Nature' is 'Otherized' as it is not considered a literary 'genre' like race, language, or gender, according to Glen A. Love (Glotfelty and Fromm 233).

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Consequently, these anthropocentric actions may result in causing a catastrophe in the future as many scientific inventions and business ideas brought immediate harm or potential long-term threats to the ecological system. Thereby generating "eco-consciousness" (Glotfelty and Fromm 230), a term coined by Glen A. Love, is vital in academia to encourage students toward creating a better space for both human and non-human entities. Whether in science, humanities, or business, the narrative of the non-human voice is seldom considered. The notion of human supremacy, a discussion made by David Ehrenfeld and quoted by Glotfelty, reflects how the growing threats to biological survival are subsided by the dominating idea of humanism to "celebrate the self-aggrandizing ego and to place self-interest above public interest" (Glotfelty and Fromm 226).

For this reason, this paper proposes that the inclusive teaching system could mitigate the threat to non-human and human species in general by reconsidering literary pedagogical approaches from an eco-centric lens to promote "symbiosis" (Glotfelty and Fromm 120); it implies William Rueckert's notion of a "cooperative arrangement that permits an increase in the levels of order" (ibid). Therefore, the paper revisits the undergraduate literary curriculum of a few Bangladeshi universities: Notre Dame University of Bangladesh, University of Liberal Arts Bangladesh, and North South University. This research thoroughly examines the course objectives of these universities to decide whether literary pedagogy involves an eco-centric approach in the classroom or not. In the second phase of data collection, 200 students were surveyed from various universities, including Notre Dame University Bangladesh, University of Liberal Arts Bangladesh, University of Dhaka, and Bangladesh University of Professionals. The findings suggest that students know critical discourses like class hierarchy, gender discrimination, and colonial and post-colonial impacts, which they learn from literature courses. However, for the same courses, like nineteenth-century and twentieth-century fictions: *Tess of the d'Urbervilles, Pride and Prejudice, Wuthering Heights, Great Expectation, Sons and Lovers*, and *The God of Small Things*, most learners are not aware of ecocritical readings of texts and how symbiosis pitches for coexistence without binaries and prejudices. The paper concludes that an ecocritical dimension, such as the inclusion of non-human narratives in the teaching-learning methods, could bring a complete description of justice, equality, and equity into the academic sphere.

II. Literature Review

Most theorists defined social justice pedagogy from anthropocentric perspectives. For instance, Addy et al., in the book *What Inclusive Instructors Do,* say that most of the learners trained by an inclusive teaching method exhibit diversity regarding their social concerns and political viewpoints (14). Therefore, key terms such as diversity, equality, equity, and inclusion are operationalized in the classroom to familiarize the learners with inclusiveness. Inclusive teaching thus emphasizes that the voice of all humans must be heard and appreciated (Addy et al. 6).

Moreover, Eberly Center for Teaching Excellence Intercultural Communication Center, Carnegie Mellon University, recommended in "A Guide for Faculty: Teaching in an Increasingly Multi-cultural Setting, Recognizing and Addressing Cultural Variations in the Classroom" that the roles of the teachers are not limited to being a preacher of textbook knowledge only but also can portray the roles of guides or leaders. In literary pedagogy, the role of a teacher is explicitly interdisciplinary as cultural consciousness is aimed to develop among the learners along with their critical and analytical abilities. However, the learners' ability to build empathy toward the environment and ecology is hardly mentioned in any of those theories or learning goals in the curriculum. The idea of adding non-human narratives in pedagogy could be a successful turning point in response to "entire ecosystems are collapsing," as Greta Thunberg proposes in many of her lectures and seminars. ("Transcript: Greta Thunberg's Speech at the U.N. Climate Action Summit")

Similarly, the concept of 'Equity Talk' and 'Equity Walk' is addressed in the book *From Equity Talk to Equity Walk*. Still, the idea of equity remains incomplete as literary pedagogy tries to exercise human narratives. This book states that "the paradox of equality requires a critical examination of the historical, social, cultural, and political perspectives that make the concept of equality a misnomer for many in our society, especially minoritized students" (McNair et al. 8). The term 'marginalized' has been widely used in academic discourses but only targeting at racial and gender marginalization. Hardly, the discourse on how human actions marginalize non-human beings in a text is a concern.

On the other hand, in the introductory section of the book, *The Ecocriticism Reader*, a landmark in the history of ecocriticism, Cheryll Glotfelty explains that ecocriticism needs to be added to literary pedagogy because "Literary theory, in general, examines the relations between writers, texts, and the world. In most literary theories "the world" is synonymous with the society-the social sphere." (Glotfelty and Fromm xix). For this reason, the inclusion of ecocritical narratives can provide facilities to assimilate and incorporate the relationship between Nature—ultimately resulting in mitigating the destruction of Nature caused by scientific discoveries deriving from egoistic notions of human supremacy practiced in the classroom. Glotfelty also

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remarks that academicians should recognize and preach Barry Commoner's first law of ecology, "Everything is connected to everything else" (ibid); that indicates inclusion is possible if it is perceived how human beings can delve into the world of ecology and see it as a web to reconnect with other species; and thus, growing a sense of compassion for them. If such notions are infused through literary pedagogy, empathy can be practiced in its truest sense, according to eco-patriots.

In another essay, "Some Principles of Ecocriticism," William Howarth explains what it means to be an eco-critic. The educator who can also be identified as an eco-critic might be able to judge "the merits and faults of writings that depict the effects of culture upon nature, to celebrate nature, berate its despoilers, and reversing their harm through political action." (Glotfelty and Fromm 69). Howarth also addresses the eco-critics by stating that "classic disciplines are suspicious of new approaches and will dismiss them as flimsy" (Glotfelty and Fromm 77), implying that "Literary theorists will regard eco-critics as "insufficiently problematic…An ethical politics is welcome, yet not if it focuses on such non-human topics as scenery, animals, or landfill dumps." (ibid) In this essay, he shows the possibility of merging pedagogical structure and ecological concepts by intersecting the spheres of ecology and ethics and thus, pointing out ecocriticism's interdisciplinary qualities.

Therefore, to include the suppressed voice of natural entities, eco-critics try to redirect the humanistic ideology and critique prevalent in today's literary and scientific studies. From this perspective, Howarth also criticizes the cultural critics who "share an attachment to ideology and a distrust of physical experience" (Glotfelty and Fromm 79). For example, he notes that "Marxist theory has influenced environmental history, often by ignoring natural science" (ibid). Thus, he points out how literature reading is shaped by cultural aspects such as race, gender, class, money, and other factors, while the influence of landscape or environment remains out of the discussion.

In "Literature and Ecology," William Rueckert considers how teaching, reading, and writing about literature can benefit humans in perceiving their relation to the biosphere to understand the reason behind their anthropocentric actions. Rueckert takes the basic principle of ecology: 'everything is connected to everything'—referring to the interdisciplinary study of literature and ecology, which might assist in connecting eco-social aspects and adding a new perspective to teaching and learning in the classroom. He claims, "As readers, teachers, and critics of literature, we are used to asking selves questions-often very complex and sophisticated ones—about the nature of literature, critical discourse, language, curriculum, liberal arts, literature and society, literature and history" (Glotfelty and Fromm 114).

Moreover, Rueckert's essay can work as a symbiotic proposal to design classrooms with an "ecological purpose" (121) where "creative energy" flows out of the poet into the poem, into the reader, out of the reader, and into the classroom, and then back into the readers and out of the classroom with them, and finally back into the other larger community in a never-ending circuit of life." (ibid)

Similarly, in "Revaluing Nature: Toward an Ecological Criticism," Glen A. Love makes a distinction between "eco-consciousness" and "ego-consciousness" (Glotfelty and Fromm 230), where the former indicates writing about and responding toward Nature and the latter is associated with human-centric actions and its implications by exploiting Nature. He also asserts that critical interpretation centers around problems are related to humans, emerging from "ego-consciousness" (ibid) and causing a binary effect discriminating between Nature and humans. That is why the practice of literary criticism in the classroom is mainly human culture oriented. Hence, Glen A. Love explains that "Race, class, and gender are the words which we see and hear everywhere at our professional meetings and in our current publications." (Glotfelty and Fromm 226)

According to Cheryll Burges, as Glen A. Love points out, "the English profession is not addressing the issue of the environment and has failed to perceive the relation between Nature and culture to emphasize the need to live in the natural world without causing any destruction and extinction" (ibid). He also highlights her remark about the supremacy of cultural crises: civil rights, women's liberation, and war. Hence, Love conveys that Nature-oriented literature may offer "a needed corrective, for one very important aspect of this literature is its regard– either implicit or stated– for the non-human." (Glotfelty and Fromm 237). The job of those who profess English would be not to obscure and alienate the notion of ecocritical studies of literature and language from the mainstream critical studies of literature.

In the same manner, Michael J. McDowell, in his essay "The Bakhtinian Road to Ecological Insight" connects the philosophy of Mikhail Bakhtin, who proposed the idea of considering the relation between non-human and human voices by creating a condition called "heteroglossia" (Glotfelty and Fromm 380) where different and multiple voices collide and co-relate with each other. Thus, decentralization occurs in such spheres where there is no supremacy of human voice over non-human voice—suggesting that Bakhtinian dialogism emphasizes both natural and humanistic phenomena. McDowell points out the problem with Nature writing because "Much writing today continues to

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view nature solely as a backdrop to the significant things, which are human matters divorced from a nature that remains "out there." (Glotfelty and Fromm 379). According to McDowell, Bakhtin's idea of "Dialogic" (Glotfelty and Fromm 372) is opposed to the monologic reading of a text that only promotes a single voice—the voice of humans emerging from egoism. This idea can be incorporated into the classrooms by promoting the concept that the voices of all entities need to be recognized through studying landscape literature. Thus, such an approach can help subside the anthropocentric notion of studying literature only from human-centric cultural perspectives.

The literary pedagogy and curriculum need to be revised to make the classroom space for inclusive interdisciplinary studies to promote symbiosis: coexistence. The literature reviewed in this paper bridges the gaps in existing literary pedagogy and explicates how the ecocritical approach works toward establishing an inclusive curriculum.

III. Methodology

This paper performs qualitative analysis in scrutinizing the course objectives and learning goals in Bangladeshi universities with reference to three renowned private institutions: Notre Dame University Bangladesh, University of Liberal Arts Bangladesh, and North South University. As a quantitative approach, this research surveys 200 undergraduates studying B.A. in English in Bangladesh with a questionnaire to extract the learning goals. Students, mainly from Notre Dame University Bangladesh, University of Liberal Arts Bangladesh, University of Dhaka, and Bangladesh University of Professionals, responded to questionnaires relevant to their course objectives and learning outcomes of studying literary texts like *Tess of the d'Urbervilles*, *Pride and Prejudice*, *Wuthering Heights*, *Great Expectation*, *Sons and Lovers*, and *The God of Small Things*. Finally, classroom observation from 2018-2021, consisting of approximately 600 students at Notre Dame University Bangladesh, is also used as comparative data to understand the learning outcome of the eco-centric approach.

A survey questionnaire was prepared to collect data on the journey of literary reading and its bridge with socio-political awareness or social justice pedagogy. The data were analyzed by recognizing the patterns of answers given by the responders, i.e., social justice pedagogical practices are prioritized in those courses. The empirical studies on social justice pedagogical theories are diagnosed for the literature course curriculum. This paper, thereby, prescribes whether ecocritical awareness can contribute to the concern of equity in syllabus designing and classroom environment while discussing being culturally responsive. Moreover, related essays from *The Ecocriticism Reader* are used to support the argument of this paper. The suggestions of the ecocritical reading impact were connected with the findings from quantitative analysis.

However, for this research, the quantitative data are collected from a few universities in Bangladesh. Therefore, the research outcomes might address only a limited number of academic situations. So, there is immense scope for conducting this research in the broader context, even outside Bangladesh. Moreover, the pedagogical structure of other courses, especially those of the humanities and arts disciplines, can also be considered to observe different data analysis outcomes.

IV. Results

This section focuses on four data sets. Firstly, the academic priorities as learning goals in literary pedagogy are collected by surveying 200 undergraduate students in the Department of English of several universities in Bangladesh, mainly students from Notre Dame University (NDUB), University of Liberal Arts Bangladesh (ULAB), University of Dhaka, and Bangladesh University of Professionals (BUP). This data is collected through online questionnaires and in-person question forms, proving that themes, analytical and writing skills, and literary movements are the most prioritized topics in literary pedagogy, as shown in Figure 1.

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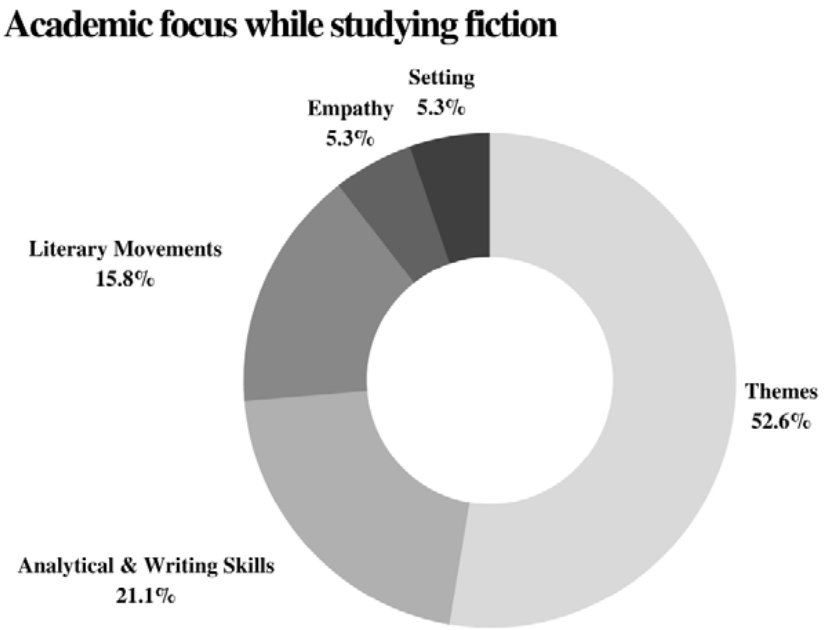

Figure 1

As seen in Figure 1, learning 'Setting' and developing 'Empathy' are also prioritized; however, compared to other learning goals, the course objective primarily focuses on anthropocentric learning outcomes. Indeed, not a single student of those 200 respondents commented on different learning outcomes like Nature, ecology, eco-consciousness, and environmentalism from the following literary texts of 19th and 20th-century fiction: *Tess of the d'Urbervilles, Pride and Prejudice, Great Expectations, Sons and Lovers, Lord of the Flies,* and *The God of Small Things.*

To be precise on the learning goals, the second data, which includes the same subjects and locations, highlights that the most preferred learning outcomes were teaching themes and literary movements, as highlighted in Figure 2. Almost all the 200 students circled the grids of themes, history, psychoanalysis, Marxist analysis, and feminist approaches in the aforementioned texts with multiple checkboxes. They are well oriented with these while learning. As no one mentioned eco-centric reading or analysis of those texts, it can be interpreted that the English departments in Bangladesh generally exclude eco-consciousness from social justice pedagogy.

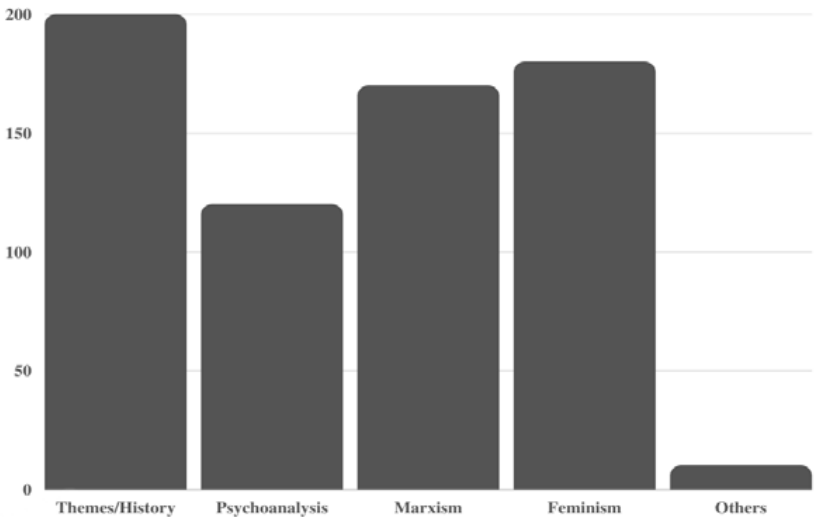

Figure 2

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Another notable result of the impact of anthropocentric approaches is significant and robust, possibly because of the long-term effect of its exercise on the departments of English. The third data set reveals how themes and literary movements make students socially responsible as they understand gender roles, class hierarchies, socio-political prejudices, and boundaries. The same 200 undergraduate students of the exact location were surveyed with these five questions, as seen in Figure 3. On the contrary, these learners might be least aware of how Nature can portray the role of a social player.

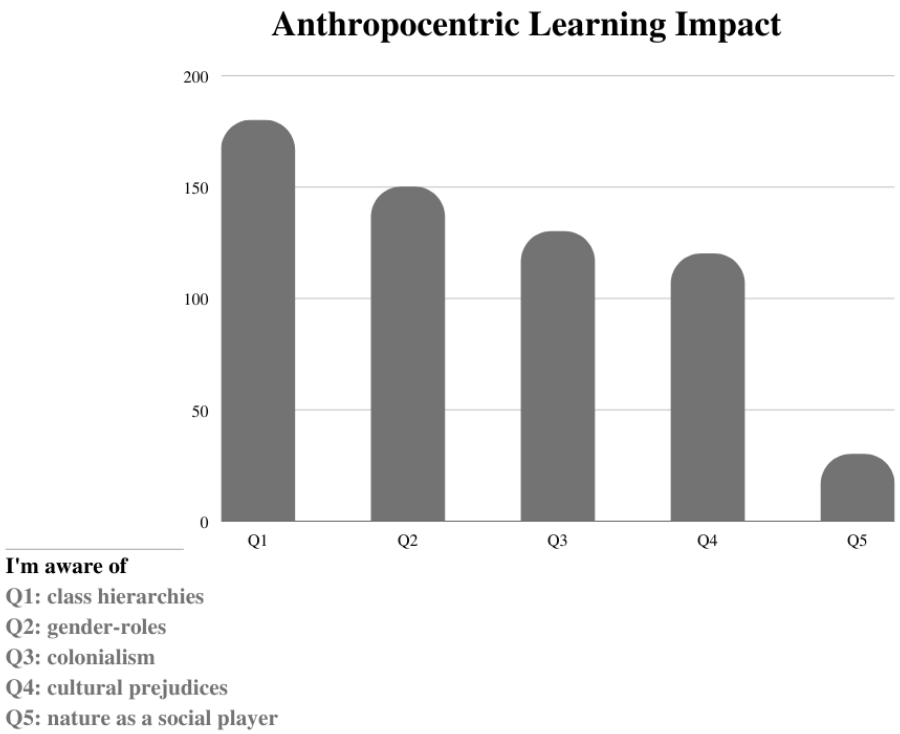

Figure 3

The fourth data set is performed in closed room observation on participants at Notre Dame University Bangladesh, from 2018 to 2021, where students were familiarized with the eco-centric pedagogical approach, and its impact on students was tested.

For example, while teaching *Tess of the d'Urbervilles* by Thomas Hardy, one of the assessments was on its ecofeminist reading of the novel: 'How does landscape is also gazed & gendered?' Similarly, while teaching *Wuthering Heights* by Emily Brontè, boundaries formed by social class associated with ambiance and environment was one of the assignment topics. In *Great Expectations* by Charles Dickens, students were assessed with this question: 'How is the theme entwined in ambiance where non-human voices are narrating the mode and tone of the novel?'

Likewise, in the course objectives of *Sons and Lovers* by D. H Lawrence, *Lord of the Flies* by William Golding, and *The God of Small Things* by Arundhati Roy, the primary focus of teaching was eco-centric in various ways: How landscape shapes its characters in *Sons and Lovers*, how landscape imageries' dissent against the government in *The God of Small Things*, how does Nature play the role of a doer rather than a mere victim or how human id and eco-consciousness are in a war in the *Lord of the Flies*, and similar ecocritical perspectives were included. Even for plays like Doll's House by Henrik Ibsen, students were assigned to write a term paper on 'Ecofeminism: Marginalization through Sugar-coated Words.'

Gradually, the number of students being environmentally conscious grew higher, according to Figure 4. Learners started understanding the three goals of this approach: a) the environment as an active doer, not a passive background only, and b) the coexistence of humans and other living beings in the cosmos versus the global climate crises due to the human nature of colonizing the Nature, and thirdly, c) cognitive learning on the notion of 'earth matters.'

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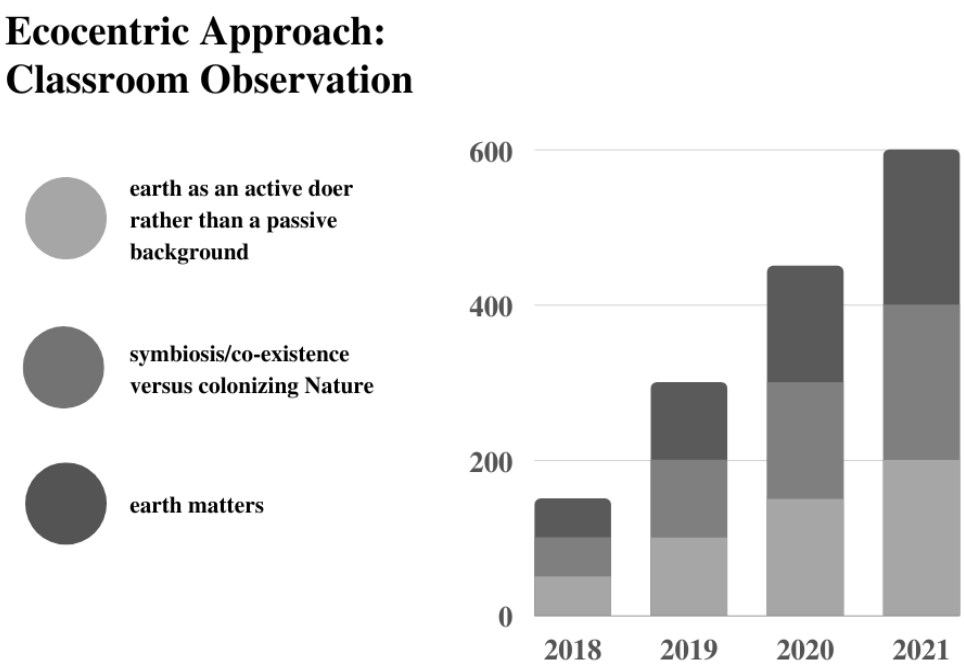

Figure 4

Among these 600 learners, 100 students organized a daylong festival as one of the cumulative course projects funded by Notre Dame University Bangladesh's English Club, 'Environmental Vanguard Award 2019', at Notre Dame University Bangladesh premises. It was an "inter-college-university competition where participants around the country competed in three categories: Photo-Story, Visual Poetry, and Short Film." According to newspaper articles and program flyers, sessions were the followings, as seen in Figure 5: 1) a workshop on photo-art narrative, b) dance recital mixed media live art performance on Greta Thunberg's speeches, c) audience activity to interact with the non-human voices entitled 'Pottery-Play,' d) lecture on 'Eco-conscious versus Ego-conscious approach in Liberal Arts' e) screening and exhibiting all the nominated photo story, visual poetry, and short films themed on environment or ecology. Some of the titles of the Photo Stories were: 'For Next Generation' by Alex Romario, 'Threats on the Rise' by Morad Ahammad Khan, and 'Stars without Names' by Tomal Samad, who obtained USD 3000 from the United Nations Development Program (UNDP) Bangladesh during that event as a fund to complete a photo story project in the coastal belt of Bangladesh on the effect of climate change upon the inhabitants. In the Short Film Category, some of the titles are 'Salvation of Oxygen' by Fuaduzzaman Fuad, who received the same grant for filming the same project, says the press release published in Dhaka Tribune. According to the news article, many literature students also won cash prizes in the Visual Arts Installation and Visual Poetry sections themed on eco-consciousness and ecocriticism. Thus, the competition encouraged the participants to integrate environmental concepts into their project, thereby developing a perception of eco-consciousness.

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Figure 5

V. Discussion

The purpose of this research is to propose ecocriticism to be included in the social justice pedagogical narrative that eventually processes the human mind to get rid of hubris and consider human beings as a part of the ecosystem rather than at the hierarchical top level of the ecosystem. Such a mindset of hierarchy, this paper claims, might not wholly serve the purpose of eliminating prejudices and promoting empathy through the literary curriculum.

Scrutinizing the course objectives of Notre Dame University Bangladesh (NDUB), University of Liberal Arts Bangladesh (ULAB), and North South University (NSU), it is found that, for instance, courses like Victorian Literature "aims to develop student's analytical and critical skills through an engagement with a range of issues and methodologies in literary studies," says the syllabus of ULAB and focuses on "the evolution of novels and poetry amidst the progress, and prosperity of the Victorian Age." Also, the course objective claims to make students "able to interpret and analyze Victorian ideals and their impact on society and literature" to "value literature as it relates to life" and "empathize with others in need" by developing "tolerance." On the other hand, the 19th century Prose and Fiction course at NSU similarly focuses on the "underlying social themes of empire and industrialization… in an attempt to plot the course of the American search for an establishment of national identity."

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The results clearly demonstrate the progress of incorporating ecocriticism in literary pedagogy. From course objectives to learning goals, anthropocentrism doesn't include ecocentrism, whereas ecocentrism includes anthropocentrism. The way anthropocentrism had a successful journey through academic discourses to lessen patriarchal prejudices, class conflicts, and cultural hegemonic power relations, eco-centrism is expected to have a similar victory if included in social justice pedagogy.

The limitation of this study is confined to its subjects and location, and researchers can further explore other social contexts of eco-consciousness in their regions, countries, languages, and disciplines. However, shreds of evidence and experiences from this research pave the way for a reconsideration of rereading literary texts to create an inclusive curriculum by which this paper firmly claims not only a voice for racial or cultural discrepancies but also for non-human voices to be heard.

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Fire, Love, the Golden Flower and the Process of Individuation – A Reflection on the Pain of the Soul, Sacrifice and Transformation from the Images of the Black Books, by Carl Gustav Jung

By Cristiane Bergmann de Souza

Introduction- Em "Memórias, Sonhos e Reflexões", Jung (2016) revela que,após o rompimento na relação com Freud, ele começou a buscar uma nova forma de trabalhar com os seus pacientes. E para tanto, naquele momento, o que mais lhe interessava nessa nova postura profissional era compreender as fantasias e os sonhos através do olhar e dosignificado do paciente. Jung acreditava que havia descoberto algo muito importante para a análise dos conteúdos inconscientes,mas, ao mesmo tempo, demonstrou toda a sua fragilidade em relação à consciência de si em confronto com o próprio inconsciente:

> "Possuo agora a chave para a mitologia, e poderei abrir todas as portas da psique humana inconsciente". Ouvi, então, uma voz murmurar dentro de mim: "Por que abrir todas as portas?" E logo emergiu a interrogação sobre o que já havia realizado. Eu esclarecera os mitos dos povos do passado; escrevera um livro sobre o herói, este mito em que o homem sempre viveu.

GJHSS-A Classification: *DDC Code: 810.903 LCC Code: PS243*

FIRELOVETHEGOLDENFLOWERANDTHEPROCESSOFINDIVIDUATIONAREFLECTIONONTHEPAINOFTHESOUL,SACRIFICEANDTRANSFORMATIONFROMTHEIMAGESOFTHEBLACKBOOKSBYCARLGUSTAVJUNG

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Fire, Love, the Golden Flower and the Process of Individuation – A Reflection on the Pain of the Soul, Sacrifice and Transformation from the Images of the Black Books, by Carl Gustav Jung

O fogo, o Amor, a Flor de Ouro e o Processo de Individuação – Uma Reflexão Sobre a Dor da Alma, o Sacrifício e a Transformação a Partir das Imagens de Os Livros Negros, de Carl Gustav Jung

Cristiane Bergmann de Souza

I. Introdução

Em "Memórias, Sonhos e Reflexões", Jung (2016) revela que,após o rompimento na relação com Freud, ele começou a buscar uma nova forma de trabalhar com os seus pacientes. E para tanto, naquele momento, o que mais lhe interessava nessa nova postura profissional era compreender as fantasias e os sonhos através do olhar e dosignificado do paciente. Jung acreditava que havia descoberto algo muito importante para a análise dos conteúdos inconscientes,mas, ao mesmo tempo, demonstrou toda a sua fragilidade em relação à consciência de si em confronto com o próprio inconsciente:

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>
> "Mas em que mito vive o homem de nossos dias?
>
> – No mito cristão, poder-se-ia dizer.
> – Por acaso vives nele?, algo perguntou em mim.
> – "Respondo-lhe com toda a honestidade, não! Não é o mito no qual vivo.
> – Não. Parece que não vivemos mais um mito.
> – Mas qual é o mito para ti, o mito no qual vives?"
> – Sentia-me cada vez menos à vontade e parei de pensar. Atingira um limite.
>
> (JUNG, C.G., 2016, P. 177-178).

Jung contouque o tempo em que se dedicou a se conhecer, a desvendar o próprio inconsciente, através desuas fantasias, sonhos, imaginação ativa, arte e escrita, foram os anos mais importantes de sua vida: "Toda minha atividade ulterior consistiu em elaborar o que jorrava do inconsciente naqueles anos e que inicialmente me inundara: era a matéria-prima para a obra de uma vida inteira" (2016, p. 204).

O presente artigo apresenta uma reflexão sobre a dor da alma, o sacrifício e a transformação experienciados pelo indivíduo no decorrer de sua vida, utilizando como base para a análise as imagens e as simbologias que compreendem o fogo, o amor e a flor de ouro escolhidas a partir da obra de "Os Livros Negros" de Carl Gustav Jung. "Os Livros Negros" abrangem os cadernos de transformação de Jung, desenvolvidos entre os anos de 1913 e 1932. Através deste estudo, então, buscam-se,a partir da compreensão eda integraçãodas imagens arquetípicas que envolvem o fogo, o amor e a flor de ouro e o processo de individuação do ser.

Para tanto, seria importante entendermos que o simbolismo, segundo Eliade (1979, p. 172), tem o poder de tornar o objeto ou a ação abertos, de forma que pode adicionar "um novo valor a um objeto ou a uma ação, sem portanto danificar os seus valores próprios e imediatos. A consciência de si e a transformação do homem desde o período das sociedades arcaicas se deramatravés de um "mundo aberto e rico de significados" (p. 173), em que o objeto se tornou sagrado, sem deixar de ser ele próprio.

> O pensamento simbólico faz «explodir» a realidade imediata,mas sem a diminuir nem a desvalorizar; na sua perspectiva o Universo nãoé fechado, nenhum objeto é isolado na sua própria existencialidade: tudo se mantém coeso, por um sistema cerrado de correspondências, das assimilações (ELIADE, MIRCEA,1979, P.172).

Sobre essaabertura ao mundo cheio de símbolos e significados, Eliade complementa dizendo que precisamos desvendar se pode ser uma forma de fuga ou uma forma de acessar "à verdadeira realidade do mundo" (p. 173).

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II. As Imagens de Jung

Para esta análise, as imagens de Jung escolhidasa partir de"O Livro Vermelho" e de "Os Livros Negros"foram:, respectivamente,64, 127 e 159:



Imagem 64 - Livro Vermelho, p. 64 – Liber primus

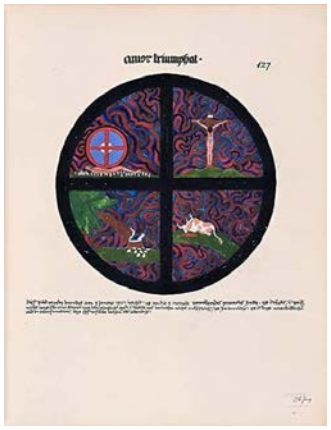

Imagem 127 - Livros Negros, Vol. I – p. 155

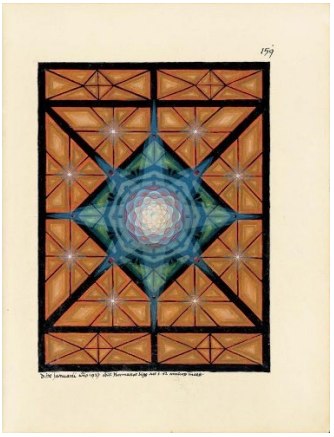

Imagem 159 - Livros Negros, Vol. I, p. 159

a) Imagem 64 – O fogo e o altar para Agni



Livro Vermelho, p. 64 – Liber primus

O fogo e a sua simbologia compreendem que o seu poder vem do sol. Bachelard (1994) diz que o fogo possui as qualidades do bem e do mal em si:

> Um fenômeno privilegiado capaz de explicar tudo. Se tudo o que muda lentamente se explica pela vida, tudo o que muda velozmente se explica pelo fogo. O fogo é ultravivo. O fogo é íntimo e universal. Vive em nosso coração. Vive no céu.Sobe das profundezas da substância e se oferece como um amor. Torna a descer à matéria e se oculta, latente, contido como o ódio e a vingança. Dentre todos os fenômenos, é realmente o único capaz de receber tão nitidamente as duas valorizações contrárias: o bem e o mal. Ele brilha no Paraíso, abrasa o Inferno. É doçura e tortura. (BACHELARD, 1994, P. 11).

O fogo que queima pode ser brando ou violento, podendo ter a característica de "cozinha e apocalipse", em que traz para as relações as qualidades de "bem-estar e respeito". Sendo assim, o fogo é "um deus tutelar e terrível, bom e mau. Pode contradizer-se, por issoé um dos princípios de explicação universal" (Bachelard, 1994, p. 12).

O fogo pode ser aceso para nos aquecer, como uma lareira, para nos proteger do frio. E aprender a acender o fogo é considerado uma arte, pois não é tarefa fácil acender e aprender a manter o fogo aceso: "De fato, não me lembro de ter acendido um fogo antes dos dezoito anos. Somente quando vivi na solidão é que fui senhor de minha lareira" (Bachelard, 1994, p. 13).

Para se relacionar com o fogo, também há a necessidade de saber senti-lo, sem querer tocá-lo. E, mesmo sem alcançá-lo com as mãos, "o fogo castiga sem a necessidade de queimar. Seja esse fogo chama ou calor, lâmpada ou fogão" (Bachelard, 1994, p. 17).

Em outro momento, Bachelard (1994) nos convida aperceber o fogo a partir do complexo de Prometeu -que compreende a necessidade de a humanidade buscar a clareza em seus pensamentos, o "pensamento científico" (p. 18). E ainda complementa: "Saber e fabricar são necessidades que é possível caracterizar em si mesmas, sem colocá-las

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necessariamente com a vontade de poder. Há no homem uma verdadeira vontade de intelectualidade". (p. 18). O Complexo de Prometeu revela em nós o desejo de sabermos mais do que os nossos pais e os nossos mestres, trazendo que o "complexo de Prometeu é o complexo de Édipo da vida intelectual" (p.19). O crescimento do Espírito, da intelectualidade, a independência de saber ao poder compreender o outro e a partir disso saber quem se é e o que onde se pretende chegar, tudo isso pode acontecer num processo natural, calmo de estudo e trabalho. Mas também pode surgir como um processo de competição, de poder.

Para o autor, o fogo, podendo ter a forma de uma lareira até um vulcão, ainda revela a ideia do destino humano, em que o indivíduo tem a vontade de poder conduzir o tempo, através do desejo de transformação, que pode ser denominado de complexo de Empédocles:

> O ser fascinado ouve o *apelo da fogueira*. Para ele, a destruição é mais do que uma mudança, é uma renovação. Esse devaneio muito especial, no entanto bastante geral, determina um verdadeiro complexo em que se unem o amor e o respeito ao fogo, o instinto de viver e o instinto de morrer. (BACHELARD, 1994, p. 25).

Sabe-se ainda que o fogo é capaz de revelar o mistério da eternidade, pois "oamor, a morte e o fogo são unidos num mesmo instante. Por seu sacrifício no coração das chamas". E ainda, o autor traz o pensamento de D'Annunzio, que diz que para reconhecer o saber intelectual, a lição do fogo é "após ter obtido tudo por destreza, por amor ou por violência, é preciso que cedas tudo, que te anules" (Bachelard, 1994, p. 27).O fogo pode aquecer, mas também pode queimar. Bachelard (1997, p. 93) diz que"quem brinca com fogo se queima, quer se queimar, quer queimar os outros". Fogo podeser cólera, paixão, arma de fogo.

No ritual védico da construção de um altar ao deus Agni (Agni em sânscrito significa fogo), representam-sea posse do território e o estabelecimento da "comunicação com o mundo dos deuses" (p. 22). O espaço torna-se sagrado através da presença de Agni e, por consequência, acontece a sua cosmização, isto é, o que era 'Caos' torna-se 'Cosmos'.

> Diz-se que se está instalado quando se construiu um altar de fogo (gârhapaty a), e todos aqueles que constroem um altar do fogo estão legalmente estabelecidos (Shatapatha Brâhmana, VII, I, I, I 4) (ELIADE, MIRCEA, 1992, P. 21-22).

Este ritual também pode ser visto como a reprodução numa escala microcósmica da criação do Universo, em que a organização do Caos faz surgir o Cosmos, e do nosso planeta, em que a água molda a argila e juntas materializam a Terra.

> Consequentemente, a elevação de um altar do fogo – a única maneira de validar a posse de um território – equivale a uma cosmogonia. Um território desconhecido, estrangeiro, desocupado (no sentido, muitas vezes, de desocupado pelos "nossos") ainda faz parte da modalidade fluida e larvar do "Caos". Ocupando o e, sobretudo, instalando-se, o homem transforma-o simbolicamente em Cosmos mediante uma repetição ritual da cosmogonia. O que deve tornar-se "o nosso mundo", deve ser "criado" previamente, e toda criação tem um modelo exemplar: a Criação do Universo pelos deuses (ELIADE, MIRCEA, 1992, p. 22).

Como já vimos, a criação do altar, na Índia, representa "arepetição da cosmogonia" (p. 39). Os textos ainda revelam que o "altar do fogo é o Ano", dizendo que os 360 tijolos de acabamento representam as 360 noites do ano e, que os 366 "tijolos y ajusmâti" aos 360 dias do ano (ShatapathaBrâhmana, X, 5, 4, 10 etc.). Dessa forma, Eliade (1992) complementa: "A cada construção de um altar do fogo, não somente se refaz o Mundo, mas também se 'constrói o Ano': regenera-se o Tempo criando-o de novo" (p. 40). E ainda:

> Por outro lado, o ano é equiparado a Prajâpati, o deus cósmico; portanto, a cada novo altar reanima se Prajâpati, quer dizer, reforça se a santidade do Mundo. Não se trata do Tempo profano, da simples duração temporal, mas da santificação do Tempo cósmico. Com a elevação de um altar do fogo, o Mundo é santificado, ou seja, inserido num tempo sagrado (ELIADE, MIRCEA, 1992, P. 40).

O fogo da fé é o "fogo que purifica tudo" (Bachelard, 1994, p. 150), sua purificação se dá de forma muita profunda, pois queima todo o nosso mal, todo o supérfluo, todas "as ervas daninhas"; além disso, o fogo tem o poder "de engrandecer a terra" (p. 152). Além de tudo, o fogo é luz inesgotável que nos ilumina, que nos torna puros, assim como o amor.

Ademais, Eliade (1992) diz que "o sagrado está saturado de ser" (p. 14), e, por isso, o homem, através do desenvolvimento de sua espiritualidade, deseja profundamente participar dessa potência sagrada, que envolve "realidade, perenidade e eficácia" (p. 14). O sagrado faz com que o indivíduo acesse a realidade e se impregne de poder. Já o confronto entre o sagrado e o profano "traduz se muitas vezes como uma oposição entre real e irreal ou pseudo-real" (Eliade, 1992, p. 14).

Por outro lado, há a potência do profano. Então, a partir disso, temos uma oposição que se dá entre o sagrado, "um território habitado e organizado, portanto 'cosmizado', e o profano, visto como um "espaço desconhecido que se estende para além de suas fronteiras". Por um lado temos um "'Cosmos' e de outro um 'Caos'" (p. 14).

> Mas é preciso observar que, se todo território habitado é um "Cosmos", é justamente porque foi consagrado previamente, porque, de um modo ou outro, esse território é obra dos deuses ou está em comunicação com o mundo deles. O "Mundo" (quer dizer, "o nosso mundo") é um universo no interior do qual o sagrado já se manifestou e onde, por consequência, a rotura dos níveis tornou-se possível e se pode repetir. É fácil compreender por que o momento religioso implica o "momento cosmogônico": o

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> sagrado revela a realidade absoluta e, ao mesmo tempo, torna possível a orientação – portanto, funda o mundo, no sentido de que fixa os limites e, assim, estabelece a ordem cósmica (ELIADE, MIRCEA, 1992, P. 21).

Para finalizar a compreensão sobre os significados da simbologia do fogo, Campbell (1995, p. 149) diz que todos os hinos que exaltam Agni expressam a "confiança na capacidade do fogo ativo para abrir caminhos em toda parte em vista de sua vitória sobre a escuridão".

b) Imagem 127 – "amor triunfa"

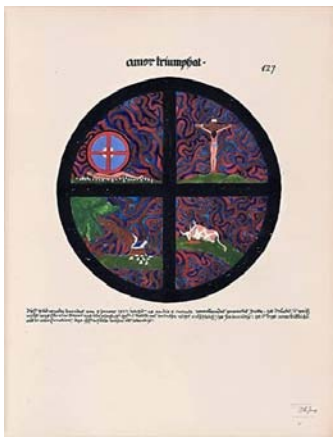

Imagem 127 - Livros Negros, Vol. I – p. 155

Na segunda imagem escolhida, almagem 127, o título diz "amor triunfa": ao observá-lano sentido anti-horário, no primeiro quadrante temos a imagem de Jesus morto na Cruz; no segundo quadrante, temos a imagem de um homem deitado sobre pregos, e a roda também dividida em quatro quadrantes sobre o corpo dele, com o ponto da cruz sobre o umbigo e o abdômen do homem ; no terceiro quadrante, temos o símbolo da árvore caindo com o corte de um machado;no quarto quadrante, temos a vaca morta pela faca, e ao fundo de toda roda, temos uma espécie de linhas pintadas em vermelho e ao fundo azul. As linhas lembram caminhos, raízes. Todas as imagens possuem um solo verde, aparentando um gramado, um pasto. Seria interessante saber por qual quadrante Jung começou a desenhar. E pode-se dizer que a roda pode representar uma mandala, com a ideia de unidade na totalidade.

> A roda participa da perfeição sugerida pelo círculo, mas com uma certa valência de imperfeição, porque ela se refere ao mundo do vir a ser, da criação contínua, portanto da contingência e do perecível. Simboliza os ciclos, os reinícios, as renovações (CHEVALIER & GHEERBRANT, 2012, P. 783).

No primeiro quadrante, há a imagem de Cristo crucificado, Cristo morto na cruz. Cristo com o seu sangue derramado por nós, pelo perdão de nossos pecados, é o símbolo de maior entrega amorosae sacrifício pelos homens.

No segundo quadrante, é apresentado um faquir deitando-se numa cama cheia de pregos pontudos.Essa imagem pode nos remeter à ideia de desconforto, dor, de sacrifício; e, ainda, com uma roda quaternária sobre seu abdômen e umbigo, podemos pensar sobre a passagem de tempo, o ciclo com o seu começo e fim. Ainda, na localização dessa roda quaternária sobre o faquir, percebe-se que a sua base se encontra sobre os chacras umbilical eplexo solar.

No hinduísmo, Śiva e Śakti são potenciais divinos. Śiva/Shiva representa a consciência, a energia masculina. E Śakti/Shakti simboliza o princípio feminino, o movimento, o poder de ativação. É através do encontro dessas energias em movimento que se pode gerar luz e vida.

O fenômeno da Kundalini é simbolizado através de uma serpente que envolve a espinha dorsal que dorme sobre o chakra raiz (*mulādhāra)*. O segundo chakra, o umbilical (*svādhihāna*), também conhecido como o chakra da água, compreende os aspectos e as funções da força, da reprodução e da vitalidade física. Já o terceiro chakra, do plexo solar (*maipūra*), também conhecido como o chakra do fogo, rege as emoções, o metabolismo e a digestão. O quarto chakra é o cardíaco (*anāhata*). O quinto chakra compreende a garganta (viśuddha). O sexto chakra é do da intuição (ājñā).

Jung (1996) cita Feurstein que denomina a Kundalini como "uma manifestação microcósmica da Energia primordial, ou Shakti. É o Poder Universal, visto que está conectado com o corpo-mente finito". Através do movimento de consciência que pode ser realizado através da prática de meditação, por exemplo, a Kundalini pode ser despertada através da expansão desta energia/consciência a partir do chakra raiz para os chakras superiores, podendo chegar ao último chakra, que é o coronário (*Sahasrara)*, e, quando isso acontece, Jung (1996) diz que "ocorre a união bem-aventurada de Śiva e Śakti. Todo esse processo leva a uma transformação de longo alcance da personalidade". (p. 321).

No terceiro quadrante, temos uma árvore sendo cortada pelo machado. A árvore é o "símbolo da vida, em perpétua evolução e em ascensão para o céu, ela evoca todo o simbolismo da verticalidade" (Chevalier & Gheerbrant, 2012, p. 84).

> A árvore põe igualmente em comunicação os três níveis do cosmo: o subterrâneo, através de suas raízes sempre a explorar as profundezas onde se enterram; a superfície da terra, através de seu tronco e de seus galhos inferiores; as alturas, por meio de seus galhos superiores e de seu cimo, atraídas pela luz do céu. (CHEVALIER & GHEERBRANT, 2012, P. 84).

No quarto quadrante, temos uma vaca sendo sacrificada com uma faca. A vaca simboliza a Terra nutriz, a fecundidade, a docilidade. Para os Vedas, a vaca também representa:

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> Arquétipo da mãe fértil, desempenhando um papel cósmico e divino: *"A vaca é o céu, a vaca é a terra; a vaca é Vixemu e Prajapati; o leite ordenhado da vaca saciou os Sadhya e os vasni. ... nela reside a ordem divina"*. (CHEVALIER & GHEERBRANT, 2012, P. 927).

Ainda para a filosofia hindu, a vaca cósmica - a grande vaca malhada - também é vista como um segredo que revela a abundância, e toda pessoa iniciada a este segredo não pode se negar a compartilhar todo o alimento que possuir em abundância. Zimmer (2020) complementa com a citação: "De boa vontade dividirá com seus companheiros. Não desejará romper o circuito acumulando a substância para si mesmo" (p. 253).

Além dos significados de abundância e fecundidade, a vaca também pode simbolizar a iluminação, pois era sacrificada após o término do ritual funerário de um indivíduo, como psicopompo: "uma vez acesa a fogueira, a assistência cantava pedindo à vaca que subisse com o defunto ao reino dos bem-aventurados que passa pela Via-Láctea (Chevalier & Gheerbrant, 2012, p. 927)'.

Voltando agora para a totalidade da imagem 127, pode-se perceber que ela revela quatro imagens envolvendo sacrifícios e Jung a nomeou de "Amor triunfa". O amor nasce no sacrifício. Na nota de rodapé 240, do Livro Vermelho, Shamdasani registra a inscrição que Jung escreveu ao pé do quadro. Ali Jung diz que quase não conseguiu acabar o quadro:

> "Este quadro foi terminado em 1921, após ter esperado, inacabado por 9 meses. Ele expressa, não sei, que espécie de tristeza, um sacrifício quadruplo. Quase não consegui decidir-me a acabá-lo. É a roda inexorável das quatro funções, a natureza cheia de sacrifícios de tudo o que vive". (JUNG, C.G., O Livro Vermelho, 2014, p. 307 – nota de rodapé 240).

A partir das palavras de Jung, pode-se entender que o quadro ficou por noves meses esperando ser finalizado. Nove meses, como um tempo de gestação. Quais mudanças estavam ali sendo geradas, transformadas dentro de Jung? É muito interessante pensar, sentir o que se passou com ele neste momento, envolvido pela tristeza, como o próprio Jung descreveu, assim como a necessidade de introspecção e de aprofundamento nas dores da alma. Depois das quatro imagens da roda quaternáriaexpressarem sacrifícios que Jung viveu, de uma forma simbólica, pode-se entender que ele passou por um tempo de profunda dor e de mortes dentro de si. Mas, que depois de um tempo, todos esses sacrifícios, morte e dores colaboraram com o nascimento do amor dentro dele. Foi a partir do sacrifício e de toda dor que o amor triunfou.

Ainda, na mesma nota de rodapé, Shamdasani acrescenta o seguinte trecho que está contido no Livro Negro 7:

> Em 23 de fevereiro de 1920, Jung observou no Livro Negro 7: "O que acontece entre o amante e o amado é toda a plenitude da divindade. Por isso eles são os dois enigmas insondáveis. Pois quem entende a divindade? / Mas Deus é gerado na solidão, a partir do mistério do indivíduo. / A separação entre vida e amor é a contradição entre ser um só e ser dois" (p. 88). A próxima anotação no Livro Negro 7 acontece em 5 de setembro de 1921. Em março de 1920, Jung foi para o norte da África com Hermann Sigg, voltando em 17 de abril (JUNG, C.G., O Livro Vermelho, 2014, p. 307 – nota de rodapé 240).

Amar é sentir por dois às vezes.Quando amamos, podemos sentir profundamente não apenas a nossa dor por nos tornarmos vulneráveis por tanto amarmos, mas também é sentir a dor do outro. Os sacrifícios acontecem quando amamos profundamente. Há a necessidade de sacrificarmos o próprio eu para poder proteger, cuidar de si e do outro. E é esta forma de amar que tem o poder de enfraquecer a dor e de curar-nos.

Assim, é na profundidade dos relacionamentos e nas profundezas do nosso ser, da nossa essência, que as nossas imagens carregadas como símbolos vivos, prenhes de afeto, que o processo de individuação, a busca pela integração interior, pode acontecer concomitantemente com o relacionamento exterior.

c) Imagem 159 – "flor de ouro"



Imagem 159 – Livros Negros, Vol. I, p. 159

Comentário de Jung, em 1929, sobre"*O segredo da flor de ouro*":

> Conheço uma série de desenhos de mandalas europeias, onde aparece uma espécie de semente vegetal envolta em membranas, flutuando na água. A partir do fundo, o fogo sobe e penetra a semente, incubando-a de tal modo, que uma grande flor de ouro cresce da vesícula germinal.
>
> La, ele apresentou a seguinte interpretação dessa sequência:
>
> Este simbolismo refere-se a uma espécie de processo alquímico de purificação e enobrecimento; a escuridão gera

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> luz e a partir do "chumbo da região da água" cresce ouro nobre; o inconsciente torna-se consciente, mediante um processo de vida e crescimento (em total analogia com isto, lembremos a kundalini da ioga hindu). Desse modo se processa a unificação de consciência e vida (JUNG, C.G. Os Livros Negros, Vol. I, 2020, p. 62).

Em 1952, de forma anônima, Jung reproduziu o comentário acima e acrescentou o texto abaixo sobre o segredo da flor de ouro:

> A rosa no centro é retratada como um rubi, seu círculo externo sendo concebido como uma roda ou um muro com portões (para que nada possa sair de dentro ou entrar de fora). A mandala foi um produto espontâneo da análise do paciente. (JUNG, C.G. Os Livros Negros, Vol. I, 2020, p. 158).

Em outro momento, quando Jung narrou o sonho do paciente, incluiu:

> O sonhador diz: "Tentei pintar esse sonho; mas, como de costume, saiu logo bem diferente. A magnólia tornou-se um tipo de rosa de vidro e sua cor era de um rubi claro. Ela brilha como uma estrela de quatro raios. O quadrado representa o muro que cerca o parque e ao mesmo tempo uma rua que circunda o parque quadrado. Neste começam quatro ruas principais e de cada uma saem oito ruas secundárias, as quais se encontram num ponto central de brilho avermelhado, à semelhança da Étoile de Paris. O conhecido mencionado no sonho mora em casa de esquina, numa dessas Étoiles". A mandala reúne, pois, os temas clássicos: flor, estrela, círculo, praça cercada (tememos), planta de bairro de uma cidade com uma cidadela. "O todo me parece uma janela que se abre para a eternidade", escreve o sonhador. (JUNG, C.G. Os Livros Negros, Vol. I, 2020, p. 158).

No livro 'O Segredo da Flor de Ouro', Jung (2013) diz que o Tao existe por si só, cujo segredo é a vida e a essência. E complementa: "se compreendermos o Tao como método ou caminho consciente, que deve unir o separado, estaremos bem próximos do conteúdo psicológico do conceito" (p. 37).

E em relação à união de opostos, a partir de um aprofundamento da consciência, Jung (2013) diz que "não é uma questão racional e muito menos uma questão de vontade, mas um processo de desenvolvimento psíquico, que se exprime através de símbolos (p. 38).

A flor de lótus é a flor de ouro, que representa "a luz" e "a luz do céu é o Tao"(p. 39). A flor de lótus,com toda a sua beleza e esplendor, nasce na lama, através do processo de purificação, de renascimento. Para a Índia, a flor de lótus "surge da obscuridade e desabrocha em plena luz, o símbolo do crescimento espiritual" (Chevalier & Gheerbrant, 2012, p. 559).

III. Caminhando Para as Profundezas de si

No pensamento védico, a deusa Maia denomina a "ilusão a que se reduz este mundo das aparências, pois ele não passaria de fruto de uma operação mágica dos deuses" (Chevalier & Gheerbrant, 2012, p. 583).

A respeito do *daimon*, das ilusões e das forças psíquicas, Jung diz:

> Em lugar de convencer-se que o *daimon*é uma ilusão, ele deveria experimentar novamente a realidade desta ilusão. Deveria aprender a reconhecer essas forças psíquicas, e não esperar que seus humores, estados nervosos e ideias obsessivas provém de um modo penoso que ele não é o único senhor em sua própria casa. As tendências dissociativas são verdadeiras personalidades psíquicas, de realidade relativa. São reais quando negadas, passando então a ser projetadas. ... Em relação a isto, é inútil tentar mentir a si mesmo. Somos possuídos por tudo aquilo a que nos apegamos; e quando somos possuídos, algo mais forte do que nós nos possui. (JUNG & WILHELM, 2013, P. 51)

A partir disso, Jung disse que o véu de Maia não poderia ser retirado a partir de uma escolha / decisão lógica da pessoa, pois, para se alcançar uma "consciência livre de conteúdos e ilusões", há a necessidade de se trilhar uma caminhada profunda de dor e sacrifícios, ao buscar liquidar e resolver todas as dívidas que se tem com a vida e, se ainda"houver qualquer apego ou *cupiditas*, o véu não pode ser erguido" (JUNG & WILHELM, 2013, P. 52)

Sobre o destino do homem, num nível metafísico, Wilhelm (2013) cita a metáfora de Lao-Tsé, que revela que "os caminhos do céu são aqueles através dos quais os astros se movimentam; o caminho do homem é a via pela qual ele deve andar" (p. 94).

A individuação é o processo que acontece através da ampliação da nossa consciência (em relação aos aspectos que estão inconscientes). Dessa forma, podemos nos transformar e, passo a passo, vamosintegrando as partes da nossa psique e diminuindo a distância entre o Ego e o Self.

Sobre os conteúdos inconscientes, Jung revela:

> Uma das características da natureza da psique inconsciente é bastar-se a si mesma, desconhecendo toda consideração humana. O que cai no inconsciente é nele retido, que a consciência sofra com isso ou não. Esta última pode padecer de frio e fome, enquanto no inconsciente tudo viça e floresce. (JUNG, C. G., O EU E O INCONSCIENTE, OC VOL. 7/2, 2018, §345).

Sobre a "essência das coisas e do ser absoluto", Jung revelou que desconhecemos totalmente o que elas são. Contudo, ele registrou que há possibilidade de podermos experimentar de diversas formas seus efeitos sobre nós; dessemodo, sabe-se que os sentimentos são os reflexos que vêmde fora e as fantasias são os reflexos que se originam dentro da pessoa (OC Vol. 7/2, 2018,§355).

As fantasias compreendem as nossas imagens interiores que podem ser resgatadas do inconsciente e virem a se tornar conscientes, através do processo de

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psicoterapia, da ampliação das imagens vividas através de técnicas como a de imaginação ativa e as atividades expressivas, podendo ou não envolver mitos, contos de fadas, etc.Em relação à compreensão das fantasias, Jung disse:

> Enquanto estivermos tomados pela fantasia, é bom que nos entreguemos a ela, e nunca será demais. Mas quando quisermos compreendê-las, não devemos confundir a aparência, a imagem da fantasia com o que atua por detrás dela. A aparência não é a coisa mesma, mas apenas sua expressão (JUNG, C. G.,O EU E O INCONSCIENTE, OC VOL. 7/2, 2018, §353).

Sobre a mudança na personalidade, Jung (2018) diz que ela não está relacionada a questões hereditárias, mas sim ligada às modificações gerais no comportamento do indivíduo. Para que essas mudanças aconteçam, primeiramente, a pessoa precisa trazer para consciência parte de seus conteúdos inconscientes, isto é, ter uma ampliação da consciência. Depois, acontece uma "diminuição gradual da influência dominante do inconsciente" sobre o consciente. E, por último, constata-se "uma transformação da personalidade" (Jung, OC vol. 7/2, 2018, §358).

A força que proporciona o impulso a esse processo de transformação em confronto com o inconsciente foi denominada por Jung de função transcendente:

> As separações drásticas e oposições entre o consciente e o inconsciente, tão evidentes nas naturezas neuróticas e carregadas de conflitos, dependem quase sempre de uma unilateralidade acentuada da atitude consciente, que prefere de um modo absoluto uma ou duas funções, relegando as outras indevidamente para o segundo plano. A conscientização e vivência das fantasias determinam a assimilação das funções interiores e inconscientes à consciência, causando efeitos profundos sobre a atitude consciente. (JUNG, C. G., OC VOL. 7/2, 2018, §359).

Da mesma forma, sobre a nossa capacidade de compreender o outro, Jung escreveu:

> A maioria esmagadora dos homens é incapaz de colocar-se individualmente na alma do outro. Esta é uma arte rara, que não nos leva muito longe. Quando pensamos entender alguém, melhor do que aos outros, com a confirmação espontânea dessa pessoa, mesmo assim devemos confessar: no fundo, esse alguém é-nos estranho (JUNG, C. G., OC VOL. 7/2, 2018, §363).

Também podemos observar em relação ao eixo Ego-Self, Jung diz que o "centro da personalidade total" se situa num ponto "entre o consciente e o inconsciente" (Jung, OC vol. 7/2, 2018, §365). E no *Livro Vermelho*, Jung (2014) diz: "Profundeza e superfície devem misturar-se para que surja nova vida, mas a nova vida não nasce fora de nós, e sim dentro de nós" (p. 39).

Para Stein (2020), a individuação é projeto em que a pessoa busca a ampliação da consciência durante toda a sua vida. Para que isso ocorra, Stein diz que há a necessidade de o indivíduo romper "a identidade inconsciente com a persona, de um lado, e com as figuras da anima / animus de outro" (p. 44).

> Uma das principais conquistas da individuação consiste em chegar a esse tipo de fluidez em consciência e alcançar certo grau de liberdade com relação a identidades que foram criadas na infância e na adolescência e, depois consolidaram-se através de sucessivos apegos, amores, lealdades e a necessidade de pertencer a ser um membro fiel de determinada comunidade. (...) A consciência precisa se libertar disso se a pessoa quiser alcançar a individualidade e sua verdadeira unicidade (STEIN, MURRAY, 2020, p. 45).

Sobre as provações extremas, Stein (2020) aponta que,no tempo em que o indivíduo está na "jornada do herói", ele vive entre a proteção e a separação da consciência. Depois dessa fase, "se inicia como tema de uma potencial *coniunctio*, o casamento" (p. 81). Aqui o casamento está relacionado à união das partes que estavam separadas, polarizadas. A busca e o encontro de um equilíbrio entre essas partes que estavam separadas, dissociadas.

A busca desse casamento, o aprofundamento em si, não acontece sem uma descida ao inferno pessoal, e Jung disse "árvore nenhuma cresce em direção ao céu, se suas raízes também não se estenderem até o inferno"(Jung, OC vol. 9/2, 2018, §78). O inferno pessoal envolve as dores da alma, que trazem consigo toda a herança familiar de traumas vividos na infância e naadolescência; as crises de identidade; as dificuldades nas relações conjugais, profissionais etc.; a falta de significado, sentido, vazio existencial;às doenças psicológicas / físicas e outros.

O que todos já sentiram é que, mais dia menos dia, passaremos por essas provações, em que podemos ter uma vida plena e abundante em muitas áreas, mas nos sentimos pobres, miseráveis, carentes em alguma área de nossa vida, de nossa alma. Sedentos por algo que, na maioria das vezes, não sabemos nomear o quê, ou não compreendemos. E a nossa alma nos chama ao seu encontro para que possamos dançar algumas valsas e pôr-nos a desvendá-la. Para ouvir o seu chamado, revelar o seu segredo, há a necessidade de abandonarmos todas as defesas, máscaras, papéis, personas, toda a bagagem que construímos para nos tornarmos heróis e heroínas de nossas vidas. É preciso de uma verdadeira entrega. Entrega é sacrifício, é amor.

Há a necessidade da busca interior que se dá através da jornada do conhecimento de si. Essa entrega está atrelada a termos a consciência de que somos frágeis e sabemos muito pouco ou quase nada de nós mesmos e da vida. A alma está relacionada com a anima, com os nossos sentimentos, a nossa forma de sentir. Por isso, não há como nos aprofundarmos em

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nós mesmos, em nossa essência, no amor, sem que nos tornemos vulneráveis. Para se reencontrar, às vezes, é necessário se perder. É do caos que o cosmos pode surgir, é numa desordem psíquica, numa crise, em que se pode criar uma nova vida dentro e fora de si.

> "Alma implica em inferioridade – algo sensível, patológico. A alma faz o ego sentir-se desconfortável, inseguro, perdido. E este perder-se é um sinal de alma. Você não poderia ter ou ser uma alma se não pudesse sentir que a perdeu [...] Anima (alma) torna a pessoa sensível, melancólica, um pouco desamparada, um pouco insegura. E quando você trabalha com essas condições, você se torna psicológico: você descobre a interioridade, se torna reflexivo, percebe sua própria atmosfera (HILLMAN, J. em Entre Vistas, 1989, p.26 e p.28).

Jung (2014) disse que "Grande é o poder do caminho" (p. 308), retratando a força, amagia que o nosso caminho nos atrai, nos envolve, nos puxa. E, na nota de rodapé 243,ele continuaa falarsobre o caminho: "ele arrasta consigo outros e os incendeia, o poder do caminho está nos dizendo que não temos escolha a não ser nos aprofundarmos em si mesmos".

A força da atração e da magia está ligada às relações- vamosatrair as relações e sentir aquilo que precisamos sentir em relação às pessoas e aos seus modos de ser. Contudo, essas relações que atraímos e vivemos, sejam momentos bons ou ruins, essas relações e o que sentimos vão falar muito de nós e das nossas necessidades internas (psíquicas).

Para Jung (2018), os afetos (amor/ódio), as emoções (a paixão) também podem influenciar os eventos de sincronicidade através da sua força, pois podem influenciar as coisas, as experiências, as relações de forma mágica:

> É a alma que deseja uma coisa mais intensamente, que torna as coisas mais eficientes e mais semelhantes àquilo que surge... Semelhante é o modo de produção em tudo o que a alma deseja intensamente. Isto é, tudo o que a alma faz, com este fim em vista, tem a força propulsora e a eficácia para aquilo que a alma deseja. (JUNG, C. G., OC Vol. 8/3, 2018, §859).

Para compreendermos como acontece essa *coniunctio* dentro e fora de nós, Owens (2015) diz:

> "A alma não pode existir sem seu outro lado, que sempre é encontrado em um 'Você'". No entanto, por mais essencial que fosse o relacionamento humano com Jung, ele reconheceu que esse contato estava ocorrendo em conjunto com imagens emergentes das profundezas. O relacionamento abriu um caminho, mas a totalidade resultou de um processo intrapsíquico trabalhado em conjunto com o relacionamento externo: A individuação tem dois aspectos principais: em primeiro lugar, é um processo interno e subjetivo de integração, e, em segundo, é um processo igualmente indispensável de relacionamento objetivo. Nenhum dos dois pode existir sem o outro, embora 110 vezes um e às vezes o outro predomina (OWENS, L., 2015, P. 43).

Certa vez, nos diálogos de Jung com a própria alma... sua alma lhe respondeu: "Meu caminho é luz" (Jung, 2014, p. 240). Luz é tomar posse pela busca de ser consciente de quem se é e do que se quer. E não sermos levados inconscientes pelo destino.

Então, podemos perceber que a luz é fogo que queima para iluminar o nosso caminho! A luz é fogo, é sabedoria que nos conduz.

Na imagem 64, o altar para Agni pode representar esse desejo de queimar tudo aquilo que precisamos para nos purificar, nos ascender, nos aproximar de Deus. Queimar é uma necessidade para a transformação. É preciso queimar as velhas formas de ser para que a sabedoria e a paz possamnascer:

> E na Paz que é superior a todo intelecto, ele encontra a sua libertação de todas as aflições e dores da vida. Quando, porém, a sua mente está livre destes elementos de inquietação, fica aberta ao influxo da sabedoria e da ciência. Não podemos chegar à verdadeira ciência aqueles que não entraram nessa Paz, pois, sem a Paz e sem a calma não é possível existir sabedoria, nem felicidade (BHAGAVAD-GîTÂ, 2006, P. 40, § 64-65).

Na imagem 127 - o "amor triunfa" -, é trazida a roda quaternária com imagens que apresentam sacrifícios, mortes. E o que é o amor? Parece ser tão simples, mas o amor tem muitas formas de se sentir e de se viver. Cada pessoa terá o seu relato sobre o que é o amor. Mas nem tudo o que pensamos ser amor é, na verdade, amor.

Santo Agostinho tem a citação de conhecimento popular que diz *"A medida do amor é amar sem medida"*. O amor para Santo Agostinho era dividido em *caritas* (caridade)e *cupiditas*(desejo, cobiça). Assim, "O amor como desejo que contraposto à oposição caridade/cobiça, revela a contradição do chamado amor ordenado" (Carvalho, 2003, p. 502).

Sobre a dificuldade de se viver o amor em todas as fases da vida, Jung escreve:

> O amor é sempre um problema, qualquer que seja a faixa etária do ser humano em que ele ocorre. Para os que estão na infância, o problema é o amor dos pais; para os idosos o problema é o que eles fizeram com seu amor. O amor é um dos grandes poderes do destino, ele se estende do céu até o inferno. (JUNG, C. G., OC vol. 10/3, 2018, §198).

As forças opostas do amor e do poder revelam que,quando estamos vivendo relações impregnadas pelo poder (apego, manipulação, o outro a serviço de nossas expectativas e desejos), estaremos no oposto do amor, isto é, o amor estará na sombra e o poder estará reinando. E o contrário, isto é, quando estivermos no amor, a sombra será o poder, e o amor estará triunfando:

> Ali onde predomina o amor não há vontade de poder, e onde há predominância do poder, não há amor. Um é a sombra do outro. Aquele que se coloca do ponto de vista do Eros tem o oposto compensador na vontade de poder. Mas aquele que enfatiza o poder tem como compensação o Eros. Visto do ângulo unilateral do posicionamento da consciência, *a sombra é uma parte de menor importância da personalidade,* e por isso é reprimida por uma intensa

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> resistência. Mas aquilo que é reprimido precisa tornar-se consciente para que se crie uma tensão dos opostos, sem a qual não há possibilidade de continuidade de movimento. (...) Só nos opostos que a vida acende (JUNG, C. G., OC Vol. 7/1, 2018, §78).

Quais mortes precisamos viver dentro de nós para que possamos encontrar a nossa verdade, o nosso caminho de vida, o amor profundo dentro de nós?

O símbolo de Cristo crucificado é um caminho para a luz e o amor. E uma das famosas frases de Jesus na cruz é "Pai, perdoa-lhes, porque não sabem o que fazem" (Lc 23:34). Podemos olhar o que isso nos revela sobre alguns aspectos:pode representar as nossas sombras, como também a nossa própria inconsciência sobre quem somos e como agimos, sentimos, pensamos. E esta inconsciência faz com que, muitas vezes, coloquemos as nossas escolhas e o nosso caminho de vida nas mãos dos outros ou no "destino".

> Precisamos da luz. Temos luzes suficientes - fogos fátuos - mas falta-nos luz. Como é escura a trilha do homem quando ele alcança o novo mundo, o mundo intermediário! Acima de nós, escuridão ilimitada. Onde é este 'acima de nós'? Provavelmente mais fundo dentro de nós mesmos (JUNG, C. G. Os Livros Negros, vol. 3, 2021, § 74).

É escura a trilha do homem para alcançar o mundo novo... porque viver o sacrifico da cruz é abdicar do eu para viver a totalidade.Os nossos sentimentos, por sua vez, são fecundados a partir de nossas experiências de vida, são complexos. Por isso, não há crescimento e compreensão de si, sem dor, sem sacrifício. Não há como se aprofundar no amor por si e pelo outro, sem entrega, sem sentir dor, sem sacrifícios.Nossos desejos e vontades do "eu" precisam ser sacrificados para que o amor se aprofunde, para que possamos contatar com um amor mais genuíno.

Outro ponto importante é a questão do perdão. Depois de crucificado, Jesus nos perdoou demonstrando seu amor e misericórdia para os nossos erros e a nossa inconsciência de nós mesmos e de nossas responsabilidades: cada um, em seu caminho de encontrar o seu melhor, irá se deparar com seus infernos pessoais, com tudo aquilo que rejeita e abomina no mundo eem si. Logo, para encontrar o seu novo lugar no mundo, dentro da sua psique, precisará perdoar a si mesmo pelas próprias falhas. Não há transformação sem mortes internas, sem perdão e sem amor por si mesmo. Só através deste movimento de amor consigo próprio é que o amor pode triunfar. O amor se torna sagrado dentro de nós.

O segredo da flor de ouro - a flor de lótus que nasce no lodo – revela que as nossas sombras, os nossos erros do caminho fazem parte da natureza humana e das tentativas de se encontrar, de se tornar inteiro. Revela também que precisamos continuar ampliando a nossa consciência de si para que as mortes internas possam nos impregnar de luz e fecundar-nos amor e vida nova.

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Are the Dead Truly Dead and Unconscious? "The Dead are not Dead" (Ofosuhene, 2006:13)

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Abstract- A reductionist approach to sacred scriptures that disregards the cultural contexts of discourses inhibits a sympathetic understanding of transcultural yet culture-specific phenomena such as spirit possession, ancestral cults, and traditional healing. The search for an appropriate scholarly model for teaching Christology, Pneumatology, and Soteriology in Africa must begin with a profound appreciation of traditional African concepts of human postmortem existence (concepts of the immortality of the human spirit) and the notions of intermediaries and mediation in African indigenous religions. These concepts provide a foundation of understanding: a) the ontology and place of African ancestral spirits (badimo) in the African worldview; b) the manistic nature of African indigenous religions; and (c) the centrality of the traditional healing within the African cosmology. Based on our analysis of 1 Sam 28: 1 -20, this essay concludes that there is sufficient scriptural justification for ancestral veneration.

Keywords: *ancestral spirit, familiar spirit, christology, pneumatology, soteriology, pentecostalism.*

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Are the Dead Truly Dead and Unconscious? "The Dead are not Dead" (Ofosuhene, 2006:13)

Leslie S. Nthoi

Abstract- A reductionist approach to sacred scriptures that disregards the cultural contexts of discourses inhibits a sympathetic understanding of transcultural yet culture-specific phenomena such as spirit possession, ancestral cults, and traditional healing. The search for an appropriate scholarly model for teaching Christology, Pneumatology, and Soteriology in Africa must begin with a profound appreciation of traditional African concepts of human postmortem existence (concepts of the immortality of the human spirit) and the notions of intermediaries and mediation in African indigenous religions. These concepts provide a foundation of understanding: a) the ontology and place of African ancestral spirits (*badimo*) in the African worldview; b) the manistic nature of African indigenous religions; and (c) the centrality of the traditional healing within the African cosmology. Based on our analysis of 1 Sam 28: 1 -20, this essay concludes that there is sufficient scriptural justification for ancestral veneration. This fact is often glossed over by persons who are dogmatically obsessed with the demonization of ancestral spirits and the view of ancestral veneration as apostasy and idolatry.

Keywords: ancestral spirit, familiar spirit, christology, pneumatology, soteriology, pentecostalism.

Preamble

This article is dedicated to the memory of the late Rev. Dr. Obed Ndeya Obadiah Kealotswe. He was my brother, friend, teacher, and former colleague in the Department of Theology and Religious Studies of the University of Botswana. I called him MaChristos because of his humorous ways of teaching Christology.

I also called him Shadipinge. In 1996, the Association of Theological Institutions in Southern and Central Africa (ATISCA) held a conference at Thokoza Centre in Mbabane, Swaziland. The theme of this conference, Theology Cooked in an African Pot - sought to investigate ways in which the traditional African worldview, culture, and philosophy could 'form the substratum of the faith and life of the Christians in Africa' (Fiedler et al., 1998, p. 3). Rev. Dr. Kealotswe presented the paper "Shadipinge Teaches Theology: Biblical Exegesis from an African Cultural Perspective" (1998). Among other things, Rev. Dr. Kealotswe expresses his disappointment with African Theologians' apparent failure 'to develop doctrines from their own African traditional religious view' (Kealotswe, 1998, p. 93). His central argument in this article is that theological reflections on Christology and the healing ministry of the Church in Africa must be based on a genuine and sympathetic understanding of African culture. Having repudiated the view of the African indigenous healer (Shadipinge) as an anti-Christ, Rev. Dr. Kealotswe shows how the grafting of orthodox Christian Christological views on the African conceptions of the African indigenous healer is crucial to revitalizing the current discourse on the healing ministry of the Church in Africa. I called him Shadipinge because he was a Christian Theologian and practicing Pastor who sought to embrace his Christianity and African culture. He drew on the ground-breaking scientific contributions of African theologians such as John Mbiti (1969), Charles Nyamiti (1984), Kwame Bediako, John Pobee (1979), Gabriel Setiloane (1976), as well as Bengt Sundkler (1971) and Oosthuizen (1987).

As a salutary tribute to and a legacy of the scholarship of the late Rev. Dr. Kealotswe, this article is an Afrocentric biblical exegesis of a selected text that raises questions concerning our teaching of Christology, Soteriology, Pneumatology, and the Healing Ministry of the Church in Africa. These theoretical issues lay at the heart of Rev. Dr. Kealotswe's scholarship. Unfortunately, the depth and extent of his scholarly contribution will remain forever hidden from the world. It is embedded in piles and piles of unfinished and unpublished manuscripts that may never see daylight. His published research results reflect only a tiny part of his wide-ranging scholarship. Consequently, he died as an 'unacknowledged Professor of Systematic Theology. Those who knew him well do not doubt that the world owes it to him. *Ezelani nge dothodzo Sungwasha*! (Ikalanga) 'May your soul rest in eternal peace!

I. Introduction

Many years ago, I had an inconclusive discussion on ancestral spirits, African ancestral cults, and African indigenous healers with Fidelis Nkomazana, [1] my former colleague at the University of Botswana. This was a debate between a Church Historian and a social anthropologist. It was also a

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[1] Fidelis Nkomazana is currently an Associate Professor in the Department of Theology and Religious Studies of the University of Botswana. He is also an Elder in the Apostolic Faith Mission, a classical Pentecostal Church. For more detail on classifications of African Pentecostal churches, see Asamoah-Gyadu (2005:9).

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debate between a Catholic and a classical Pentecostalist. As social anthropologists of African indigenous religions, our starting point is African culture. We subscribe to the view that any study phenomenon must be viewed within its authentic cultural context. Culture gives content and meaning. Any construction or reflection of our understanding of the ontology of *badimo* (ancestral spirits) that ignores the traditional African worldview and the cultural context in which such conceptualization occurs can never do justice to this phenomenon of study. It can only be a presumptuous superimposition of extraneous and exotic ideas on what is essentially an African cultural matter. It runs counter to the emic perspective in data collection and analysis in the anthropology of religion. Therefore, every endeavor to contextualize the Gospel in Africa must be premised on the five pillars of African indigenous religions: i.e. 'the belief in God, belief in the divinities, belief in the ancestors, and the practice of magic and medicine' (Kamara, 2000, p. 508).

In his study of African indigenous cosmology, Moscicke laments the failure of many theologians 'to find ways of inculturating the Gospel in the African world of divinities, spirits, ancestors, and witchcraft.' Most importantly, he correctly points out that 'One cannot understand the spiritual beings of ATR without first grasping traditional African cosmology' (Moscicke, 2017, p. 128). This discussion remained inconclusive because, while I insisted on using African culture as the starting point of our conversation, my colleague saw biblical scriptures as the starting point. Furthermore, given my colleague's characteristic Pentecostal propensity for puritanism and literalism in the use of scripture versus the cultural relativism of our social anthropological reading of sacred texts, we could not make much progress in this discussion.

Indeed, our starting point is African indigenous cosmology. Researchers such as Temples (1952), Jahn (1958), Mbiti (1969), and Idowu (1973) have long examined and documented African indigenous cosmology. A supreme deity (the source and locus of ultimate life power), lesser divinities, and ancestral spirits are all recognized in the African indigenous worldview. Lesser divinities and ancestral spirits' belong to the ontological mode of existence between God and man.' (Mbiti, 1969:75).

Within a traditional African worldview, *badimo* are deified spirits of the dead, who now, on an exalted plane of postmortem existence in the underworld, partake in the devolved mystical power of *Modimo* (God) as divine spiritual beings. They are, therefore, neither idols, evil spirits, nor false Gods! An ancestral spirit is 'analogous to a saint in the Christian sense' (Ofosuhene, 2006, p. 16). Indeed, from a Catholic perspective, ancestral spirits belong to a collegiate of saints, who are venerated but not worshipped as divine beings. [2] In this regard, the Catholic Church is a union of the living (disciples and pilgrims on earth), the faithful dead in purgatory and heaven, and the angels. Therefore, *badimo*, or the spirits of the faithful dead, continue to be part of the Church.

> "Being more closely united to Christ, those who dwell in heaven fix the whole Church more firmly in holiness... They do not cease to intercede with the Father for us, as they proffer the merits which they acquired on earth through the one mediator between God and men, Christ Jesus. So, by their fraternal concern is our weakness greatly helped" (Article 9:956 of the *Catechism of the Catholic Church*).

On the other hand, the Pentecostals consider *badimo* evil spirits who play no significant role in human salvation and sacred mediation (Anderson, 1991) because the dead are dead and remain unconscious until the general resurgence of the dead in the *Parousia*. Therefore, from a Pentecostal perspective, Mbiti's now famous and standard reference to ancestral spirits as the *living dead* is a grave misnomer. The principal basis of this perception of ancestral spirits is the pessimism and skepticism of the author of the book Ecclesiastes. The Philosopher argues:

> 'Yes, the living know they are going to die, but the dead know nothing. They have no further reward; they are completely forgotten. Their loves, their hates, and their passions all died with them. They will never again take part in anything that happens in this world.' [3] [Good News Version]

We revisit this issue to bring finality and closure to the debate on the significance of the ancestral cult for human prosperity and salvation. We also do so to interrogate the scriptures more carefully, with the view of finding out whether or not the dead are truly dead, unconscious, or 'completely forgotten.' How we deal with this question impacts our perceptions of ancestral cults and the institution of traditional healing in Africa,

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2. Gundani (1998). Article 9:958 of the Catechism of the Catholic Church reads:

> "In full consciousness of this communion of the whole Mystical Body of Jesus Christ, the Church in its pilgrim members, from the very earliest days of the Christian religion, has honored with great respect the memory of the dead; and 'because it is a holy and a wholesome thought to pray for the dead that they may be loosed from there sins' she offers her suffrages for them." Our prayer for them is capable of helping them and making their intercession for us effective.'

3. Eccl. 9: 5, 6. The Philosopher collapses the difference between human beings and other animals. By equating the human and animal spirits, both 'creatures' have the same fate and destiny in death. He says:

> 'After all, the same fate awaits human beings and animals alike. One dies just like the other. They are the same kind of creature. A human being is no better off than an animal because life has no meaning for either. They are both going to the same place – the dust. They both came from it; they will both go back to it. How can anyone be sure that the human spirit goes upwards while an animal's spirit goes down into the ground?' (Eccl. 3: 19 – 21).

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whose traditional religion is predominantly manistic. Most importantly, we revisit this debate to demonstrate the value of the multi-disciplinary approach in the study of religion in Africa. Until scholars of religion collapse the neat boundaries of their academic compartments (academic compartmentalization) and begin to converse and collaborate across their distinct disciplines, our understanding of religion will forever be partial and fragmented. We must go 'beyond such compartmentalization' (De Witte, 2018, p. 3). Undoubtedly, the study of the place of the African ancestral cult in society is the convergence zone of a plurality of academic interests and specializations, such as sociology, anthropology, church history, systematic theology, African Christianity, and Pentecostal studies. Despite our different approaches, we are all studying the same phenomenon - religion. For this reason, scholars across disciplines must converse and collaborate.

I have, on numerous occasions, been asked to state whether or not *badimo* (ancestral spirits) are idols and whether or not there is a biblical justification for ancestral veneration. We deal with these issues purely based on our understanding of biblical scriptures. Mindful that this debate goes beyond the narrow corridors of scholarship, we keep the usual scholarly substantiation to the minimum.

II. The Dead can Hear, Understand and Obey God's Command

In every culture, specific categories of persons partake in God's devolved mystical power. Such persons are empowered to do what is customarily the preserve and prerogative of God. [4] In ancient Hebrew culture, these included a variety of God's mystical agents, such as prophets and other holy persons like Moses and Aaron, his brother. Very much against empiricism, science, and rational philosophy, belief in human postmortem existence is based on the continuity of the human mental faculty and consciousness beyond the grave. Physical death neither diminishes human consciousness nor curtails personhood. Therefore, all biblical narratives of the resurrection of the dead hinge upon the dead's ability to hear and obey divine instructions. For example, in Luke 7:14 &15, Jesus Christ raises a widow's son by instructing him to arise. The Bible says:

> 'Then he walked over and touched the coffin, and the men carrying it stopped. Jesus said: "Young man! Get up, I tell you!" The dead man sat up and began to talk, and Jesus gave him back to his mother. [Good News Version]

Similarly, Jesus raised Lazarus from the grave by shouting: "'Lazarus, come out!' He came out, his hands and feet wrapped in grave clothes, and with a cloth round his face. 'Untie him,' Jesus told them, 'and let him go.'" (John 11: 43, 44). In yet another resurrection narrative, a dead daughter of a particular ruler responded to Jesus' mere touch and came back to life (Mat 9:25). Speaking about Christ's second coming, St. Paul uses the usual trumpet *leitmotif* (a call to assembly), which shall be blown to signal the commencement of a general resurrection of all the dead on judgment day. Upon hearing and deciphering the meaning of the trumpet, the dead shall begin to come out of their graves. He says:

> We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump: the trumpet shall sound, the dead shall be raised incorruptible, and we shall be changed. (1Co 15:53, 52; Mat 24:31).

The most classical scripture that seals our conviction on the ability of even the long-dead to hear, understand, and respond is Ezekiel Chapter 37. Unlike the examples given above, in which resurrection involved persons who had recently died (except for the revival of all the dead on judgment day), God uses the Prophet Ezekiel to bring back to life many dry bones in the valley of death. Based on their ability to hear and comprehend the word of God (something that needs consciousness and an active mental faculty), the long-dead appropriately responded to the Prophet's commands. [5] Had this not been the case, no such resurrection could have occurred. Whether performed by God, by Jesus Christ his Son, or any other religious functionary, the resurrection of the dead is a mystery that only attests to God's sovereignty and Lordship over life and death. No other being not so empowered by God can cause the resurrection of the dead.

III. The Dead are Merely Sleeping

Several times, Jesus euphemistically refers to death as sleep (i.e., a state of temporal unconsciousness one enters with the hope and knowledge of rising again). Each time he uses this euphemism, his listeners laugh at what they consider to be his naivety (Mat 9:24; Mar 5:39; Luke 8:52; and John 11:11). These people fail to understand that there is a way in which all dead persons are merely asleep;

[4] In commissioning his twelve disciples to carry on his ministry in Israel, Jesus commands:

> Go and preach, "The Kingdom of heaven is near!" Heal the sick, bring the dead back to life, heal those who suffer from dreaded skin diseases, and drive out demons.' (Matt. 10:8).

Hitherto, this had been his prerogative as the Incarnate Son of God..

[5] Ezekiel 37:4 reads: 'Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD.'

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awaiting resurrection for final judgment.[6] This is despite the skepticism of the book of Ecclesiastes *vis-à-vis* the temporal condition of the deceased. Eccl. 9: 5, 6 raises three other issues that need further interrogation. The first is the assertion that 'Their loves, their hates, their passions, all died with them;' the second is that they are 'completely forgotten'; and the last is that 'they will never again take part in anything that happens in this world.'

Not all the dead qualify for entry into the ancestral realm. Among other things, criteria for entry into the underworld as ancestral spirits include: having died of a natural cause in adult life; having left behind recognized progeny for whom one resurrects, and who shall, in turn, offer to the living-dead, life-sustaining sacrifices and offerings; having received a proper burial and having lived a morally good life on earth, i.e., probity of character. However, Charles Nyamiti's afro-based Christological model presents Jesus Christ as a prototype ancestor (Nyamiti (1984; Ofosuhene, 2006, p. 16). I doubt Christ qualified for entry into the netherworld as an ancestral spirit. We all know that he did not die of a natural cause; left no progeny behind; was not married, and died at the tender age of thirty-three. He certainly lived a morally good life and received a proper burial. However, from an African perspective, his post-paschal appearances raise serious questions about the state of his postmortem existence. In most African societies, the dead are most prolific when they lie peacefully in their graves rather than torment the living with their postmortem appearances, as the resurrected Christ did. Finally, his empty tomb, and the identity and motive of the being that so desecrated his grave as to cause the disappearance of his body, do not augur very well for his postmortem existence as a deified spiritual being. No wonder he was mistaken for a ghost in one such post-paschal appearance (Luke 24:37). Nonetheless, the spirits of the dead who do not enter the ancestral realm roam around as tormented spirits or ghosts. This often occasions complex cleansing and appeasement rituals that eventually settle the tormented and vengeful spirit (what the Ndebele refer to as the *Ngozi* spirit) back in their graves, where they lie peacefully.

IV. Saul's Encounter with the Spirit of the Dead Samuel

Among other things, this section addresses the question of whether or not there is a biblical justification for the veneration of ancestral spirits. For brevity, we shall use one scripture *(1 Samuel 28: 1 - 20).* This scripture has been carefully and deliberately selected. Problematic as it is, it provides a firm and overarching basis for an erudite exploration of several theoretical issues about ancestral cults and traditional healing in Africa. We begin with the background of our selected scripture.

The book of First Samuel is one of the historical books of the Hebrew Bible. Like all other historical books, First Samuel deals with salvation history, whose theme is that faithfulness to God brings success. In contrast, disobedience brings disaster.[7] Each ruler is judged according to their loyalty to God, and national success depends on this loyalty. The history of Israel is replete with the rise and rise of a succession of prophets and judges, whose responsibility was to advise the monarch and the entire nation on the need for obedient service to God, as well as to uphold morality and justice.

Samuel, one of Israel's last great judges, was dedicated to the service of God from a tender age (1 Sam 1:27) and served God under Eli, the priest. He was held in great honor by all people in Israel and his city of Ramah. They considered him a holy seer and Prophet, 'whose every word came true' (1 Sam 9:6). Therefore, 'when Samuel spoke, all Israel listened' (1 Sam 3: 21). He anointed both Saul (1 Sam 15:1) and David (1 Sam 16: 12) as first and second kings of Israel, respectively. [8]

Shortly after his inauguration as king of Israel, Saul was instructed by Yahweh to destroy the Amalekites. God's specific instructions were: **"**Go and attack the Amalekites and destroy everything they have. Don't leave anything; kill all the men, women, children, and babies, the cattle, sheep, camels, and donkeys." (1 Sam 15:3). Saul did not do as commanded. Instead, he chose to keep the best part of the loot to offer it as a sacrifice to God. He only realized his folly and act of disobedience when Samuel admonished him thus:

6. Jesus did not coin this euphemism. The book of Kings similarly refers to death as sleep. Bathsheba, the mother of Solomon, refers to King David's imminent death as sleep thus: '*Otherwise it shall come to pass when my Lord the king shall sleep with his fathers, that my son Solomon and I shall be counted, offenders*. (1Ki 1:22). See also 1Ki 2:10: '*So David slept with his fathers, and was buried in the city of David*.' [King James Version].

7. See 1 Sam 2:30 "I will honor those who honor me, and will treat with contempt those who despise me." See also 1 Sam 12:13 'All will go well with you if you honor the LORD your God, serve him, listen to him and obey his commandment, and if you and your king follow him. But if you do not listen to the LORD but disobey his commands, he will be against you and your king.'

8. Sirach 46: 13 – 19 reads:

> 'Samuel was loved by the Lord. As the Lord's Prophet, he established the kingdom and appointed rulers. He judged the nation in accordance with the Law of the Lord, and the Lord protected Israel. Because Samuel was faithful, he was accepted as a true prophet. People trusted him as a seer because of his words. …[.]. When Samuel was about to die, he gave assurances before the Lord and the anointed king that he had never taken anyone's property, not even so much as a pair of shoes, and no one contradicted him. Even after he died, he prophesied to King Saul how he would die. Out of the grave, he spoke as a prophet to blot out his people's wickedness. (See 1 Samuel 12: 1 – 6).

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> 'The Lord anointed you king of Israel, and he sent you out with orders to destroy those wicked people of Amalek. He told you to fight until you had killed them all. Why, then, did you not obey him? Why did you rush to seize the loot, and so do what displeases the LORD? Which does the LORD prefer: obedience or offerings and sacrifices? It is better to obey him than to sacrifice the best sheep to him. Because you have rejected the LORD'S command, he has rejected you as king' (1 Sam 15: 20 – 23)

Having given the background to our scriptural text, we now describe Saul's encounter with the conjured spirit of Samuel, Israel's most prolific judge and Prophet. Saul, the First King of Israel anointed by Yahweh through Samuel, is distraught. He has a very tenuous hold on power and is constantly preoccupied with his fear and suspicion of David, whom he plans to assassinate. Eventually, David takes refuge among the Philistines, where he is quickly promoted to the rank of a permanent bodyguard to Achish. Yahweh sends the Philistine army to end Saul's reign as punishment for his disobedience. Since Yahweh has turned his face from him and no longer answers his prayers, Saul makes recourse to a spirit medium (a woman with familiar spirits). [9] Ironically, in one of his unpopular decrees, he ordered the extermination and expulsion of all spirit mediums from Israel. This corroborates De Witte's observation of the discrepancy between what we do in public and private. She says:

> Religious practice may vary according to context or specific needs. Religious identification or practice differs between the public and the private realm (De Witte, 2018, p. 3).

Disguised as an ordinary citizen and under cover of darkness, Saul visits one of the few remaining spirit mediums at Endor. After explaining his predicament and assuring the spirit medium that no harm would befall her, Saul requests the spirit medium to conjure up from the dead the spirit of Samuel, his renowned mentor, Prophet, and former judge of Israel. After falling into a trance to conjure Samuel from the dead, the spirit medium suddenly recognizes Saul and admonishes him for his deceit. Before explaining God's decision to end Saul's reign, the 'resurrected' Samuel complains of being disturbed from his 'sleep.' He explains that it is due to Saul's acts of disobedience to God, a fact he had drawn to his attention during his lifetime, that Yahweh has decided to end his rule. [10]

Not only does this scripture exemplify the phenomenon of ancestral veneration in ancient Hebrew society, but it also repudiates the view of ancestral spirits as evil idols and the perception of the dead as truly dead and unconscious. These views are often used as the basis for rejecting African ancestral cults and the institution of African indigenous healing.

V. The Image of an African Indigenous Healer

Saul, the exterminator of indigenous healers in Israel, is eventually forced to patronize their services clandestinely. Recourse to these conventional ritual specialists is predicated on his acknowledgment of their value in ancient Hebrew society. His decision to exterminate them possibly arose from his failure to disaggregate authentic from unscrupulous indigenous healers. Nothing is maleficent or sinister about the spirit medium at Endor to warrant or ground a wholesale rejection of the entire institution of traditional healing.

It is only through the supernatural intervention of an indigenous healer that King Saul gets an explanation of God's anger against him, in line with Israeli salvation history. The successful conjuring up from the dead of Samuel by the indigenous healer for purposes of transmitting divine will and an injunction to Saul confirms the centrality of the indigenous healer in the divine scheme of things in ancient Hebrew society. We have come across an argument that only evil-minded people like Saul make recourse to an indigenous healer. Although this may be the case, let us briefly focus on what the activities of the spirit medium and her techniques reveal about the nature of her office (the institution of traditional healing). Let us use Christ's criterion for passing judgment on her moral standing. Christ's standard contained in Matthew 7: 15 -19 reads thus:

> Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns or figs of thistles? Even so, every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, and neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire.

First, through the intervention of the spirit medium, communication between God and Saul is re-established. Second, the divine will is eventually

[9] A familiar spirit is a possessing spirit that enables a spirit medium to access mystical and healing power. The familiar spirit is, therefore, equivalent to an African indigenous healer, who derives his supernatural power from a possessing ancestral spirit or Modimo. The conversation between Saul and the medium suggests that Saul could not see what the medium easily saw while in a trance. For this reason, in Setswana, indigenous healers are called *bo-re-a-itse* [those who claim to know what ordinary mortals do not know].

[10] Remember what Samuel had once said to Saul:

> 'The Lord has torn the kingdom of Israel from you today and given it to someone better than you. Israel's majestic God does not lie or change his mind. He is not a human being – he does not change his mind.' (1 Sam 15: 27 – 29) [Good News Version].

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revealed and reiterated. Saul came to know what God had ordained for him through the invasion of Israel by the Philistines. Therefore, the spirit medium is critical in divine revelation to humanity. The spirit medium's benevolence and moral uprightness are beyond reproach. There is no doubt that within ancient Hebrew society, as well as within our own culture, an authentic indigenous healer derives mystical power from God. There is also no doubt that an African indigenous healer is a protector of the community against all evil and anti-social elements. By no definition is the medium at Endor a witch doctor. This scripture shows nothing nefarious or evil about her professional conduct. Last, the efficacy of her intervention techniques is unquestionable, as evidenced by the successful conjuring up of Samuel from the dead. 'Ye shall know them by their fruits.' Indeed, this tree is not the type destined for casting into the fire!

VI. The Mediatory Role of Ancestral Spirits

There is no mediation without the crossing of boundaries. Through various divination techniques, African indigenous healers tap divine knowledge, healing power, and mystical explication of the cause and meaning of suffering and afflictions. Through spirit possession, different categories of sacred beings break into the human realm to bring healing and restore *nomos* in the created order.

This model is replicated the world over. Most significantly, it is expressed in local idioms in various cultural contexts. Among these intermediaries are ancestral spirits (spirits of the dead), whose veneration 'is a major characteristic of all traditional religions.' As 'the most immediate link with the spiritual world, they are thought to be constantly near, observing every thought and action of the living' (Ofosuhene (2006:3). They also continue to exercise control over the living (ibid:13). Therefore, African ancestral spirits maintain their 'loves, their hates, their passions' and their traits beyond the grave. They are most suited to fulfilling their mediatory functions because they are both human and divine (their medial position). They speak both the language of humans as well as that of divinity. Through their human experiences, they are best qualified to talk to *Modimo* on behalf of their progeny. In our view, this is the *raison d'être* of Christ's incarnation. [11] When we consider the evolutionary perception of social, intellectual, and religious development, we begin to appreciate that the Christian concept of incarnation and resurrection have their origin and antecedents in diverse pre-Christian cultures and religious traditions, such as African indigenous religions.

Our scripture seriously debunks Pentecostal dogmatic teaching on ancestral spirits that cast them as idols or malevolent spiritual beings. It also casts aspersions on the view of ancestral spirits as beings whose idiosyncratic qualities and traits are now buried with their bones: i.e., devoid of their earthly 'loves, their hates, and their passions.' First, Saul had a clear understanding of the service he needed from the medium, as well as the source of the medium's mystical power. Saul acknowledges that the medium depends on her familiar spirit to effect prolific divination. He explicitly requests the medium to conjure up none other than Samuel from the dead. Why Samuel? The whole of Chapter 12 of 1 Samuel is an exposition of Samuel's credentials as a worthy candidate for entry into the ancestral realm as a beneficent divine mediator, akin to the criteria set for African ancestral spirits. Saul knew and remembered all this. He also recognized Samuel's wisdom, stature as a judge of Israel, and intimacy with God. He knew and remembered too, how in his lifetime, Samuel had interceded on his behalf with God (1 Sam 15:29, 30). Therefore, his choice of Samuel was both deliberate and well-informed. He knew the long-dead Samuel maintained his 'loves, hates, and passions' beyond the grave. Saul needed such succor in conjuring up this icon from the dead. The resurrected Samuel did not disappoint. He was still as disciplined in speech and as steadfast in his defense of moral uprightness and obedient service to God as he was in his earthly position as judge and Prophet. He still remembered what he had said while alive. He echoed in this periscope what he had previously similarly articulated in his parting speech in 1 Samuel 12 thus:

> And Samuel said unto the people, Fear not: ye have done all this wickedness: yet turn not aside from following the LORD, but serve the LORD with all your heart; And turn ye not aside: for then should ye go after vain things, which cannot profit nor deliver; for they are vain. For the LORD will not forsake his people for his great name's sake: because it hath pleased the LORD to make you his people. Moreover, as for me, God forbid that I should sin against the LORD in

[11] Bafana Phemepheretlhe Pheto, a member of the Apostolic Faith Mission and a local gospel music singer in Molepolole (Botswana), sings a song, part of whose lyrics acknowledge this fact. The song runs:

> *Ka o kile wa nna motho; le botlhoko wa bo utlwa; le lebitla wa le tsena; ke tshepa wena*! (Setswana) [Jesus, I trust in you because you have experienced pain and human suffering. You also spent days in a human grave!]

The lyrics are in line with Hebrews 2: 14 – 18, which reads;

> Since the children have flesh and blood, he too shared in their humanity so that by his death, he might break the power of him who holds the power of death – that is, the devil – and free those who all their lives were held in slavery by their fear of death. Surely, it is not angels he helps, but Abraham's descendants. For this reason, he had to be made like them, fully human in every way, so that he might become a merciful and faithful high priest in service to God and that he may make atonement for the sins of the people. Because he suffered when he was tempted, he can help those being tempted.' [Good News].

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> ceasing to pray for you: but I will teach you the good and the right way: Only fear the LORD, and serve him in truth with all your heart: for consider how great things he hath done for you. But if ye shall still do wickedly, ye shall be consumed, both ye and your king. (1 Sam 12:20 – 25).

No doubt, the resurrected Samuel continues to be Yahweh's mouthpiece and the custodian of moral uprightness. As an acknowledged ancestral spirit, Samuel performs his mediatory role as he did as Judge and Prophet. Nothing has changed. He still recollects what he had said to Saul in his lifetime (1 Sam 15: 20 – 23). Nothing has changed. Out of the grave, Samuel continues to speak like a prophet (Sirach 46: 13 – 19). He prophesies Saul's death and Israel's defeat in battle by the Philistines. Although Ecclesiastes states that the dead know nothing, it is Saul who does not know that he is going to die tomorrow. At least Samuel is fully aware that he is dead. Consequently, Samuel tells Saul,' tomorrow shalt thou and thy sons be with me.' He continues to be privy to God's plans and schemes, as exemplified by his references to Yahweh's plan to 'deliver the host of Israel into the hand of the Philistines.' Therefore, to argue, like the writer of the book of Ecclesiastes, that the dead are 'completely forgotten' and that they 'will never again take part in anything that happens in this world' is impossible to sustain in light of the evidence before us.

Samuel, the long-dead judge, and Prophet, ruptured into history as a resurrected ancestral spirit to participate in and comment on past and contemporary world events. [12] Samuel's discourse also reveals the existence of intimate and cordial relations between Yahweh, the High God, and ancestral spirits as lesser spiritual beings. Obeisance and veneration of ancestral spirits, as demonstrated by Saul's genuflection before the apparition of the resurrected ancestral spirit, neither constitutes apostasy nor idolatry. Samuel's explicit explanation of Saul's demise does not refer to his patronization of the spirit mediums. Nonetheless, 1 Chronicle 10:13 -14 reads:

> So, Saul died for his transgression which he committed against the LORD, even against the word of the LORD, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it; And enquired not of the LORD: therefore, he slew him and turned the kingdom unto David, the son of Jesse.

The above scripture raises questions that lie beyond the scope of this article. First, Saul only consulted the spirit medium after the LORD had refused to answer him 'either by dreams or by the use of Urim and Thummim or by prophets.' Second, within the African worldview, particularly in cultures whose supreme being is transcendent (a *Deus remotus*), consultation of spirit mediums and ancestral spirits is a legitimate avenue for accessing divine revelation. The interest of this article is whether or not the dead are truly dead and unconscious. We are not interested in when or when not to consult spirit mediums within the Hebraic culture.

VII. Conclusion

From the periscope in review, ancestral spirits are benign spiritual beings that partake in Yahweh's devolved mystical power. There is continuity in both the character and vocation of Samuel the Judge and Prophet and the resurrected ancestral spirit appropriately adored and venerated by Saul. Neither have the dead lost their consciousness nor their idiosyncratic traits. From their postmortem place of abode underground, they rupture into the human realm, where they continue to shape history and human destiny. There is no evidence of evil in Samuel as an ancestral spirit that justifies a generalized demonization of ancestral spirits and cults. Instead, the scripture affirms and justifies the veneration of ancestral spirits and the institution of traditional healing.

From an African perspective, human life originates from and derives its meaning and purpose from different categories of divinities. Like many other human societies, the Sotho-Tswana have a theocentric view of the world and life. Human life originates in the blissful presence of *Modimo* in the underworld; and culminates with a return to the source, where it continues linearly. Life begins from and ends with the return to the underground purposefully. Matsieng emerged from the underground deliberately and only returned to the underground after completing his life mission on earth (Scheub, 2000). In the same manner, the death and return of human beings to the underworld are purposeful. After deification, ancestral spirits take their place in the divine order. They continue loving, protecting, and caring for their loved ones back on earth at a new, more elevated plane of existence. [13] They partake in the ongoing creative role as life-giving and life-sustaining agents. As a result, ancestral spirits feature prominently in all African traditional fertility

[12] A docetic line of argument is discernable in the arguments of Pentecostals who have attempted an exegesis of this scripture. According to this view, the apparition that came to life 'appeared' to be Samuel, yet in reality, it was an evil spirit. This view is based on the conviction that the dead are truly dead, unconscious, and will only resurrect at Parousia.

[13] The Zimbabwean Roman Catholic funeral rite liturgy acknowledges the ancestral spirits' role in this regard in a funeral prayer addressed to the ancestral spirits thus:

> '*To you all our ancestors who are with God. We are gathered here to present to you your child X [name of the deceased]. We ask you to accompany him/her on his/her journey. Receive him/her in God's kingdom so that he/she will have the capacity to shield others from the misfortunes of the world and to intercede on their behalf. May you lead him/her to the joys and happiness of the righteous, where he/she will live forever more*. 'Gundani (1997, p. 84-85)

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religious rituals. Ensuring the land's and its people's fecundity is the primary function of Sotho-Tswana ancestral spirits. Due to their dual membership as former and continued members of their living human communities (their humanity) and their new membership in the divine realm (their divinity), ancestral spirits are better positioned to mediate between divinity and humanity. This is the basis of the notion of Christ's incarnation and salvific role in Christian theology.

The view of ancestral spirits as idols or evil is neither supported by African culture nor our scripture. The rejection of African ancestral cults is neither scripturally nor theologically based. It is informed by Euro-centric ideologies that have nothing to do with proper hermeneutics. We concur with Ofosuhene's conclusion that:

> .. had the early missionaries to Africa known these facts about African traditional religion [African ancestral cults in particular] when they came with Christianity, they would have realized that preaching the existence of God, the existence and immortality of the soul to the Africans was "taking coal to Newcastle": they were not making any startling revelations. They were only confirming what the Africans knew before they came. If they had taken the time to study the African religion, their work would have been much simpler (Ofosuhene, (2006:19).

There is a need for a new scholarly quest for an afro-based model for teaching pneumatology and soteriology, which considers the critical role of ancestral spirits and African indigenous healers within African culture and traditional worldview. Unfortunately, the quest for harmonizing the Christian and African indigenous worldviews often creates religious, spiritual, and intellectual schizophrenia for Western-trained African theologians like Rev. Dr. Kealotswe and scholars of a Pentecostal Christian persuasion like Professor Fidelis Nkomazana.

For example, at the end of his book, *Images of God among the Sotho-Tswana,* Rev. Dr. Gabriel Setiloane (1975) expresses his spiritual schizophrenia by questioning why he remains a practicing Priest despite his awareness of the harm missionary Christianity has brought upon African cultures. Similarly, the late Rev. Dr. Obed Kealotswe (Kealotswe, 1998, p. 99), a Western-trained African Theologian and a Priest in the United Congregationalist Church of Southern Africa (UCCSA, formerly the London Missionary Society), captures his spiritual and intellectual schizophrenia thus:

> The only problem is that Western-trained African Theologians have a wish that they do not wish to see materialize [i.e., acceptance of the African traditional worldview and spirituality as part of the orthodox dogma and teachings of the Church]. In my situation, I enjoy myself when I visit AICS [African Independent Churches] and learn from them. I enjoy myself when I visit Shadipinge [an African indigenous healer generally denigrated by most Christian denominations], for he tells me about all his beliefs and practices. I accept them, but [I] do not want to practice them because my mind has been so pumped with Western ideas and concepts that I feel inferior if I also believe and practice the life of the AICS or Shadipinge. This is the African Theologian's struggle, i.e., how to disentangle himself/herself from the chains of cultural slavery.

Spiritual and intellectual schizophrenia, products of academic compartmentalization, ultimately limits the advancement of our knowledge of religion. We have, in this article, deliberately weaved from our rudimentary understanding of theological, biblical, and Pentecostal studies to the anthropology of African religions. We hope that this usage of a combination of diverse approaches and perspectives has produced a better understanding of the significance of the African ancestral cult.

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Miscommunication in Interpersonal Interactions Exacerbates Perceived Levels of Aggression in Children with Autism

By Lehar Goenka

Abstract- Applying various findings in the field of autism research to the regulatory flexibility model (Bonanno et al., 2013) showcases how children with autism might face dificulties in regulating their emotions, and how that might result in the high rates of aggression (Green et al., 2000) seen with children in autism as compared to children with intellectual disabilities and neurotypical children. We look at how this might impact extrinsic and intrinsic, response independent and response dependent interactions with others.

Keywords: autism spectrum disorder, hostile attribution bias, aggression, regulatory flexibility model, emotion, emotion regulation, augmentative and alternative communication, miscommunication.

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Miscommunication in Interpersonal Interactions Exacerbates Perceived Levels of Aggression in Children with Autism

Lehar Goenka

Abstract- Applying various findings in the field of autism research to the regulatory flexibility model (*Bonanno* et al., 2013) showcases how children with autism might face dificulties in regulating their emotions, and how that might result in the high rates of aggression (*Green* et al., 2000) seen with children in autism as compared to children with intellectual disabilities and neurotypical children. We look at how this might impact extrinsic and intrinsic, response independent and response dependent interactions with others.

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I. Introduction

This study looks to relate the hostile attribution bias present in children with autism spectrum disorder (ASD) and link it to the regulatory flexibility model (*Bonanno* et al., 2013), to understand better the emotion regulation process that goes through autistic children and ultimately try tofind out why children with ASD are perceived to display more aggressiveness than their typically developing peers (*Mazefsky* et al., 2013; *Samson* et al., 2015). This knowledge is critical in better understanding children with ASD and providing better care.

I hypothesize that autistic individuals will have difficulty understanding social cues and enacting reappraisal as an emotion regulation strategy. Their misunderstandings will lead to an inflexible emotion regulation model becoming more rigid as the regulatory flexibility model moves on. Finally, this will make them more prone to choose idiosyncratic emotion regulation strategies, ultimately leading to aggression, all because of misunderstanding/miscommunication.

First, I will examine the current understanding of autism, summarize the diagnostic criteria, and define how I will deal with outdated diagnoses/terms such as Asperger's or "high-functioning." Then I will apply that knowledge and previous research to create a model of how individuals with autism face stressors using the regulatory flexibility model. I will talk about interpersonal regulation, andfinally, I will apply this knowledge to literature that deals with hostile attribution bias in children with ASD.

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II. Definition of Autism

Autism Spectrum Disorder (ASD) is an increasingly common neurodevelopmental condition that occurs in 1 in 44 children (*Centers for Disease Control and Prevention,* 2022). The DSM 5 diagnoses autism in people who have "persistent deficits in social communication and social interaction across multiple contexts," "restricted, repetitive patterns of behavior, interests, or activities," and sensory deficits (*American Psychiatric Association,* 2022).

The deficits in social communication extend to difficulties communicating and engaging in back-to-back conversations. They might also have deficits in nonverbal communication, for example, lack of facial expressions and abnormalities in eye contact and body language. Repetitive behaviors might be similar to an adherence to schedule (and distress at changes) but also can be highly restricted and fixated interests. Sensory deficits mean that people with autism might be more sensitive to loud noises or certain textures (*American Psychiatric Association,* 2022). 71-80% of people with autism also have a co-occurring condition, such as intellectual disability, anxiety, or verbal apraxia (*Leyfer* et al., 2006), but they might beoverdiagnosed. A study of 35 low-support adolescents with ASD found that the majority (~60%) of prior diagnoses were not supported by a psychiatric interview modified to take the ASD-related impairment into account (*Mazefsky* et al., 2012). However, this research failed to have control groups, or test for other psychiatric ailments, so it is possible that this procedure is reasonable.

Autism is diagnosed four times more often in males than females (*Simantov* et al., 2021). The analysis of the reasons for and accounting for this are outside the scope of this study. However, this fact remains useful while examining behavioral differences in aggression across genders.

Autism exists on a spectrum, with people showing different levels of behavior. Tim might have difficulty keeping eye contact and become upset with changes in their schedule but have a large friend group and have the same type of autism as Jenna, who finds it difficult to venture out to public spaces due to her aversion to loud noises and has difficulty communicating with people outside her immediate family. The variety of

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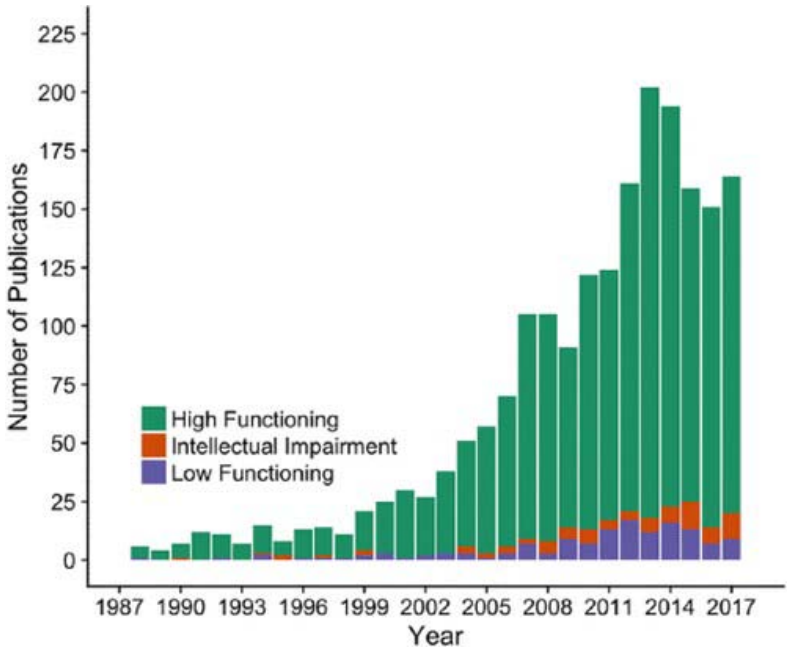
experiences has led to terms such as "Asperger's syndrome," which was discontinued and incorporated into the Autism Spectrum family in 2013.

In many ways, Asperger's has been replaced by the term "high-functioning autism," which is a misnomer as it does not correspond with intelligence, just societal competence (*Alvares* 2020). However, most studies increasingly focus on individuals with high-functioning autism. Alvares found that most publications focused/relied on high-functioning individuals on the spectrum. A graph from her article is below. As we examine studies and try to make generalizations, this fact is important to note, as what we conclude might not apply to everyone on the spectrum.



The term "high-functioning" also presents a negative connotation for those who have "low-functioning autism." For this paper, I will treat studies of participants with Asperger's as individuals with ASD and use the terms low support autism and high support autism instead of the terms high-functioning or low-functioning autism.

III. Aggression and Autism

Emotion dysregulation is not a core feature of ASD but is hypothesized to cause irritability, poor anger control, temper tantrums, self-injurious behavior, aggression, and mood dysregulation (*Samson* et al., 2014). Idiosyncratic strategies such as avoidance, venting, or crying are used more frequently by children with ASD (*Samson* et al., 2012).

Individuals with autism are significantly more self-injurious than those without ASD, especially those with intellectual disabilities (*Kaartinen* et al., 2012; *Green* et al., 2000, *McClintock* et al., 2003; *Tsakanikos* et al., 2007). Individuals with autism might be overrepresented among violent adult offenders, and aggression in childhood is a strong predictor of the use of antipsychotic medications and seeking psychiatric services in adulthood (*Tsakanikos* et al., 2007). Aggressive behavior is seen in 35-50% of autistic children and is the strongest predictor of parental stress and the number one reason for seeking treatment.

Kaartinen (*2014*) found that dysfunctional emotion regulation was principally associated with impulsive reactions to a real or perceived threat. She found that boys with autism were significantly more aggressive than their typically developing counterparts when faced with minor attacks. Aggression was measured using a Pulkkinen aggression machine, and the participants displayed aggression in a video game. Deficits in emotion regulation are prevalent in children with autism and may result in anger or anxiety being experienced more frequently and intensively than in TD children (*Mazefsky* et al., 2013; *Kirst* et al., 2021), leading to anger in some cases. Inaccurate interpretations of social situations promote aggressive behaviors, also known as the hostile attribution bias. The hostile attribution bias occurs when individuals are more likely to interpret ambiguous situations as hostile rather than harmless.

IV. The Regulatory Flexibility Model and Emotion Regulation

Emotion regulation is required to process emotions and act within the context of the situation. It is the processing of external/internal stimuli and the subsequent actions that maintain wellbeing (*Mazefsky* et al., 2013). The two main emotion regulation strategies are reappraisal and suppression. Reappraisal is reevaluating the situation and being able to think about

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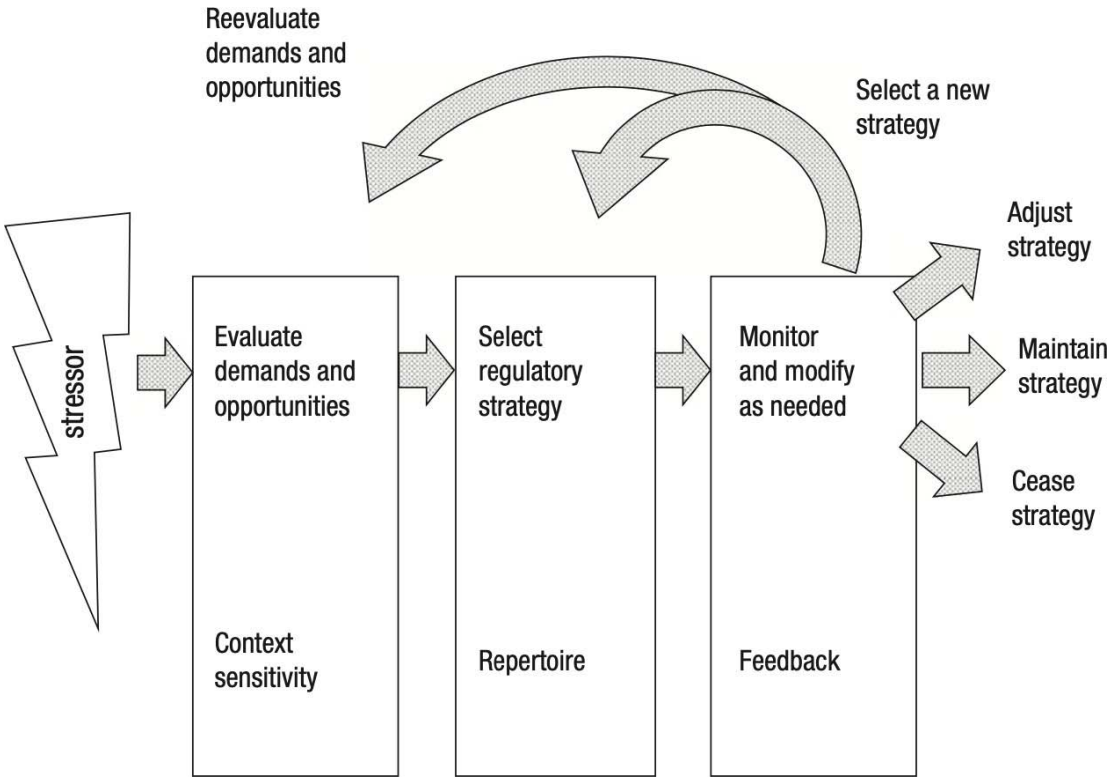
the situation differently to change its impact. In comparison, suppression inhibits the behavior of the emotion (*Gross*, 2001). There is also expressive suppression which is inhibiting the facial expressions associated with the emotion.

Keeping in mind the variety of different behaviors people with autism display and the unique way their mind works, it is reasonable to assume that the typical regulatory flexibility model (image below) by Bonanno and Burton (*2013*) looks different for them. There will be individual differences between people in the spectrum, just as there are individual differences in neurotypical people. However, I suggest there will be some common differences in people with autism. In this section, I will describe the model and hypothesize how the model would look different to those with an autism spectrum disorder.



a) Context Sensitivity

The regulatory flexibility model starts when a person faces a stressor. The first step they do is to evaluate it according to the context it is present. The efficacy of any behavior or strategy will tend to depend on context. This evaluation occurs over a background of ongoing appraisal processes involving general monitoring of goals (*Carver & Scheier*, 1982), mood and affect (*Russell & Barrett,* 1999), motivation (*Ryan & Deci,* 2000), and social interactions (*Taylor, Wayment, & Carrillo,* 1996). The perception is only as accurate as the context allows, and that is why there is room for flexibility as the model progresses. The individual evaluates the demands and opportunities in the situational context to find the ideal regulatory strategy.

People who are more sensitive to a context will be able to deploy more emotion regulation strategies later on as they can sense the feedback more acutely. In contrast, people who are less sensitive to the context will have less flexibility in their emotion regulation (*Bonnano* et al., 2013). People with autism are more likely to be in the latter group as they are less skilled at dealing with social situations and often lack the emotional insight to identify the strategy required.

Prior research has found that autistic individuals show a less positive and a more negative affect (*Samson* et al., 2012) which also impacts their context sensitivity. Their overuse of maladaptive emotion regulation strategies that are universally applied suggests poor motivation for ER and poor emotional insight and self-monitoring (*Mazefsky* et al., 2013). People with autism might also have differences in information processing and heightened sensitivity to environmental influences (e.g, sensory sensitivity, resistance to change), which might also affect context processing and make the emotions felt more intense (Mazefsky et al., 2013). A study by Keating (*2021*) looking at the differences between autistic individuals and non-autistic individuals in recognizing emotions and controlled alexithymia (difficulty in identifying and describing emotions), found that autistic participants were significantly less effective at recognizing anger, and recognized it more often than TD participants. The study made participants interact with expressions seen on a

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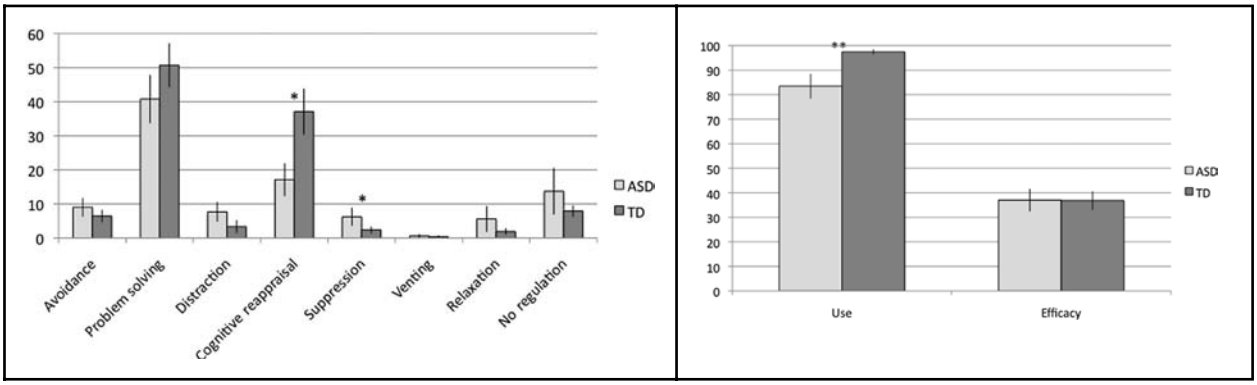
computer screen and rank them based on how angry/sad/happy the expression was. Using only 22 participants for the autistic criterion and having static faces might have limited the study in its ability to measure the skill of autistic participants in recognizing emotions accurately.

b) Repertoire

The next step is selecting a regulatory strategy. This is done from the repertoire of strategies available to the individual. As prior studies have shown, although children with autism use fewer emotion regulation strategies in general, they use more expressive suppression and less cognitive reappraisal than their typically developing counterparts (*Samson* et al., 2012, *Jahromi* et al., 2013). This finding persisted even after controlling for differences in emotional experiences and alexithymia (*Samson* et al., 2012). The same study showed that the efficacy of these strategies was equivalent in children and adolescents with autism and TD kids. Two charts from Samson's 2012 study below show the differences between autistic and typically developing adolescents and children in their emotion regulation techniques.



As children with autism have difficulty with theory of mind, it makes sense that they have difficulty evaluating situations from different perspectives (*Baron-Cohen,* 1997), and as a lack of facial expressions is part of the diagnostic criteria of autism, the fact expressive suppression is common makes logical sense as well. Adaptive emotion regulation strategies are contextually dependent and applied selectivity in contrast to maladaptive strategies that tend to be universally applied (*Alado* et al., 2010; *Mazefsky* et al., 2013). With the problems of cognitive flexibility and modulating behavior in people with ASD, a greater use of maladaptive strategies follows logically.

Samson (2014) has found that restrictive and repetitive behaviors are the best predictors of emotion dysregulation in children with ASD. Samson hypothesizes this might be due to individuals with autism being less able to regulate their emotions due to difficulties inhibiting ongoing behavior, or emotion dysregulation in ASD triggers compensatory control mechanisms expressed by restricted and repetitive behaviors.

c) Responsiveness to feedback

People will not always choose the ideal emotion regulation strategy. Feedback monitoring is important to see the efficacy of the emotion regulation strategy and for the individual to adjust to a better strategy if required. The feedback stage involves the individual evaluating if the strategy was effective and similar to the repertoire stage; it is dependent on the strategies available to the person (Bonanno et al., 2013).

There are two types of feedback, internal and social. Internal relies on the participant's emotions and whether they can evaluate if the strategy was effective in upregulating or downregulating their emotions. Children with low-support autism tend to rely on overt cues to describe their emotions (e.g., I was happy because I was laughing, I was sad because I was crying) and provide nonspecific accounts of their emotional experiences (*Losh* et al., 2006). This suggests that they might have difficulty in recognizing their emotions and, therefore, difficulty in adjusting their emotional strategy in response to that.

Social feedback is the external feedback of a regulatory strategy. This mainly comes from interpersonal interactions, which I will discuss further in the next section. Depending on how other people react to the situation or how they respond to your emotion regulation, people will either cease, adjust, or maintain their regulation strategy or select a new strategy from their repertoire, reevaluating the demands and opportunities given to them. As discussed before, people with autism might have difficulty changing their behavior and moving through the interactions with the flexibility needed.

V. Interpersonal Interactions

Interpersonal interactions allow for societal feedback and may also be one of the major stressors that cause the regulatory-flexibility model to be required in the first place. This facet is especially important to cover in the research on autistic children who struggle

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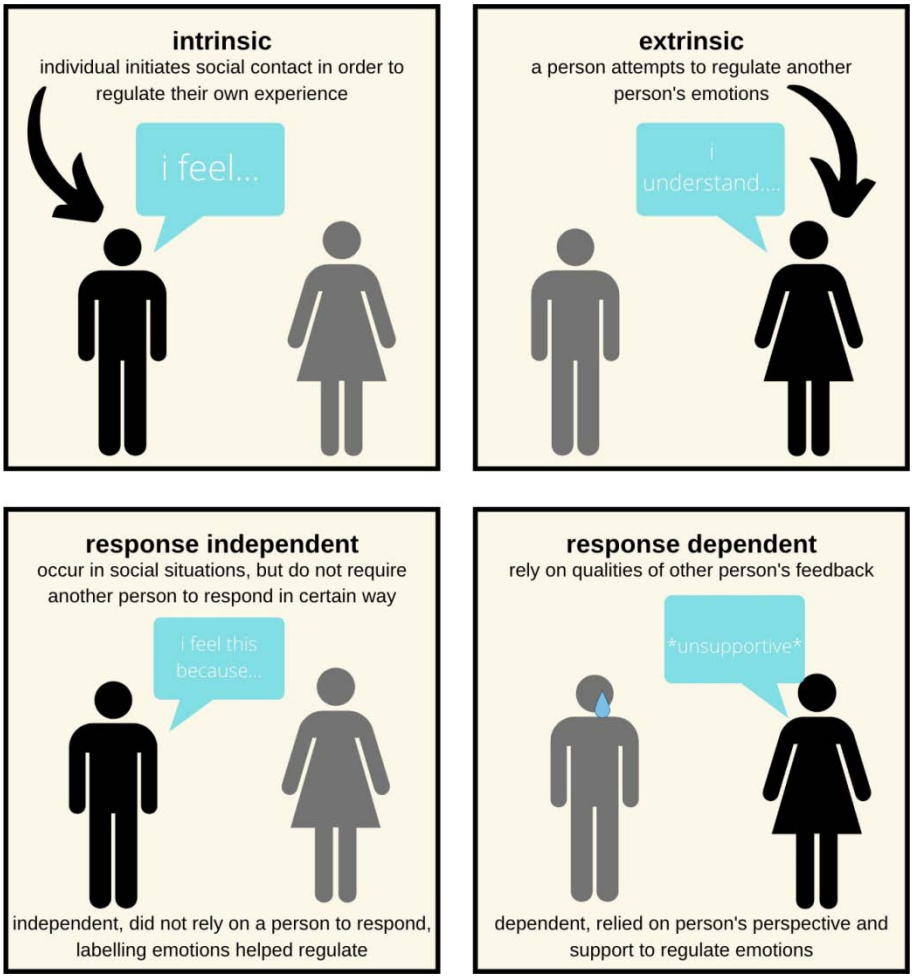
with understanding social cues. Zaki and Williams discuss how the different types of interpersonal emotion regulation affects our affect (*2013*). Individuals seek support from stress and conversely attempt to regulate others' emotions through empathetic, supportive, and prosocial behaviors (*Zaki* et al., 2013). Zaki defines interpersonal interaction as events occurring in the context of live social interaction and representing the pursuit of a regulatory goal. Under interpersonal interactions, there are two categories of emotions, intrinsic and extrinsic, and response independent and response-dependent. I have created a diagram below to illustrate each type.



There is very little research on the different types of interpersonal emotion regulation and the effect it has on autistic individuals. It would be interesting to see if, for example, children with autism rely on response-dependent regulation or how effective extrinsic regulation is to them. With the current knowledge we have, however, we hypothesize the difficulty in recognizing emotions in themselves and others (*Keating* et al., 2021) might make autistic participants worse at response-dependent extrinsic emotions than neurotypical people.

VI. Communication and the Hostile Attribution Bias

Due to the difficulty people with autism have in enacting the regulatory flexibility model, it makes sense why they sometimes respond aggressively to social situations they do not understand. This aggression may stem from the helplessness or confusion they face due to misunderstanding the situation. With a worse theory of mind, children are more likely to trust what others tell them (*Palmquist* et al., 2022). They might not understand what is meant to be a joke and are aggressive as well.

As many autistic individuals struggle with communication, augmentative and alternative devices have become a good resort. These devices come in various types but allow individuals to communicate through symbols (whether online or physical). Augmentative and alternative communication (AAC) has been proven to decrease the communication handicap and have a great psychological impact on voiceless patients (*Xin-Xing Ju* et al., 2021). It is also adaptable for patients' needs, such as eye-tracking for patients with locked-in syndrome. Rangel-Rodríguez (*2021*) found that children with communication difficulties

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engaged more in emotion-related conversations when opportunities and resources to talk about emotions were promoted, resulting in the child showing more engagement while using their AAC system.

However, critics argue whether this is the right way to teach autistic individuals to communicate and if we are molding them to fit our society's definition of "normal" (*Grunsven* et al., 2022). Although some autistic patients report feeling understood, others argue that people's perception of them changes as soon as they pull out their devices. The perception of incompetence and pity is replaced with the feeling that they are "normal" and worthy to be heard comes in. Grunsven (*2022*) states, "The design space of assistive technologies for autism . . . can and should include technologies that involve both interlocutors in the communication process ..... For example, in addition to an augmentative communication device that helps autistic children to approach their peers in 'socially appropriate ways, it could be helpful to create tools that help NT children to approach their autistic peers in 'autistically appropriate' ways." This suggests a different way to see augmentative and alternative communication and a way to reexamine the previous studies on AAC.

VII. Conclusion

There is still a lot to be understood about interpersonal regulation within children with autism, but this article aimed to provide a model to understand better how aggression might occur as a factor of the difficulty in regulating the emotions people with autism face. This article has shown how the regulatory flexibility model differs for autistic children with the different regulation strategies children with autism access and how it influences them in the feedback and repertoire stages. It describes the current knowledge about emotion regulation for autistic children and relies on studies to show how the processing might differ. There is still much research to be done on interpersonal regulation and understanding of the ways we can counteract or help people with autism. However, this framework offers a base for further research.

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Religion and Academic Fraud in the Nigeria's Educational System: An Expository Study of Titus 2: 7 - 8

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Abstract- That Nigeria is described as extremely corrupt is no longer new. A series of academic seminars are being organized to address this deadly "virus" in the country. Unfortunately, the academic sector has not fared better. This paper aims to examine the credibility of the academic sector as teaching examples and watchdogs in Nigerian society. It adopts historical, analytical, and expository methods with a case study of the Apostle Paul's instruction to Titus in Titus 2:7-8. The findings of this study reveal that the majority of academic practitioners fail to translate their religious values into their day-to-day operations. Also, the impact of religion on Nigerian citizens, particularly in the academic sector, is at a low level. The study recommends that academicians should imbibe religious values as they discharge their duties.

Keywords: *religion; academic, fraud; corruption, historical.*

GJHSS-A Classification: *DDC Code: 378.5 LCC Code: LA1058*



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Keywords: religion; academic, fraud; corruption, historical.

I. Preamble

Odunuga (2017) has described the situation in Nigeria as a "cinematic tragedy." He was responding to another frustrated analyst who asked a rhetorical question. "Is anybody alright in Nigeria?" (Odunuga, 2017). Yes, "Nigeria is corrupt. Fantastically corrupt too" (Olawoyin, 2017). Ironically, Nigerians are religious. Notoriously religious also. To buttress this point, Odunuga (2017) remarks that:

> We have not even touched on the vexing issues of ethnicity and religion-two things that have festered the feeling of mutual suspicion and distrust in the land. But the irony is that these peoples (Nigerians) are often united in looting. There is no ethnic or religious coloration when it comes to impoverishing the poor and making life solitary; poor, nasty, brutish, and short.

Academic seminars and what have you are often organized for attitudinal change and re-orientation. Although not many promises of paper publications are often fulfilled, those published are usually not based on moral conviction but for promotional purposes. Scholars are always fast at blaming the unworkability of the Nigerian systems on every other sector, like the military, politicians, and judiciary, to name just a few. But the problem is our inability to look inward to appreciate the fact that the change ought to begin with us. The assumption here is that the resultant effect of the derailment in our value system is not only being felt in the social, political, or economic spheres; the academic sector must take a share, if not larger, be it in administration, teaching, or seminar organizers.

To appreciate the above assumption, Idowu Akinlotan (2017) opines thus: "The Frenchman, Jem-Baptist Alphonse Kar, carried a fitting epigram in the 19th century to capture the wastefulness and futility of such idealistic campaigns. *Plus ca change, plus c' est la meme*, he moaned. Roughly translated, "The more, things change, the more they remain the same."

As Nigeria is not working, so is the academic sector. As Nigeria is deeply religious, so also is the endemic religious situation in the Nigeria's academics.

This paper is out to examine the impact of religion on checking fraud in Nigeria, particularly as it affects academics and academicians as enlightened examples in society.

II. Religion and its Focus

As a universal phenomenon, religion is difficult to describe. It depends, to a very large extent, on which angle one looks at it and from which school of thought one belongs. The impact of this observation is captured by Nida (1968:20) as he observed that:

> Religion, since it is so vitally related to the total structure of human personality and behavior, can be studied from a number of different perspectives, e.g. ethical behavior, social participation, systems of belief and ritual performance. However, communication, a phase of religion often neglected is one of its most strategic and diagnostic features for its is precisely in the area of communication that religion differs principally from philosophy, its closets ideological competition.

There are a few important things one can take from the observation of Eugene Nida above. First, religion, in whatever way one looks at it, must relate with the personality of humanity and its behaviour. This, perhaps, should be in the mind of Turaki (1999:71) when he describes religion as a process, "consisting of being and a theory of meaning," In this case, man must first exist before delving into religion. There is no way, however, that a man would exist without the involvement of feelings, behavior, and beliefs (Maolomo, 2016). In a capsule form, after one's existence comes the introduction of religion. Except, however, a person allows the practice of such a religion to affect his or her

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value system, which, of course, is the main focus of religion, that process cannot be adjudged religious. Referring to Nigeria and Nigerians, Abogunrin (1986:11) opines that:

> Value systems have broken down and the churches and mosques appear to be helpless. We are all suffering from the disease of misplaced values. The church and mosque have not been able to check the extravagant dressing and spending of their members. It is high time we stopped chasing the shadow. Our nation needs to be born a new morally, ethically, socially and spiritually. We need a new-orientation and a new vision to change our wrong values for the right ones. Religious people must not only profess but also practice their religion.

III. The Religious Overview of the Nigerian Academics and Academicians

This paper has proposed that the main focus of religion must be its critical effect on individual value system. But as it appears, religion and the Nigerian value system are antipodal and opposed to one another. However, in bemoaning the non-existence of religion in our moral values, Abogunrin (1986) broadcast a new orientation and a new vision as the two pillars for attitudinal change.

The two pendulums upon which the two pillars must ride either serially or simultaneously have also been suggested by Eugene Nida (1968, 20). These are "religion and philosophy." "Philosophy" as a compound word is coined from two Greek words of "*philos*" and "*sophia*" technically rendered as "love" and "wisdom". It is not difficult to hear people define a philosopher as a "lover of wisdom." The preposition "of" has somewhat watered down its true meaning. It is difficult to find anyone, not in love with wisdom. Ironically, wisdom is not always reflected in our behavioural patterns, particularly concerning our understanding and association with our society. The best conventional definition of wisdom ought to be reflective and to make it reflective is to make wisdom work in any situation one finds himself me. Love for wisdom would therefore be appropriate. The assumption here is that when one is in love with something, he or she thirsts for it and then pursues it to a logical end.

It is in this sense that this paper agrees with Eugene Nida that religion and academia are somewhat related. In the first instance, academicians are supposed to be in love with and in pursuit of wisdom, hence the closest religious and ideological competitors. Another area in which Eugene Nida relates religion alongside philosophy is in the use of communication as a tool and for expression. We must not forget the wise saying that information is power. Both religion and academics are catalysts for education, but both must commune to be heard, and this is without prejudice to formal and informal methods.

But also, as noted by Nida, a most sensitive and sacrosanct fact to be noted is the differences in the use of communication as a working tool for the desired goals. This, however, should be observed in the process rather than in practice. Communication is very much related to the success of both religious and educational communicators. But because of the different types of audiences, the modes might be slightly different. Religious leaders may not have the four-wall classrooms like real real educators, they have their places of worship to gather their audiences for theocratic instructions, and they have to engage in the best form of communication in line with the needs of their communicates. It is also not in tune with reality that religion neglects an important phase such as communication. Apart from, perhaps, African Traditional Religion, Christianity and Islam have never hidden their appellation as "missionaries." No missionary organization succeeds without the important tool of communication, not even in this age of globalization.

Interestingly, however, is the religious influence on the nation's academics and academicians. Onyenechehie (2008:20) is not ashamed to describe the continent of Africa as "Religious Africa." He came about this idea while reflecting critically on African multiple religious heritage. It will, therefore, not be out of place to describe our formal educators as "Religious Academicians."

It is difficult to conclude any accurate statistics about religious demography in Nigeria's schools at any level, general records could attest to the incontrovertible fact that Nigeria's education is permeated and coloured by religious beliefs of various shades. In many areas of our educational life, religion is given priority, whether in admission, administration or academics, sometimes to the detriment of merit. No wonder much has always been expected from academicians in the art of nation-building since, like all other sectors, religion was expected to affect positively their value systems.

IV. Have Nigeria's Academicians Justified their Nation's Religious Heritage?

The answer to the above question can be so far or so near. Leadership is either made or born. In the field of academics, leadership is being made through well-structured learning and exemplary living. This must have accounted for the series of academic seminars serving as probable watchdogs and conscience of the nation.

The revised and updated illustrated Oxford Dictionary (2003:19) makes a wonderful distinction between academe; academia, academic; academician, and academicism. While academe is the world of learning, academia relates to schola's life. Academic, on the other hand, is anything abstract, theoretical, and not

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of practical relevance. As an academician is a member of an academy (intellectual group), academicism is the basic application of academic principles to art-related issues.

The main reason why people don't attach much importance to anything relating to academics is perhaps its theoretical understanding without practical value. No wonder the attachment of the acronym "academic exercise" to anything is not counted as valuable to the existing reality. This, however, does not have to be so in a situation where intellectuals live by what they teach and according to the tenets of their training and certificates. If those involved in bringing to reality communication and transportation gadgets make them of practical value to society at large, there can be no genuine excuse for contemporary Nigerian academicians not to affect society positively and in a practical manner through their various research.

Although there are no proper statistics to account for the level of fraudulent activities in the nation's education system, particularly in the field of academics, that this is so, perhaps due to the typical Nigerian investigative and judiciary system, does not mean the academic sector is free from corruption and fraud.

Ahuche (2013: 57) opines that "the purpose of education is to produce citizens that respect the law and human right since the opposite appears to be the reality" However, he observes:

> It is important to mention here that corruption in the education sector leads to low standard of morality because people cannot read correctly or interpret the Holy Writ and so would have to behave otherwise. Even the parents, leaders and teachers who are involved in examination malpractice or other vices before the children will not be able to correct them because they are guilty of the same offence (Ahuche, 2013: 57).

Although the list of fraudulent activities in the education sector is in-exhaustible, Ahuche goes on to unveil some of them, such as:

> Marking down pupils in order to favour other pupils, allowing influence pedding in the selection of prefects, payment of bribes by schools and teachers in exchange for awards and titles, recognizing false achievements and credentials. Collection of financial allowances…for un taught classes payment of bribes by teachers to school officials for allocations to teach desired classes… favoritism in hiring, appointments and promotion, diversion of funds from government and international assistance ghost teachers and employees on the schools' payroll…directing the locations of construction and services to locations that offer opportunities for gain by oneself, family or friends; tribalism or nepotism in personnel appointment… (Ahuche, 2013: 57)

Despite these and many other atrocities, is there any justification for complaining of falling standard in education and calling for seminars? Is this not enough evidence in favour of half-baked professionals in virtually all fields within the Nigerian landscape? To quote Ahuche again,

> Since corruption impact on core values and ethics during the formative years of young peoples' lives, it will go a long way to undermine an entire generation's core values regarding accountability, personal responsibility and integrity. That is why corruption in the education sector is more detrimental than in others sectors because of its long term effects Ahuche, 2013: 57).

V. Examination of Instructions to Titus on Exemplary Living (Titus 2:7-8)

Though the book of Titus is short and somewhat overshadowed by the longer letters of Timothy, the practical and theological values of the book cannot be overemphasized (Barker & Kolilenberger, 1994:919). We must, however, be a little bit cautious about Pauline authorship of the book of Titus in view of the linguistic argument proposed by P.N. Harrison. Donald Guthrie (1984: 212-228) however, divides the arguments into four categories. These are the problem of the Hapaxes; the problem of the other non-Pauline words shared with other New Testament writings; the problem of Pauline words or groups of words missing from the pastorals; and the problem of grammatical and stylistic differences. For the overall purpose of this work, we shall endeavor to use "the author" where necessary. The writer of Titus is saturated with a clear term of reference. According to Titus 1:5, the task before the recipient could broadly be divided into two: to complete the unfinished business and to appoint leaders[24] in every town.

Although the latter responsibility appears less problematic, the former is somewhat more cumbersome because the unfinished business was not highlighted. Going through the contents within the book however some suggestions could be in view. According to D.E. Hiebert (1994, 919), the author intended for Titus to take care of several unfinished tasks referred to in the body of the letter as involving "organizing the churches, refuting false teachers, and instructing in doctrine and conduct for the church family."

If Titus was not better convinced of the above cut out responsibilities, the author goes on to make the responsibilities clearer by analyzing the qualifications of teachers to be appointed, the need for the church to have qualified leadership, the need for Titus himself to remain a model in conduct and the reasons why such exemplary leadership is necessary.

The author listed three major qualifications of a responsible leader (Lea & Griffin, Jr. 1992, 278-287). These are marriage and family qualifications (Tit. 1:6); personality and character qualifications (Tit.1:7-8); and devotion to sound doctrine (Tit. 1:9). The first depends on choices, the second on individuals and the third on one's level of educational training and influences.

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Titus himself who must appoint and teach others is not exempted. As he was taught he must allow the training received to reflect in his teaching and conduct so as to be a model so that no one will have any negative thing to say not only about himself, but even the author who was his teacher (Tit.2:6-8).

To lay the foundation for such a feat, the writer uses the Greek word "*sophron*" which means self-control, sound-mindedness and sensible behavior (2:4-5). This behavioral pattern was of utmost necessity because of the nature of the people of Crete in which the church was located. In the first place, one of their own testifies that Cretans are always liars, evil and lazy gluttons', to which The author concurs (Tit. 1:12-13). In his observation, Hiebert opines that the author's acceptance of these derogatory terms were not to undermine the people of Crete but to underline the authority of his own judgement (Hiebert, 1994: 925). He goes further to say,

> The triple charge that "Cretans are always liars, evil brutes, lazy glutton" is supported by other writers. So notorious was their reputation for falsehood that the Greek word "kretizo" (to Crete-ize) meant "to lie," "evil brutes" stigmatizes them as having sunk to the level of beasts, unrestrained in their brutality. "Lazy gluttons" underlines their greed as idle sensualists who desired to be filled without exerting personal effort to earn an honest living.

On the other hand, the immoral problems of the people of Crete made their society a fertile ground for false teachers. They began to prey on the people through false teachings for pecuniary gains.

For Titus to make a difference as an instructor, he must live an exemplary life. The Greek word used to describe such exemplary living is "*typon*." As explained by Richards (2002: 542), this word means more than a "visible impression." He argues that it implies "a pattern or example to follow: We teach others God's way by showing them by own ways of life what these ways are". To emphasize the importance of this kind of exemplary teaching, the author uses the different Greek words for "teach" to juxtapose the word "example" and to oppose the kind of false teaching being disseminated by false teachers in the Crete community.

From Titus 2:1 the author uses "*laleo*" which means to speak assert or proclaim. what is the teacher to teach? "*kalodidaskalous*," that is "What is good (2:3). This is expected to frustrate the bad conduct prevalent in the society. Titus must move beyond teaching what is good but "train" (*sophrontizo*) (2:4) others to know, act, and teach the same. He cannot do this successively unless he encourages (*parakeleo)* (2:6) by a way of a close relationship. By these methods, Titus' teaching would move beyond sound doctrine itself into a lifestyle (2:7) that is in harmony with the revealed truths and it will silence permanently his critics and those of his own teachers (2:8).

VI. Conclusion

To take the author's portrait of real Christian teaching seriously as expanded above, we must rethink rigorously many aspects of our contemporary teaching and academic work. Nigeria is exceedingly corrupt, just as Nigerians are uncompromisingly religious, academicians inclusive. Effective communication of a life that is in accord with sound moral living requires much more than speaking to a passive audience; it needs to be made relational and practicalized by acting what we teach. We do not need to be religious teachers before we can affect our societies through what we teach. We belong to one religion or the other and that should be enough to change Nigeria if only we can enforce reality through our ways of life.

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The Argumentation Theory in Kalam in Maverannahr and Usage of its Practice Techniques in Discussions on the Websites of Uzbekistan

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Abstract- The article is dedicated to the historical prerequisites for the formation of the theory of argumentation in the works of representatives of the Kalam schools in Maverannahr in the 9th – 13th centuries. It is especially important to study the legacy of the Maturidian and Asharian Kalam when it comes to solving modern issues of argumentation and verification and conducting a religious examination in Uzbekistan, which began a new stage in its history.

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The Argumentation Theory in Kalam in Maverannahr and Usage of its Practice Techniques in Discussions on the Websites of Uzbekistan

Gulchekhra Tulemetova

Abstract- **The article is dedicated to the historical prerequisites for the formation of the theory of argumentation in the works of representatives of the Kalam schools in Maverannahr in the 9th – 13th centuries. It is especially important to study the legacy of the Maturidian and Asharian Kalam when it comes to solving modern issues of argumentation and verification and conducting a religious examination in Uzbekistan, which began a new stage in its history.**

I. Introduction

The policy of today's Uzbekistan is associated with large-scale reforms, primarily in science and education. The practical objective is associated with the creation of an effective mechanism that revives the intellectual environment in the country and with the development of a methodology aimed at encouraging the population to reason. Purposeful activities in this direction can increase the intellectual and technological potential of the country.

Internet discussions on theological issues of Islam in modern Uzbekistan have shown a lack of knowledge in the field of theory and practice of argumentation, as well as tolerance to a different point of view and ethics of scientific discussions. In this regard, the revival of the medieval Kalam methodology, combined with the observance of the rules of the theory of argumentation and ethical norms of scientific discussion, is an important educational factor in religious policy.

The intellectual heritage of the Kalam XI–XIII centuries provides rich material for improving the methodology of scientific analysis of religious texts. This is especially true at the present time, when extremist and international terrorist organizations, hiding behind religious dogmas, continue to spread radical views and violence in society, inciting youth to violence, loss of national identity, cultural, educational, moral and family values. All this creates conditions for the involvement of citizens in the ranks of extremist and terrorist organizations. In this regard, an important task is to conduct a comprehensive analysis of the state of interethnic and interfaith relations in the country, develop a forecast of the prospects for the development of the situation and measures to reduce and eliminate the risks, challenges and threats of extremism and terrorism. (National strategy of the Republic of Uzbekistan on countering extremism and terrorism for 2021–2026. Decree of the President of the Republic of Uzbekistan dated July 1, 2021 No. PQ-6255). The latter is directly related to the task of conducting a religious examination of materials of religious content. Especially texts, audio and video materials of sites that publish materials of religious content. An appeal to the experience of Kalam in the analysis of religious texts can provide rich methodological material for religious scholars and all those interested in theoretical problems of Islamic theology (feces) and practical issues of Islamic law (fiqh).

Discussion of urgent social issues of Islam on websites in recent years has caused a number of problems associated with 1) issues of religious dogma, 2) with the nature of public discussions and debates (the level of ethics, scientific nature and consistency), 3) conducting a religious examination of sites that publish materials on a religious topic in the .uz national domain zone. It is obvious that science, the media and Muslim communities are in critical need of expert opinions from religious scholars, objective information and religious research on many practical and theoretical issues of Islam. In this regard, it is advisable to investigate the prehistory of the formation of the foundations of the argumentation theory, which is rooted in the medieval Kalam, to analyze the types of open discussions of the 11th–13th centuries and their modern forms of expression. This will enable religious experts to understand the line of reasoning and arguments of the ideologists of religious organizations, assess the consistency of conclusions, identify contradictions in judgments, formulate methodological principles for organizing and conducting a comprehensive (linguistic, psychological, ethical) extrajudicial religious examination of relevant materials.

In this article, using the example of the study of the argumentation theory in the writings of the most prominent representatives of the Kalam (mutakallim) and his associates, the answers to questions: 1) How did the mutakallims of Maverannahr in the 11th-13th centuries convince listeners and readers of the rectitude of their ideas? 2) How can this knowledge be useful today? 3) Can the intellectual heritage of Kalam outreach help Uzbekistan in innovative activities to

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increase the intellectual and technological potential of the country?

II. The Kalam

The historical prerequisites for the development of the theory and practice of argumentation were the differences in the views of various madhhabs on issues of fiqh (Islamic law). Their polemics among themselves and with representatives of other denominations often escalated into philosophical discussions. This is due to the fact that, in addition to the Quran of a common source and basis, when solving legal issues, various madhhabs also apply the Sunnah, the prescriptions of religious authorities, the opinion of the religious community, local customs and morals (urf, adat) and etc. Thus, the decisions of the faqihs of different madhhabs inevitably differed, which led to the formation of different trends and groups (firqa) in Islam. In addition, the coexistence of various religious schools, the development of new religious doctrines within the Arab civilization also served as a factor prompting heated discussions. All this together led to the formation among the Muslim theologians-Mu'tazilites of the 8th-9th centuries of a special discipline called kalam (ilm al-kalam) (Tulemetova and Hasanbayev 2021: 181–82; 196–197).

The 9th century is considered the heyday of the Mu'tazilite Kalam, its ideas spread in the 12th – 13th centuries in Maverannahr. Rationalistic attitudes and a number of theological and philosophical constructions of Mutazilism became the property of the later Kalam directions – Asharism and Maturidism. Depending on the methodology used and the direction of argumentation, kalam is divided into rational (aql), based mainly on the arguments of reason, and narrative (naql), referring mainly to the Quran, hadith and other primary sources. The Mutazilites ("isolated", "separated") tried to interpret the Muslim doctrine in a rational spirit, asserted the priority of reason over blind faith, called to doubt the truth of something until the opposite was proved. (Prozorov Sergey 1991: 175–176). Shamsuddin al-Samarkandi was a prominent Turkic-Islamic mutakallim who lived in Maverannahr at the end of the 13th century and in the first quarter of the 14th century. He was one of those Muslim thinkers who argued that the Prophet Muhammad was proclaimed in previous scriptures. In particular, he pointed to the evidence for this in the Bible. His constructive criticism has been instrumental in understanding and interpreting the ideas of numerous thinkers, from Greek to Islamic philosophers and theologians (Tanrıbilir, Tarık and Herguener, Esra 2020).

For clarity, let us compare the main method of proof in kalam (ilzam, tasḥiḥ) and its use in the practice of Sh. Samarkandi (tasḥiḥ al-burhan is a proof of an argument; tasḥiḥ al-illa is a proof of a reason). And also, al Bukhari's method of proving the authenticity of hadiths – tasḥiḥ al-naql – proof of what was heard or written down, quotes.

Ilzam in the language of modern argumentation theory is a dialectical dialogue. An experienced mutakallim asks questions in such a way that the responding opponent is at a dead end and he has to agree. But often opponents violate or do not know the rules of logic, use tricks like heuristics or sophistry, argue endlessly. Samarkandi logically believed that the debate should be finite, because the relation of the argument (dalil) to the proved - (madlul) - is the relation of cause (illa) to effect (malul). Otherwise, the proof process will be endless. This idea of Samarkandi made him a pioneer in the argumentation theory (Karabela 2010: 133–134).

Unlike the exact sciences, where everything is rational, in matters of religion, the discussion also affects the feelings, values, moral convictions of opponents. Therefore, the dispute often turns into polemics. Mujadala (i.e., active jadal, controversy) – a dispute for the sake of a dispute, in order to defeat the enemy. Polemics give a win in the dispute, but do not lead to the best solution to the issue. Munazara – constructive, benevolent discussion, discussion, the definition of tavazhuh is acceptable to it. This ambiguous term kalama in this context means the belief of the opponent; focusing on the process of proof, on arguments, on the observance of the rules of logic.

As mentioned before, al-Bukhari, during the verification of hadiths for authenticity in the 9th century, effectively used the method of verification – tashih al-naql, referred to verbal and written evidence. Verification is the process of confirming the truth of an action, event, item or its quality after verification.

Verification is especially valuable in theology, where the question of truth is most urgent. According to the degree of truthfulness of hadiths, al Bukhari ranked them: true; the good, the weak, the wrong.

Verification of hadiths involved analyzing the content of the hadith text (content analysis), then interrogating the chain of hadith transmitters (isnad). Only then followed the proven informative part – the main text (matn). al-Bukhari followed the main principle of verification, he compared the result with the requirements for a reliable hadith, in many respects he himself developed its high standards. To be credible, al-Bukhari studied in detail the lives of all people in the chain of Hadith transmitters. Thus, al-Bukhari used a method verifying details called fact-checking. This modern term characterizes the ethical aspect of the test result: honesty, impartiality.

The wide spread and authority of Sahih al-Bukhari practically led him to canonization, as the second source after the Holy Quran. Along with other numerous factors, the appearance of such a detailed

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multivolume work was the reason for disagreements in the application of the opinion of the religious community (ijmo), local customs, law (urf, adat). The Mutakallim made extensive use of reasonable arguments and logical reasoning in public debate. This brought them closer to the philosophers. The weakness of verification, as a method of verifying the truth in Islamic theology, lies in the fact that, being rational, it does not take into account religious dogmas (aqidah). Therefore, along with the principle of verification in religious philosophy, the principle of falsification (i.e., refutability) is used. Mutacallims were characterized by the use of the method of proof from the contradiction (ilzam). The opponent agrees with the thesis of mutacallim, and he draws a conclusion undesirable for the opponent, or absurd. A typical example: "Do you claim that there is no God? Can you prove that there is no God? No? Therefore, this concept is quite acceptable for study along with rational ones".

The like-minded Imam Bukhari and the bright representative of Kalam - Muhammad Abu Mansur al-Maturidi (870–944 yy.), using the principle of falsification, published a series of "Denials" refuting the arguments of the mu'tazilites. Being a very erudite and experienced lawyer, Maturidi virally used the methods of falsification in evidence and possessed well-deserved authority (Tulemetova and Gulomova 2020: 88).

Based on the background formation of different schools, groups (firqa) in Islam, the first direction in Arab-Muslim philosophy began to form – kalam. In the Middle Ages, the term kalam was used in a broad sense, in the meaning of any philosophizing on a religious topic. In a narrow sense, it is the justification of the foundations of Islam in a rational way (aql). This brings the Mutakallim closer to philosophers and differs from the Salafis, who mainly used canonical precepts (naql) as evidence. According to the Mutakallims, truly believing Muslims are those who tested themselves by doubting the dogmas of faith and accepted those provisions, the truth of which their own reason confirms. Since almost all the thinkers of Maverannahr were Muslims, the large-scale practice of argumentation stimulated the development of science and the promotion of new ideas in the exact sciences (al-Khorezmi, Biruni, Fergani), in medicine (Ibn Sina), in Islamic philosophy (al-Farabi), etc.

The great representative of Islamic philosophy, Ibn Sina brought the rationalistic ideas of the Mutakallims, Aristotelianism, Neoplatonism and Pharabism closer to the Islamic doctrine with the help of simple rules of logic. Realizing that the search for truth is a formal process that does not depend on the will of a person, the scientist was a principled supporter of honesty and objectivity in science. al-Maturidi, as an experienced mutakallim, skillfully used argumentation in a series of "Refutations" against the Mutazillites. Mutakallims like al-Ashari and al-Maturidi have presented their thoughts in their respective works about the cosmological argument to rationally prove the existence of God. These Greek philosophers and Muslim theologians reflect on the universe to prove that its existence proves the existence of its creator who is different from the created universe.

III. The Analysis

A content analysis of religious materials posted on official websites in the national domain zone in 2018–2021 indicate that some bloggers and religious ideologists in Uzbekistan widely use the techniques of kalam adab al-bahth. But not always consistently and logically, as a result of which they come to false conclusions that can lead to tragic consequences. For example, arguing that reading some surahs is enough to fight COVID-19. The material studied indicates that there are not enough professional religious scholars in the country to examine a huge active range of audio and video materials on websites. For this reason, you can find posts on them with unreasonable arguments, false conclusions. In November 2019, the Charter of the Committee on Religious Affairs in Uzbekistan was updated. It named among the urgent tasks the verification and implementation of the religious expert examination of religious products produced in the country or imported from abroad.

The topic of state religious examination in Uzbekistan is an insufficiently explored area of scientific research. The State Religious Expertise in Uzbekistan is carried out by the Committee on Religious Affairs under the Cabinet of Ministers of the Republic of Uzbekistan – a single organization that carries out state-confessional regulation in the country. With the measures initiated in April 2018 by the President of Uzbekistan Sh. Mirziyoyev to radically improve the activities of the religious and educational sphere, as well as the goals and objectives formulated of the Committee of Religious Affairs (CORA), updated in November 2019, the actual objective is to verify and carry out a religious examination of religious products, produced in the country or imported from abroad (press and electronic publications, audio, video tapes, CDs, DVDs and other electronic media, religious materials posted on the Internet).

The Constitution of Uzbekistan, state legal acts, decrees, and the CORA regulations contain fundamental articles on the balance of secularism and religiosity. In particular, the urgent tasks of the Committee on Religious Affairs are: practical implementation of the principle of the secular state of the Republic of Uzbekistan, protection of guarantees of freedom of conscience of citizens and establishment of cooperation with interested organizations; organizing educational events for leaders of religious organizations in order to expand their worldview, deepen their

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understanding of the principles of a secular state, the essence of government policy in the field of religion, and ongoing reforms; ensuring the compliance of the content of sermons delivered during the performance of religious rites, the Constitution and laws of the Republic of Uzbekistan and the principles of a secular state. However, the content analysis of the websites of some Muslim organizations indicates the presence of messages with radical religious overtones, misinterpretation of the verses of the Quran, and a lack of information about an important area of Islam – Muslim culture and art. According to the reasonable opinion of the authoritative orientalist Babadjanov, highly educated, specially trained people should work with complex theological texts, especially the Quran. Hence follows the urgent objective of training competent religious scholars for the implementation of religious expertise.

Another urgent task is the inspection of materials distributed through various channels. In the period from 2017 to 2020, the CORA carried out a religious examination, issuing 1611 expert opinions. 75% – concerning literature with religious content, 15% – periodicals and only 10% – examination of audio-video materials, which constitute the main content of the websites of religious organizations.

The consistent state policy in the sphere of religion in Uzbekistan, the harmonious combination of secularism and religiosity is evidenced by the nature of the information on the national domain .uz, in the zone of which the official websites of Muslim organizations operate in an interactive mode. For example, the Islam.uz portal, founded in 2003 by Sheikh Muhammad Sadyk Muhammad Yusuf, famous in the Islamic world, widely promotes the true understanding of Islam. In 2016, the Islam.uz portal was modernized, and in 2018 it began to even more meet the needs of students and social network users who want to improve their religious education: to learn lessons, ask questions of interest, read stories, etc. In addition to theoretical issues of Islam and practical issues of ritual practice of Muslims, the updated portal Islam.uz publishes materials in Arabic, Russian, English of a secular nature: mutual respect in family and marriage, etc. portal materials are available in three foreign languages simultaneously.

Competition of religious denominations among themselves and with the state for influence in cyberspace for control over information sources, for outstripping the speed of transmission and acceptance of messages, an increase in the number of subscribers on social networks, in many respects complicates the task of operational religious studies of constantly updated sites (Elbakyan, Religious Expertise in the Light of General Scientific Principles).

Discussions on the socio-philosophical issues of Islam on the websites of Uzbekistan caused the need to improve the quality of the religious examination of materials on a religious topic. In this regard, it is advisable to reveal the prehistory of the formation of the foundations of the argumentation theory in the medieval Kalam and their modern forms, since the discussions were around the same topics. This will raise the level of public discussions to a qualitatively new level, revive the traditions of intellectual history, and determine the methodological principles for organizing and conducting a religious examination of the relevant materials. This is especially true in conditions when humanitarians who are incompetent in matters of Islamic theology take on the role of experts in religious studies and appear on the Internet with their "conclusions" on behalf of the entire Muslim community of Uzbekistan. This task is of particular relevance in the context of a shortage of highly educated experts in religion who have the skills to analyze complex theological texts, especially the Quran. Hence follows the urgent task of training competent religious scholars with the practical skills of a comprehensive examination and knowledge of the argumentation theory.

The theoretical concepts and practical activities of representatives of the Kalam school in Maverannahr in the 11th–13th centuries played an important role in the development of scientific thought, primarily in the field of exact sciences. The genius and outstanding talent of world-famous scientists – Beruni, Khorezmi, Fergani, Ibn Sina, and others could be realized primarily by the favorable conditions of the Eastern Renaissance, the fruitful mutual enrichment of Islamic science and scientific traditions of Uzbekistan in the pre-Islamic period. And also, thanks to the rationalistic views of Kalam representatives, their promotion of the idea of the main role of reason in the process of cognition, a call for scientific creativity against the background of intensive educational activities.

Religious discussions of the last decade on the websites of the national domain of Uzbekistan have exacerbated the problem of tolerance to other points of view during the scientific discussion. Let us consider what factors influence the nature of scientific discussions, the degree of their tolerance, what reasons turn scientific discussion into an endless "dispute for the sake of a dispute" and how representatives of the medieval Kalam dealt with such problems.

Discussions become most acute in the theological and secular interpretation of the issues of Islam. At the same time, secularism is mistakenly understood as atheism, which denies the "divine" in the world, pretending to be scientific in its arguments. Theologians defend the Muslim faith, referring to the authority of the Quran and Sunnah, the absolute truth of religious dogmas. The secular approach is focused on the objectivity, scientific nature and consistency of the study of religion. The application of ethical norms, rules for conducting a discussion and tolerance of other opinions can reduce the tension and potential conflict of

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discussions. The most important norms include respect and acceptance of various forms of manifestation of a scientist's individuality. This principle is easy to follow, since it applies equally to good breeding. Compliance with the "do not get personal" rule during the discussion can create and maintain an atmosphere of constructive discussion.

The next rule is to reach consensus by non-aggressive methods. The ability to compromise can also be seen as integral to tolerance. But here it is important to see the line where the compromise ends and the inadmissible concession to fundamental scientific positions begins. Constructive criticism, the use of non-categorical expressions, demonstration of doubt, uncertainty can smooth out the negative consequences of criticism. The use of emotional and evaluative characteristics of opponents' arguments in a discussion is in no way permissible. For example, the parties sometimes call each other's weak arguments "flimsy", illogical argumentation "delirium", and so on. The criteria for the scientific nature of the discussion are: the lack of categoricality in substantiating one's own point of view, the use of expressions such as: "if I am not mistaken", "I think it seems to me", "it would be advisable to check, clarify your thesis, dear ...", "with all due respect to I have to object to your position ... ", etc. Constructive dialogue is also hindered by biased" pseudo-religious "studies, which cite dubious, unconfirmed facts. Unfortunately, such "studies" mislead both religious scholars and theologians. (Tulemetova, "Actual questions of scientific discussion").

The rapid development of world science and religious education in Uzbekistan often prompts theologians to provide scientific evidence in favor of religion. These attempts most often lead to negative consequences, since modern domestic theologians have sufficient scientific erudition, logic, and openness to novelty is a great rarity. As a result, website visitors, especially young people, begin to doubt, err on matters of faith, and often take the side of the radicals. The experience of the Central Asian mutakallim can help here, their scientific erudition was famous throughout the Islamic world. Especially the methods of proving the existence of God in Kalam in the context of the attempts of the Islamic theologians-mutakallim to justify the position of the Quran about God as the origin and cause of creation. Particularly, methods of proving the existence of God that were proposed by Kalam in the 10th and 12th centuries. To substantiate the existence of God, the Mutakallim used argumentation dating back to ancient Greek metaphysics, as well as mental procedures based on the texts of the Quran and Sunnah. The latter include:

- references to historical events of the pre-Islamic period of Arabia, described in the Quran and hadith (Quran, Surah 27:15);
- arguments in favor of "innate knowledge", that is, the assertion that it is enough for a thinking person to remember his creation (Quran, Surah 36:78–79);
- arguments in favor of the order that reigns in nature at the will of the almighty and just Creator (Quran, Sura 17:12).

The rationalistic Kalam method influenced Islamic traditionalism. This can be seen in the example of the proof of the existence of God by Ibn Taymiyyah (d. 1328), a fakikh of the Hambali madhhab, one of the largest Islamic traditionalist theologians. When substantiating the existence of God, he relied not only on the Quran and Sunnah, but also on the theory of argumentation of Kalam. (Nasyrov "Proofs of the existence of God in medieval Islamic theology (Kalam)": 53).

The crisis of theology in the second half of the 10th century in Samarkand, which came as a result of the struggle of the Samanids against the Karmats in particular and all dissent in general, dealt a blow to the intellectual environment of Maverannahr. Under the slogan of "struggle against karmatism" the conformists-theologians dealt with their ideological opponents, the government - with the opposition. As a result, by the end of the Samanid rule, all dissenting theologians were repressed by the authorities. Only the Hanafis from the "Ahl as-Sunna wa-l-Jamaa" remained. Loyalty to the political system, state, loyalty become the main requirements in assessing the statements, ideas, activities of the theologian. The Caliph's successor and prominent Samarkand theologian Myhammad u6n Myca al-Miti ranked the most principled dissenting Karmats in the category of "kafir murtadd" and demanded the death penalty for them.

The revival of Maturidia under the Karakhanids (999–1212) is associated with the socio-political and scientific activities in Samarkand of three fakikhs from the Nasaf region: Muhammad al-Pazdavi an-Nasafi (om. In Byxape in 1100); ero 6rat al-shaykh al-imam az-zahid Abd al-Karim al-Pazdawi an-Nasafi (d. in Kesh in 482/1089) u A6y-l-Myun Maymun ibn Muhammad al-Makhuli an-Nasafi (d. in 508/1115 r.). They inherited the scientific traditions of theologians' of southern Sogd and brought them to the Samarkand environment. (Ashirbek Muminov" Early period in the evolution of the Maturidite doctrine": 89–90).

Such a broad erudition of the Kalam representatives and their followers is largely due to the nature of the curricula of the wide network of madrasahs in the X–XIII centuries on the territory of Maverannahr. In addition to knowledge of the basic theological disciplines, a prerequisite for admission to madrasah was knowledge of philosophical and exact sciences – philosophy, logic, rhetoric (balagat), handasa (geometry, drawing), hisab (arithmetic, algebra), astronomy (hayat). The curriculum included

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many interdisciplinary subjects such as lexicography (lugat), syntax (nahv), history (tarix), geography. The system of religious education of this type contributed to the high-quality training of not only experts in the Quran, hadith, Islamic law in Central Asia, but also representatives of many humanitarian and exact sciences. Ashirbek Muminov, in the course of a comparative study of the Central Asian and Ottoman systems of religious education, revealed the enormous influence of the scientific traditions of Central Asia on the formation and development of Ottoman madrasahs. There were 500 of them under Sultan Muhammad Fatih (1451–1481). Adjusting the curricula of religious institutions in Uzbekistan, including in them, in addition to theological, also secular natural-scientific disciplines, the development of a special course on the basics of the theory of argumentation in Kalam, can significantly increase the intellectual potential of domestic Islamic studies, help educate sane youth, in ideological work on religious education and prevention radicalization of religion, to enrich the methods of conducting religious examination through the use of mental procedures based on the texts of the Quran and Sunnah.

IV. Conclusions

Religious heritage of the medieval Kalam schools in the 11th-13th centuries in Maverannahr made an important contribution to the development of Islamic civilization. The most prominent representative was our great, but not enough studied in Uzbekistan – Shamsiddin Samarkandi. His importance is especially important in the formation of rationalistic methods of the theory of argumentation, as well as in the practice of referring to the arguments of reason to prove the truth of facts and statements, that is, during verification. It is advisable to study his experience and, taking into account local conditions, apply when conducting a religious inspection. As a result, the methodological base for expert opinions of religious scholars will be replenished, as well as the ways of educating young people for creative, innovative thinking.

The media also needs knowledge in the field of religious studies in order to be able to impartially report on events in which religious conflicts are possible. Religious and government institutions that need to conduct a new dialogue at all levels of society need support. Scientific research on topical issues in cyber-Islam is as necessary as general information on the history of Islamic debate in order to be able to classify current events.

Maintaining a high standard of medieval traditions of argumentation, along with improving modern methods, serves to improve the quality of scientific products, trust in its truth, recognition of fake information, and prevent the dissemination of information that offends the religious feelings of Muslims, non-Muslims and secular people.

The inclusion of secular natural science disciplines in the curricula of religious institutions in Uzbekistan, special courses on the theory of argumentation in Kalam will help educate sane youth, strengthen ideological work on religious education and prevention of radicalization of religion, and enrich the methods of conducting religious expertise.

We do not assert that the appeal to the Kalam experience is the only effective method of argumentation for use in the process of religious studies. But among the many intellectual methods developed by science to date, it is worthy of study and application.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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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:

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

The discussion section:

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

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

General style:

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

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



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Mistakes to avoid:

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

Title page:

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

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

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

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

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

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

Approach:

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

Introduction:

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

The following approach can create a valuable beginning:

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

Approach:

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

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

Procedures (methods and materials):

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

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

Materials:

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

Methods:

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

Approach:

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

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

What to keep away from:

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



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Results:

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

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

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

Content:

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

What to stay away from:

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

Approach:

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

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

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

Figures and tables:

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

Discussion:

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

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

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



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

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

Approach:

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

Describe generally acknowledged facts and main beliefs in present tense.

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

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