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Learning to Think [Together]

Limits between Compassionate Care

Highlights

Survival in Informal Settlements

Assessing the Influence of Spirituality

Discovering Thoughts, Inventing Future

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Informulacra and Information: Fake News, Truth Substitution, and other Sovereign Acts

By Jack David Eller

Abstract- Justified criticism of fake news, as practice and as accusation, is premised on a pair of assumptions—that there is such a thing as "true news" or truth more generally and that truth is the business of news and of governments. Both of these assumptions are dubious. This essay, following the lead of Baudrillard's *Simulacra and Simulation*, considers fake news and other forms of disinformation and non-knowledge not as simulations or distortions of information but as substitutes for information, that is, as *informulacra*. Examining some of the principal purveyors of fake news and the accusers of mainstream media as traffickers in fake news, such as Vladimir Putin and Donald Trump as well as corporations, the essay explores how fake news, lies, disinformation, and propaganda are tools of political power and acts of sovereignty, literally deployed to replace information with informulacra and to impose the speaker's will on society and reality.

Keywords: *agnomancy, baudrillard, fake news, informulacra, post-truth, simulacra.*

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Jack David Eller

Abstract- Justified criticism of fake news, as practice and as accusation, is premised on a pair of assumptions—that there is such a thing as "true news" or truth more generally and that truth is the business of news and of governments. Both of these assumptions are dubious. This essay, following the lead of Baudrillard's *Simulacra and Simulation*, considers fake news and other forms of disinformation and non-knowledge not as simulations or distortions of information but as substitutes for information, that is, as *informulacra*. Examining some of the principal purveyors of fake news and the accusers of mainstream media as traffickers in fake news, such as Vladimir Putin and Donald Trump as well as corporations, the essay explores how fake news, lies, disinformation, and propaganda are tools of political power and acts of sovereignty, literally deployed to replace information with informulacra and to impose the speaker's will on society and reality.

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I. Introduction

The rightful alarm at and condemnation of the pestilence of fake news typically stand on two assumptions—first, that fake news can be contrasted simply and meaningfully with legitimate, honest, or true news (and with truth as such) and second, that truth is the natural and legitimate business of news purveyors. Both of these assumptions are questionable: as the eminent political scientist Hannah Arendt (1967) expressed nearly sixty years ago, "truth and politics are on rather bad terms with each other, and no one, as far as I know, has ever counted truth among the political virtues. Lies have always been regarded as necessary and justifiable tools not only of the politician's or the demagogue's but also of the statesman's trade." Over two millennia earlier, Plato reserved for state authorities the freedom to lie (to both enemies and citizens), and Machiavelli later counseled the prince to veil facts with deceits and to be ready with excuses if caught in a deception. Surely political history corroborates that truth is hardly the first principle of power.

We might expect better from our news outlets than from our political leaders. Surely, we complain, journalists, the press, and subsequently radio, television, and online news are professional truth-tellers, whose job is to accurately inform the populace. History is full of examples otherwise, and in fact no one much expected unbiased objective reporting until fairly recently. But if we ask what information is for—that is, if we take seriously the etymology of "information" as *in/en + formare*, to put form/shape in—then we appreciate that there is much more to information that conveying facts. Indeed, if we peer deeper into the essence of "fact," we learn that it does not refer to that which is true but to that which is made or done (from *facere*, "to make/do," as in "manufacture"). Now we see that facts and information are made, not found, and that they have specific political and social origins and purposes—to shape or to give form to individuals, groups, and nations. We hope, certainly, that true facts and information are put to benign purposes, but this need not be, and often is not, the case.

Inspired by Baudrillard's analysis of simulation and simulacra, this essay suggests an approach to fake news as not so much information that misrepresents reality but as *informulacrum* that constructs reality. From this perspective we are compelled to ask who deploys fake news, to what end they deploy it, and with what effect they unleash it on society. What we will find is that fake news, whether it is reporting on a (genuine or artificial) crisis or generating a crisis of its own, is an act not of truth but of power, of *unrealpolitik* (not the opposite of *realpolitik* but a demented twist of it), and of sovereignty over a population and that population's sense of reality.

II. Baudrillard's Simulacra: Signs without Reality (But Not without Power)

The advent of "virtual reality" implies that humans previously solely "real reality." However, we understand that humans, due to their imaginative and symboling faculties (anthropologist Leslie White placed symboling or the capacity to bestow "meaning upon a thing or an act, or grasping and appreciating meanings thus bestowed" [1959: 231] at the heart of culture), have always dwelt in a virtual world partly of their own device. Many aspects of symbolic and cultural life are at least rooted in if not determined by reality. Hunter-gatherers track animals and integrate animal images in their art and rituals; they may, for instance, imitate or simulate animal (or plant) species in dance. Other aspects of life, though, are more independent of reality, purer acts of imagination and symboling, such as magic and myth.

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These cultural phenomena cannot be said to represent or correspond to reality, although they perhaps still "refer" to it.

Human power to simulate (that is, to create something similar to) nature or humanity itself has grown exponentially over time, from dancing and painting to building robots and androids. But something different emerged by the late twentieth century: according to Baudrillard, we crossed the threshold from simulations to simulacra or "models of a real without origin or reality" or what he regarded as "hyperreal." No longer modeled on or coming after reality, simulacra *precede* and potentially if not actually displace reality. Without a precedent (both logically and chronologically) in reality, a simulacrum refers to nothing other than itself and hence achieves "a liquidation of all referentials"; in the world of simulacra, "It is no longer a question of imitation, nor duplication, nor even parody. It is a question of substituting the signs of the real for the real" (1994: 2).

The leap from simulation to simulacrum was not sudden. Baudrillard traced this history from simple reflections or copies of reality, to masks of reality, to masks of an absent reality, to images and signs with "no relation to any reality whatsoever," to the final stage of "its own pure simulacrum." For an illustration, we might consider an airplane, a real if human-made object (human-made and real are not mutually exclusive). At the first level of abstraction or alienation from the real is the replica or copy, for instance a toy airplane, a painting, drawing, or photograph of an airplane, or a reconstruction of a vintage airplane (e.g. a World War II bomber). The second level of abstraction is pretending or mimesis; this includes a children's game of pretending to be on an airplane or to be an airplane, as well as imitating an airplane in a ritual dance, as the Australian Aboriginal Yanyuwa people did in their post-WWII "Aeroplane Dance" complete with headdresses fashioned as bi-wings. The third level is the simulation, like a flight simulator in which a pilot has the experience of flying an airplane without leaving the ground. We have entered the world of simulacra when the pilot, crew, or passenger substitutes the simulator (or the toy, painting, game, or dance) for a real flight, when a person "flies" to somewhere they cannot actually travel (such as the past, another planet, or a fictional realm like Narnia or Middle Earth), or when she cannot tell the difference between a real flight and an imaginary one.

At that point, as Baudrillard emphasized, talk of "true" or "false" simulacra makes no sense. The practice of copying, imitation, or mimesis (each a simulation) "leaves the principle of reality intact: the difference is always clear; it is simply masked"; the pilot-in-training understands that he is not really flying an airplane, although the experience may be (and hopefully is) nearly indistinguishable. For that very reason simulation already "threatens the difference between the 'true' and the 'false,' the 'real' and the 'imaginary.'" The simulacrum completes this break from truth and reality. A simulacrum does not replicate reality but replaces reality and is often if not ordinarily (mis)taken for real. A "false simulacrum" is hence not just an oxymoron but a nonsense term, since true and false do not apply. There is nothing to compare it to. All that we can cling to in a liquid modernity dissolved into simulacra is "nostalgia" with—and this is crucially important for our analysis here—its "a plethora of myths of origin and of signs of reality—a plethora of truth, of secondary objectivity, and authenticity" (Baudrillard 1994: 6).

III. Fake News, Post-Truth, and Informulacra

I am not the first to notice the affinity between Baudrillard's vision and the phenomenon of fake news. Oraldi(2012) crowns him "a premature theorist of fake news" which "is not merely a matter of the truth or falsity of the representation"; rather, like other simulacra, fake news "concerns the reality principle itself: is the depicted event real? The question precedes whether the event is narrated correctly or misrepresented. It is the reality of the event itself that is increasingly difficult to discern."

Simulacra, hyperreality, and fake news are also part of the broader discourse of postmodernity, influentially diagnosed by Lyotard as a condition of "incredulity toward metanarratives" or the "grand narratives" that had until now made the world meaningful and comprehensible, such as the Enlightenment with its linear scientific progress, or communism with its equally linear historical progress, or capitalism with its end-of-history triumphalism (1984: xxiv). Two years before Baudrillard, Lyotard reckoned that late modernity already delivered "a shattering of belief" and a "discovery of the 'lack of reality' of reality, together with the invention of other realities" (77). He saw postmodernity diffusing this corrosive tendency such that all written and visual works "are not in principle governed by pre-established rules, and they cannot be judged according to a determining judgment, by applying familiar categories to the text of to the work.… The artist and the writer, then, are working without rules in order to formulate rules of what will have been done" (81).

Despite the shock of many readers, Lyotard's assessment was not novel. More than a century prior Marx had realized that all that was presumed solid melts into air, and almost exactly a century ago Yeats prophesied in his 1920 poem "The Second Coming": "Things fall apart, the center cannot hold, mere anarchy is loosed upon the world." And all of these thinkers were writing in an era before Photoshop, advanced CGI effects, holograms, video games and massive multiplayer online worlds, virtual reality, augmented

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reality, and ChatGPT, which have only exacerbated the dissolution of reality and its substitution with simulacra, hyperreality, and multiple truths. Reality would never be the same again.

It is highly consequential that Lyotard subtitled his treatise "A Report on Knowledge," understanding full well that this was a crisis of facticity or truth itself. It was not long after Lyotard and Baudrillard that observers began to perceive the encroachment of post-truth as part and parcel of postmodernity. In the fateful year of 2016, the Oxford English Dictionary nervously celebrated *post-truth* as "relating to or denoting circumstances in which objective facts are less influential in shaping public opinion than appeals to emotion and personal belief." Others have filled out the definition of post-truth more robustly, like Prado who asserts that encounters of the post-truth kind "prioritize personal beliefs and feelings, spurn consistency, disregard objective facts, and disdain factual rebuttals and demands for substantiation"; post-truth speech "effectively disallows applicable criteria for distinguishing between the truth and falsity of assertions made" (2018: 7). Kalpokas opines that post-truth is "co-created fiction"—requiring active participation by producers and consumers/transmitters "in which the distinction between truth and falsehood has become irrelevant" (2019: 9), and Hyvönen offers the insight that post-truth is "a two-sided process brought about by mutually dependent structural factors contributing to the irrelevance of factual truths and a particularly political style labelled careless speech" (2018: 31)—careless both about its conformity to reality and about its deleterious effects.

Kirkpatrick, probably correctly, judges that post-truth "amounts to little more than the mainstream articulation of the postmodern condition, or what Frederic Jameson called 'the cultural logic of late capitalism'"; in our late-capitalist age, "the thoroughly postmodern 'marketplace of ideas' has seen truth reduced to a thing or object to be packaged and sold in order to meet individual preferences" (2017: 312)—or, we should add, modified or formulated according to those preferences. Harsin also stresses "truth markets" (in the plural), which like all markets and all other elements of society exhibit "fragmentation, segmentation, and targeted content" customized for equally fragmented and segmented audiences (2015: 4). The relationship of post-truth and truth markets to fake news should be readily apparent, and Harsin makes the connection directly. The news industry unavoidably has also become fragmented, segmented, and targeted, "a many-headed hydra…with literally millions of channels, websites, social media feeds, in addition to the golden age network news channels and national newspapers," not to mention local newspapers and television and radio stations (3). Because these news sources are targeted (and much worse than targeted, as we will discuss below), they are prone to the "new media misrepresentations, hoaxes, plagiarisms," and blatant lying and disinformation commonly associated with fake news (2). On the other practice of fake news, that is, as an accusation against journalists and news sources that askcritical questions and disseminate information that some audience does not want to hear, the link to post-truth is similarly clear: "The supporters of post-truthers stubbornly refuse to believe the real evidence, even when they are confronted with it. Any such material can be dismissed with a brisk assertion that it is 'fake news,' or a claim that 'alternative facts' are available to explain the phenomenon in question" (Sim 2019: 16).

It is plain to see that producing fake news and castigating others for allegedly producing fake news are both essential effects and causes of the post-truth condition, which is itself an inherent feature of the postmodern condition. Moreover, fake news is only one tool in the arsenal of post-truthers and postmodern actors (I would not say "postmodernists" or theorists of postmodernity, who merely describe and analyze the postmodern state but are not responsible for it), along with all of the other well-worn tricks such as propaganda, misinformation, disinformation, rumors, hoaxes, conspiracy theories, manipulated photos and "deep fakes," and the rest. These categories cannot be and should not be completely disaggregated. All of these forms of post-truth communication share the quality of, to use Hyvönen's charitable term, careless speech, careless of the facts they ignore, dispute, or deny and careless of the damage they do in the process.

The much and justly maligned notion of alternative facts raises another crucial issue in the treatment of post-truth and fake news. Opponents of fake news practices tend to protest that, under the condition of fake news/post-truth, there is no longer any truth. But several commentators argue precisely the opposite: in a post-truth/fake news environment, "we do not suffer a shortfall of truth. Quite to the contrary, we are witness to its excess(es), enabled by a circuitous slippage between facts or alt-facts, knowledge, opinion, belief, and truth. Indeed, few to none today openly profess a brazen and callous disregard of truth; instead, truth tellers all!" (Biesecker 2018: 329-330). Watts maintains similarly that post-truth—and its fake news arm—"signifies a kind of excess and excessiveness wherein grammars of common sense making are overrun" (2018: 441). Baudrillard himself said as much in his subsequent essay on media and the masses: we suffer "not from the lack of information but from information itself and even from an excess of information" (1985: 580)—although much of it is not information but rather informulacra.

For that very reason we say that, as simulation gives way to simulacra, so information yields to

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informulacra, a neologism for statements, images, and other content that have escaped the gravitational pull of reality and bear no particular resemblance to that reality—nor do they aspire to. Informulacra are calculated to be information-like, to resemble information but not actually to represent or communicate the true state of affairs in the world. Informulacra are typically clothed with some of the markers or signs of information. They may emanate from a news (or news-like) source like Fox News, a print or online newspaper, and so forth. They may feature a headline and a byline, as well as photos, video, interviews, and other supporting material typical of news. They may be uttered by an authority or authoritative-looking character—a reporter or journalist, a government official, a scientist, etc. But these are all merely familiar and transferable trappings of information and do not guarantee the factuality of any statement or image. They may be half-true, quarter-true, or perfectly false, pure illusion.

Two actual cases of informulacra clarify our point. The first involves an allegation first reported online that thousands of ballots pre-marked for Hillary Clinton were discovered in Ohio before the 2016 presidential election. Such an illegal act would have cast a pall on the legitimacy of the vote. A photograph even depicted ballot boxes in a warehouse and an election worker identified as Randall Prince. And indeed the warehouse was a real (though abandoned) site, the boxes were real ballot boxes, and there really is an Ohio resident (actually two) named Randall Prince. However, these true facts were bundled into a false attribution of criminal activity, which was perpetrated by Cameron Harris who "admitted to fabricating the story and photoshopping the photograph" (Rose 2020: 203). But by that time the informulacrum was circulating in the media bloodstream. The second case portrays the other side of fake news, an accusation hurled at real information and legitimate news agencies to discredit them. We are speaking of the false and despicable claim by Alex Jones of InfoWars that the 2012 Sandy Hook mass shooting in Newtown, Connecticut was staged, that all of the supposed victims and their families were actors, that there were therefore no child victims and that the children were perhaps even fictional. Here, the very factuality of an event is denied and an alternative explanation is offered in its place; a (callous and absurd) informulacrum supplanted the information—and was believed by many.

Although Baudrillard never used the term, maybe he foresaw informulacra when he discussed "information that does not inform" (1985: 580) and indeed misinforms and disinforms. More than that, informulacra like fake news inject "a radical uncertainty" into the realm of knowledge. Or arguably uncertainty is not the right word, as consumers of Harris' and Jones' informulacra were not "uncertain" in the slightest. Many believed wholeheartedly that they possessed the truth and that it was the rest of society—denizens of what one aide to George W. Bush (often said to be Karl Rove) dismissively labeled "the reality-based community"—who were misinformed and deluded. Hungry partisans, fed on informulacra, feel sure they are the ones who are awake, who have taken the metaphorical "red pill" and liberated themselves fromthe vast conspiracy that the masses call reality.

In this regard, it is imperative to understand that informulacra in general, and fake news in particular, are not equivalent to postmodernism. Postmodernists, at least the most radical kind, assert that there is no truth, only Foucauldian regimes of truth and thus at best multiple and labile truths. This is not the message of informulacra and fake news: I think Fuller is right that the producer and consumer of informulacra and fake news "does not deny the existence of facts, let alone 'objective facts" (2018: 19). In the informulacra/fake news dimension, truth is not positional (i.e., depends on where and who you are) nor procedural (i.e., depends on what methods you adopt). Instead, the source and the audience of informulacra/fake news often sincerely believe (1) that there is a truth out there and (2) that they know the truth, while the opposition is lying and conspiring against them. They do not take a live-and-let-live approach to truth; informulacra do not share epistemic or social space with information but dislocate information, which is suspect as elitist domination and manipulation. In short, there are not multiple realities and multiple truths but one reality and truth—theirs. Of course, they may know, as Harris did and as Jones has lately confessed, that their utterances and images are strictly speaking false, but they are not in the business of "strictly speaking" but of carelessly speaking. Ultimately, their communication signals to their target demographic a deeper truth which excuses and valorizes the dishonest means. Without going too far, we might liken informulacra and fake news less to lies and propaganda and more to great literature, which is fictional but also "truer than the truth" or than petty facts to their audience.

IV. Fake News, Affiliative Truths, and Information Wars

What we have said so far in no way minimizes the destruction wrought by fake news or informulacra more generally. Truth does matter, especially for making life-altering decisions, even if it is not always easy to discern what is true. Worse, informulacra like fake news corrode society, both our trust in valid information sources and our confidence in institutions, if not our very grip on reality. And, as attractive and momentarily satisfying as it seems, we cannot subsist on a diet of pictures of food.

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Though reprehensible, the tidal wave of fake news and other informulacra alerts us to two facts about knowledge, politics, and social life as such. The first, as Kalpokas phrases it, is that "inconclusiveness, contingency, indeterminacy, and plurality are the underlying features of political life" and of life overall (2019: 4). Again, postmodernists did not make it so but simply brought it to our attention. And while Kalpokas proceeds to condemn post-truth practices for "supplanting" the realities of contingency and uncertainty "with a fantasy of mastery and coherence," the old pre-postmodern worldview rooted in the Enlightenment propagated its own fantasy of certainty, stability, knowability, and control.

The second, as we previewed at the opening of this essay, is that, as odious as they may be, it is incumbent upon us to acknowledge and investigate the productive or efficacious side of informulacra like fake news. That is, in a word, whether we like it or not, informulacra get things done; they perform work, motivate action, and leave impressions on the real world. We have known at least since Austin's seminal work on speech acts that the function of language (and by extension any other informational medium, such as photography or video) is not exclusively or even maybe primarily to convey true facts. That is only the locutionary or referential function of speech and frankly its least interesting. Language and all communication media are also social acts in their own right, with illocutionary and perlocutionaryroles. The former includes speech acts that accomplish the actions they utter, like apologizing, promising, pronouncing someone married, or knighting someone; the latter includes the impact the speech act has on the interlocutor's thoughts and feelings and, often if not ideally, behavior, such as persuading, convincing, scaring, angering, and so forth. Certainly a statement, audio clip, video, or social media post need not be "true" to achieve perlocutionary effects; frankly, intentionally and strategically false ones (like the mocked-up story of Clinton's fraudulent ballots) may do the job better.

I suggest we conceive of informulacra as a genus including the species of fake news (and indeed much if not most of information and true statements and images), not as a recitation of facts or transmission of knowledge but as a form of poiesis or "the productive use of words to conjure up worlds" (Fuller 2018a: 17). More prosaically, poiesis is "the activity in which a person brings something into being that did not exist before" (Polkinghorne 2004: 115), a Heideggerian "bringing forth." It is not difficult to tell what specific occasions of informulacra aim to bring forth: Harris' fake story about Clinton clearly wanted to undermine her campaign and get Trump elected, while Jones' disparaging of the victims of Sandy Hook sought to pre-empt gun restrictions and generally to besmirch liberals.

This leads us to a singularly essential realization: while fake news and allied informulacra are typically if not invariably about past events, their productive force does not lie in the past but in the future. Baudrillard intuited this point but did not pursue it far enough. When he wrote of the "precession of simulacra," he meant that simulacra—untethered from reality as they are—come before reality, but he could and should equally have emphasized the succession of reality from simulacra. That is, if simulacra are maps without territory, they can generate a real territory, just as a blueprint precedes a building or a recipe precedes a dish. (The problem, of course, is when people try to live in the blueprint or eat the recipe!) To put it bluntly, simulacra and informulacra can *become real* or revise reality.

This returns us to a comment that Lyotard made, quoted above, about how the writer or artist—often a specialist in simulacra and informulacra—forges the "what will have been done." Roland Boer, in a study of political myth, makes a similar observation: following philosopher Alain Badiou, he reasons that the grammar of political myth (if not all politics) is "the future perfect" such that by the "forcing of a truth" in narrative, at some time in the future the message "will have been true" (2009: 17). But thinking about fake news (which is definitely a kind of political myth) and other informulacra in the future perfect, as the "will have been," changes everything: it is no longer important whether the news item was true at the time of its dissemination but only whether the state of affairs it describes, predicts, or desires will have been true at some future date (e.g. Trump elected, gun legislation defeated).

In this sense, there is nothing especially original or disturbing in informulacra: much of human thought and action is in the future tense. What is different and disquieting about the current plague of fake news is its sociopolitical intention. It is not inherent in the concept of fake news that it should be intensely and virulently partisan, but in practice it has that result. Today's fake news is an exploitation of the human capacity and need to orient toward the future, to invent habitable worlds, for hyper-partisan political purposes—an *unrealpolitik*.

To understand this motivation, we can consider the etymology of the word "truth." Surprisingly, it has nothing directly to do with factual accuracy. Rather, according to etymologyonline.com, the word derives from Old English *triewð* for faith or faithfulness, loyalty, fidelity, pledge, or covenant, which is ultimately derived from proto-Indo-European *deru* for firm, solid, and steadfast, like a tree. Steve Fuller instructs that truth is related to troth, which also denotes faithfulness but not necessarily faithfulness to some "true" state of affairs but rather to some speaker or authority. He holds that initially "'truth' meant fidelity to the source. It was about loyalty to whomever empowers the truth-teller, be it the Christian deity or a Roman general. In this context, it

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was associated with executing a plan of action, be it in the cosmos or on the battlefield" (2018b: 26). In other words, one pledged one's troth to, was true to, a person or party, not to some purported objective reality. Only later was "truth" disarticulated from an individual authority and granted independent ontological status, such that one might defend truth against power rather than pledge troth to power. In that profound sense, fake news and post-truth generally may be more symptomatic of a regression to a pre-truth era.

Now we can better appreciate both information and informulacra, both real news and fake news, as exercises of affiliation as much as or more than of abstract and objective knowledge. Kalpokas convincingly identifies affiliative truths or "ways of knowing, capable of mobilizing audiences" and therefore tailored for those particular audiences (2019: 9)—"tailoring" providing an apt metaphor for crafting a reality to "wear" and inhabit. And when one is true to a source or authority (in the ancient sense), it is inconsequential whether the utterances of that source or authority are true (in the modern sense). People who share affiliative truths are members of distinct epistemic communities, whose standards of veracity and verification are different (if present at all). As long as any asserted fake news or other such informulacra "is capable of becoming true through its own effects (i.e. through producing and/or sustaining a social world that people are willing to live in)," the relationship between fake news/informulacra and facticity "is no longer important" (13).

As our discussion has shown, the notion that humans construct their social reality is not new; Berger and Luckmann taught that lesson nearly sixty years ago in their classic 1966*The Social Construction of Reality* (which, like Lyotard's text, invoked knowledge in its subtitle). What Berger and Luckmann and subsequent scholars overlooked or underestimated is the competitive nature of this construction, which during my graduate school days in the 1980s we mildly dubbed "contestation" or "negotiation." This competition has now escalated into a near-war, with literal war or civil war—complete with body armor and assault rifles—on the horizon for its most adamant combatants. And the information war, or war of informulacra on information, is only the latest phase and battlefield of the "culture war" that has been brewing for decades. At this highly weaponized level of informulacra and fake news, Kalpokas depressingly concludes that "victory is truly what matters," or Watts says of post-truth (but we attribute equally to fake news and similar competitive informulacra including various hoaxes, conspiracy theories, faked photos and videos, and more) that it "is not a set of lies. It is a precondition for tribal war…driven by fantasies of sovereignty, rituals of militarization, and the colonization of expertise" (2018: 441). It is an irony that one of the most deplorable spigots of fake news is the most honest and forthcoming about its martial intentions for and uses of information, namely Alex Jones' InfoWars.

When communicative partners morph into enemies, communication ceases, and concerns of factuality—more precisely, what the other side regards and accepts as true—are abandoned. Speech (or any communicative offering) becomes less an Austinian performance but more an act of espionage (is it any wonder that one of its most skilled and shameless practitioners, Vladimir Putin, is a former spy?). Informulacra, with fake news in the vanguard, are ammunition in a war of words and images that is not only a struggle for power but a struggle for the real. In such circumstances, factuality is far from a virtue and may be a hindrance. A uniquely egregious example is Brenden Dilley, an American right-wing commentator and MAGA "life coach," who unapologetically admitted that "he doesn't care about the truth of the things he says and that he has no problem 'making shit up'"; in his own words, "I don't give a fuck about being factual…. I make shit up all the time" because the "objective is to destroy Democrats. OK? To destroy liberals, liberalism as an idea, Democrats, and anything that opposes President Trump" (Mantyla 2020).

Finally, it is essential to recognize knowledge not only as a tactic in social and political combat but as the ultimate prize. Informulacra have not been activated exclusively in wartime but have often if not always been promulgated to achieve some advantage. Now, though, it is truth—and what enthusiasts can do with and through truth—that is at stake. A battle of and by informulacra is, in Fuller's words, "a struggle for 'modal power,' namely, control over what is possible" (2018b: 181). Or, to paraphrase Orwell, who controls truth controls the future.

V. Fake News and Sovereignty: Rule by Informulacra

Fake news and the entire constellation of informulacra are partly an effect of distrust in and disrespect for traditional authorities, from journalists, scientists, and academics to politicians and parties. One would like to believe that if these authorities were delivering the goods of individual prosperity and collective/national success and security, the crisis of authority would be averted or at least ameliorated. Instead, the shocks of the 2008 global recession, ongoing terrorist threats, the perceived failure of neoliberalism and globalization, the COVID-19 epidemic and the botched response, racist fears of unchecked immigration and a "great replacement," and lately supply-chain problems, commodity shortages, and high inflation have intensified suspicion of authorities, experts, leaders, and fellow citizens.

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Simultaneously, fake news and other informulacra are partly a cause of the current legitimation crisis, as Habermas(1975) labeled it a half-century ago. Like an acid bath, the torrent of fake reports, fabricated photos, and deepfake videos weakens the bonds that attach citizens to their leaders and institutions and to each other, providing an ideal environment for populist alternatives of a malevolent modern kind. Politics of course has long been an arena for informulacra, as Plato and Machiavelli demonstrate, but the means available to ancient and medieval leaders were paltry compared to today. Accordingly, a generation of post-truth, media-savvy, informulacra-borne populist autocrats has emerged around the world.

All populists share the trait of supposedly speaking for or representing, if not embodying and personifying, "the people" against individuals, classes, parties, or systems that thwart and oppose the interests of "the people." These others include foreigners, immigrants, and despised minorities (depending on the place and time, these may be blacks, Jews, Catholics, Muslims, secularists, etc.) as well as domestic elites (often urban, educated, and technocratic) who are believed to serve their own interests while favoring the just-mentioned others over the true members of the society or nation through policies of multiculturalism and universal human rights. To such demagogues and their followers, mainstream parties and politicians betray "the people," and existing laws and institutions are mechanisms by which these traitors silence the voice of "the people" and usurp their power.

The populist leader styles himself (for most populist characters have been male, with the current exception of France's Marine Le Pen or Italy's GiorgiaMeloni) the *voxpopuli* or more, the literal savior of the nation. Mazzarella (2019) contends that postmodern populism "produces a cult of immediacy" in the sense that the leader claims—and as far as possible accomplishes—direct unmediated contact with followers, circumventing the normal media outlets such as newspapers and television and radio news. Indeed, those mainstream sources are typically portrayed as part of the collusion against "the people" and accordingly lambasted as merchants of fake news. It is fortuitous that this very moment was also marked by a decline in viewership for mainstream news and the proliferation of alternatives news services with less scrupulous standards of reliability, if not with overt partisan biases.

The void of trust, marginalization of traditional media, and alliance between leader and new unregulated partisan media is an ideal breeding ground for informulacra like fake news and hyperreal political figures such as Silvio Berlusconi, Jair Bolsonaro, Viktor Orbán, Vladimir Putin, and Donald Trump. All have risen to power by trashing traditional mainstream media as enemies of the people (and in many cases by intimidating, muzzling, monopolizing, and/or prosecuting those media), and all have trafficked heavily in fake news, whether through pre-existing news sources like Fox News (Italy's Berlusconi, for some a model for Trump, owned media companies like Fininvest, Canale 5, and Italia 1 before ascending to political power) or through their own social media accounts, as in Trump's promiscuous use of Twitter.

With the interests of "the people" in peril and with all of the levers of (mis)communication and (mis)representation in hand, informulacra including but hardly restricted to fake news become the discourse and currency of power politics which portends to "turn political life into an exercise of who can lie, or deny, most persuasively" (Sim 2019: 18). And this power only begins with control of decision-making, the ostensible purpose of politics. It extends into electoral politics or who will hold power in the future; informulacra-driven populism shades into authoritarianism as leaders commandeer election laws, rewrite constitutions to enshrine themselves and their party (if there is a party: informulacra-based populists often rule without a party apparatus, which would compromise their immediate connection to their people), and disempower legislatures and courts to challenge them. (A key tactic of the contemporary authoritarian populist is "seizure of the judiciary," packing it with loyalists while curtailing its authority.)

Still not content, the informulacra-dependent populist strives for power over knowledge and truth, until, if there is a boundary between truth and falseness, between information and informulacra, the public cannot discern it. (A singularly hubristic example is Trump's online media project, Truth Social, which literally appropriates truth, with each transmitted message dubbed not a "tweet" but a "truth.") Indeed, decades ago Hannah Arendt opined that an authoritarian or totalitarian regime aspires to a citizenry not of white-hot commitment and "true belief" but one for whom "the distinction between fact and fiction (i.e., the reality of experience) and the distinction between true and false (i.e., the standards of thought) no longer exist" (1985: 474). Accordingly, the lies, exaggerations, half-truths, hyperboles, and other informulacra that fill fake news and adjunct sources "are not primarily attempts to convince or persuade," which would still be epistemic acts calling for public debate and judgment; "On the contrary, their main impact is the creation of confusion" (Hyvönen 2018:39). Confusion—and related states of apathy and paralysis—are both means and end, tallied by Kakutani among the tactics of informulacra-based politics like "inundating audiences with information; producing distractions to dilute their attention and focus; delegitimizing media that provides accurate information; deliberately sowing confusion, fear, and doubt; creating or claiming hoaxes; and 'generating harassment campaigns designed to make it harder for credible

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conduits of information to operate'"(2018: 144). (Kakutani's book is aptly enough titled *The Death of Truth*.)

Corporations indulge in the same chicanery, and conceivably political actors learned lessons from them. First tobacco companies, then others including oil companies, pharmaceutical companies, and many others strove to cast doubt on reports of the unsafety of their products and practices (e.g. production, labor, and waste disposal practices), going so far as to state openly that doubt, not cigarettes or gasoline or drugs, etc. is their product (Michaels 2008). They perfected many of the tricks that politicians would later embrace, such as denigrating scientific experts and journalists, trotting our "experts" of their own or publishing false, slanted, or incomplete data to support their cause, and generally obfuscating the issues. It might be more accurate to say in hindsight that not doubts but informulacra were their product—public uncertainty being their proximate goal and selling their wares without impediment their ultimate goal.

Finally, the appeal to fake news and informulacra seeks power over the very terms of reality. To be sure, informulacra are effective to implement your policies or market your goods and to prevent the opposition from implementing theirs or obstructing the sale of yours, as well as to attain and retain office so as to implement your policies and to prevent the opposition from attaining office and implementing theirs. But much more, informulacra are the highest expression of power at its most raw, the power to dictate reality. Russia expert Masha Gessen(2016) calls it the "Putin paradigm," but it could just as well be the Orbán or Trump paradigm, since all such figures who rule by keeping followers and critics alike uninformed and disinformed—who propagate *agnocracy* or rule by ignorance—"use language primarily to communicate not facts or opinions but power"; in these informulacra regimes, "Lying is the message. It's not just that both Putin and Trump lie, it is that they lie in the same way and for the same purpose: blatantly to assert power over truth itself." Gessen concludes that through flagrant informulacra like fake news, the populist agnocrat is "able to say what he wants, when he wants, regardless of the facts. He is president of his country and king of reality."

We can now complete our classification of fake news. We have already situated it as a subset of informulacra, information-like utterances and images (photo and video) that displace and replace truth, that are more true and real than truth and reality for their audiences. Informulacra themselves are a subset of what Eller (2020) calls agnomancy (*a* + *gnosis* + *mancy*) or practices that conjure or create and perpetuate not-knowing or ignorance of the truth in those who imbibe them. Finally, agnomancy is a subset of acts of sovereignty which assert unchallenged dominion over society and reality. If we think of Schmitt's classic statement on sovereignty—"Sovereign is he who decides on the exception" (2005: 5)—then informulacra like fake news are the exception to truth, the will to eschew truth, and the decision of what to substitute for truth. Schmitt fully understood that law does not make authority but rather than authority makes law. We regretfully add that, often and in the end, truth does not make authority but authority makes truth (as the literal "author" of truth).

Fake news specifically, informulacra more generally, and agnomancy most generally facilitate sovereignty (which, granted, is never total or secure) not only by seating an executive in office and brushing away fact-based objections to policies but also, to return to our war analogy, by generating a fog of words (and images), a cloud of half-truths and untruths that muddle the issues and disguise the (mis)leader's actions. This fog of informulacra establishes a zone of freedom of movement for the leader. It also immunizes his troops (government appointees and political supporters) by erecting a pre-emptive shield against criticism and fact-checking. First, his followers are pre-determined to suspect and reject the sources from which such criticism and fact-checking would flow; the sources have already been rebuked as "fake news" themselves. Second, followers are not necessarily concerned with what is superficially true, since they are roused by populist appeals to "the metaphysical truths of race, heritage, culture, and history" that are beyond the reach of mere facts (Vivian 2018: 433). Indeed, ample research indicates that fact-checking and otherwise confronting errors can have a backlash effect resulting in stronger belief in the false information, and fact-checking, if not dismissed as a partisan attack, sometimes perversely "provides autocrats with opportunities to publicly demonstrate allegedly superior control over conditions of truth" (433), which is the very opposite of the desired outcome. And most miserably, research also shows that supporters may know that their hero is a liar but not withdraw support; lying may be a badge of authenticity, of refusing to play the normal political game or bow to political correctness, or supporters may feel that the boss is a liar but he is their liar (Swire-Thompson et al. 2020).

Third, chasing after all the fake news stories and other informulacra keeps the opposition distracted and reactive while breeding public cynicism, resignation, and exhaustion—especially when every fact-check is deflected without inflicting any harm on the source. And "Verbally sparring *ad infinitum* over whose version of truth is correct," Vivian posits, "provides those who practice strategic indifference to fact and evidence with opportunities to promote, and enhance the propagandistic appeal of, metaphysical truths conducive to autocratic rule" (2018: 433). Lastly, as depicted by the plot of the infamous 1938 play *Gas Light*, which gave us the term "gaslighting" (another kind

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of informulacra and tactic of agnomancy), a persistent fog of informulacra and distorted and undependable truth can drive a person (and a whole society) crazy, loosening their connection to reality and rendering them pliant and compliant. It is a scorched-earth campaign of information warfare, but an informulacra-sovereign doesn't care.

VI. Conclusion: Fake News and the Will to Informulacra

A century before Baudrillard, Nietzsche already interrogated the value of truth: in his 1886 *Beyond Good and Evil* (which we might retitle *Beyond True and False*), he mused that we often say "that we want the truth: why do we not prefer untruth? And uncertainty? Even ignorance?" adding a few sections later that "We do not object to a judgment just because it is false" but instead that "judgments that are the most false…are the most indispensable to us"—that arguably we must accept "untruth as a condition of life" (2008: 5-7).

In place of our vaunted will to truth, Nietzsche posited a will to power, and as history has demonstrated too clearly, politics is closer to power than to truth. Either way, the effective term here is "will," in both senses—as choice/decision/agency and as future tense. Politics, long before the postmodern post-truth era, was and remains the art of getting things done, particularly over the opposition of rivals. That makes politics a matter of will, that is, of imposing one's will on competitors, on society, and on reality itself. This was the fundamental message of Schopenhauer too, that the world is a product of will and representation, idea, or image (*Vorstellung* in German means all of these things). The implication, also appreciated by Schmitt, is that the governance is someone's will or representation/idea/image. The battle for political power becomes a struggle for the real.

When politics (d)evolves into a death-match to vanquish the other side (to "own the libtards" and destroy the Democrats), factual validity is no longer the point, if it ever was. Truth, real news, and information are not then the best tools for achieving one's goals and imposing one's will, especially if the goal is to impose one's will. Under such conditions—which are, tragically, the conditions of postmodern and post-democratic politics in the United States and around the world—untruth, fake news, and informulacra are much more serviceable devices.

Baudrillard warned us four decades ago that our media and society had indeed become detached from reality, although at least in his key book he did not see or draw the implications for politics. But in a world that has traded reality for hyperreal simulacra, how could some clever, malicious, or simply careless politician not abuse the situation? Fake news is the informational version of Baudrillard's simulacra and hyper-reality, where information has been overwhelmed and crowded out by informulacra which in many ways mimic information but serve a function--and a master—other than truth.

Informulacra, a branch of agnomancy or practices that undermine knowledge and fill the void with falsehood and non-knowledge/ignorance, are among the sovereign acts by which individuals, groups, and parties acquire, retain, exercise, and expand power through sheer will. The point of fake news as informulacra is to arouse partisans; disempower challengers, ordinary citizens, and professional truth-tellers; and inoculate leaders and their followers against accountability, including and especially accountability to the truth, which is deliciously freeing. So unrestrained from reality, there is no need to consider the disastrous effects of utterances or actions on institutions, disadvantaged populations, the environment, or the planet.

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Navigating Care Boundaries: Exploring the Limits between Compassionate Care and Neglect[1]

By Dr. Gabriele Di Patrizio

Abstract- For over two decades in France, the concept of "bi entraitance" has echoed within the walls of nursing homes. While recommendations for good professional practices stand as a beacon for the care of the elderly, aiming to prevent the indignity of mistreatment, they may not consistently guide daily care giving practices in these establishments. This study does not delve into the reasons for this discrepancy.

Instead, it presents three situations extracted from the field, exploring the concepts of "bi entraitance" and its antithesis. Employing a qualitative and reflective approach, the research seeks to examine the nuanced boundary between these two antagonistic modes of care. The caregiver's individual response becomes pivotal, signifying their positioning—whether to remain or contemplate a shift—while respecting the construction of their professional identity and the dignity of the vulnerable individual.

Keywords: gerontology, vulnerability, practical wisdom, need for self-determination, "to do for", "to be with", accompaniment, ethical vigilance, mistreatment, professional identity.

GJHSS-C Classification: FOR Code: 1608



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Navigating Care Boundaries: Exploring the Limits between Compassionate Care and Neglect[1]

Dr. Gabriele Di Patrizio

"D'autres après nous encore recevront sur cette terre le premier soleil, se battront, apprendront l'amour et la mort, consentiront à l'énigme et reviendront chez eux en inconnus. Le don de vie est adorable" (Camus *et al*., 1965, p. 64)[2].

Abstract- For over two decades in France, the concept of "bi entraitance" has echoed within the walls of nursing homes. While recommendations for good professional practices stand as a beacon for the care of the elderly, aiming to prevent the indignity of mistreatment, they may not consistently guide daily care giving practices in these establishments. This study does not delve into the reasons for this discrepancy.

Instead, it presents three situations extracted from the field, exploring the concepts of "bi entraitance" and its antithesis. Employing a qualitative and reflective approach, the research seeks to examine the nuanced boundary between these two antagonistic modes of care. The caregiver's individual response becomes pivotal, signifying their positioning—whether to remain or contemplate a shift—while respecting the construction of their professional identity and the dignity of the vulnerable individual.

This study aligns with a broader perspective on accompaniment and care in gerontology, conceptualizing it as "an ethics in itself." Beyond a mere exploration of practices, it endeavors to contribute to a profound understanding of care giving dynamics, urging practitioners to contemplate their actions in the context of an ethical commitment to the well-being and dignity of those in their care.

Keywords: gerontology, vulnerability, practical wisdom, need for self-determination, "to do for", "to be with", accompaniment, ethical vigilance, mistreatment, professional identity.

I. Introduction

"Bien-traitance" (Well-treatment). Although this term does not appear in our dictionaries, it is nevertheless used in health and medico-social vocabulary. It appeared in the 1990s in the field of childhood protection and was spelled in two words separated by a dash "well-treatment" to signify that the care of very young children is "an issue of humanity" between all the linked partners (Anesm, 2018, p. 13). "Well-treatment" has quickly spread to the sector of care for elderly people living in institutions or at home to mitigate the risk of "mistreatment" or "deprivation" identified in front of "vulnerable" or disabled populations.[3]

Since 2008, ANESM's recommendations[4] for good professional practices have emphasized that well-treatment is part of an individual and collective culture that places the acts to be fulfilled by professionals in a process of continuous improvement of care and support.

Despite this obvious intention intended to produce the desired effects, a recent article in the professional press considering[5] the "training on well-treatment in nursing homes" emphasizes from the very first sentence: "Situations of mistreatment of the elderly and adults with disabilities are on the rise. By 13% in 2018". He added that these figures are likely to be "well below reality". The topicality of this observation invites the trainer who addresses this question to analyze his own contributions and the researcher in educational sciences that we are also to bring his method to investigate the facts to build an understanding that allows him to accompany the progression from the intentions instituted to the acts carried out.

The level of dependency of the elderly in these institutions is steadily increasing from year to year (Libault, 2019, p. 14). Everyone, whether they are concerned or not, can imagine the daily reality of the possibilities in nursing homes and its direct impact on the physical and mental hardship of those involved in the necessary care and support for disoriented people with dementia (and Alzheimer's disease is not the only

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[1] The author relied mainly on French references. In the article, he translated all the quotations into English.

[2] Our translation: "Still others after us will receive the first sun on this earth, fight, learn love and death, consent to the riddle, and return home as strangers. The gift of life is adorable"

[3] Cf. The french text of Law No. 2002-2 of 2 January 2002 renewing social and medico-social action: https://www.legifrance.gouv.fr/jorf/id/JORFTEXT000000215460/

[4] ANESM: National Agency for the Evaluation and the Quality of Social and Medico-Social Institutions and Services (ESSMS). It is a public interest group created by the Social Security Financing Act for 2007 whose main missions were to develop procedures, benchmarks and good practice guides and to develop the culture of continuous quality improvement in ESSMS and to deploy an external evaluation system for these structures. The Social Security Financing Act for 2018 entrusted the High Authority for Health (HAS) ANESM's missions.

[5] Hospimedia, published on 08/05/2021

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one[6]). In this context (clamors without memory, smells without holiness, damaged bodies carrying the weight of 90, 100 years or more, and behavioral disorders that are difficult to manage), "the risk of trivializing the human is not far away. And this, without any malicious intent, just a lack of awareness, an attenuated or scarce sensitivity, a lack of vigilance" (Hesbeen, 2014).

Does this risk of trivialization sometimes lead to an individual or even collective overabundance of petty negligence, and other times to "acts of mistreatment [which] remain highly individualized according to the person and the context" (Boissières-Dubourg, 2011, p. 129)?

Amid this, it is necessary to "take care" to work in well-treatment. Intentionally, a number of recommendations for good practice are promoted (Anesm, HAS), "Well-treatment" educational kits celebrate more than 12 years of advertising (Ruault *et al*., 2010), and inspiring books or articles have been reissued or flourish on this subject (Devigne, 2010).

If all these productions sustain the action by means of a thought referenced to the field, P. Svandra testifies:

> Yet, like many caregivers, I feel a certain embarrassment about these discourses, especially when they become normative and resemble a disguised form of prescription. Indeed, is the care that is highlighted and praised really the care we know and practice, the one that constitutes the daily life of nurses, nursing assistants or other health professionals? (Svandra, 2011, p. 24)

Therefore, our article will not assert anything based on observations that we have been able to make, or the comments we have collected from people who practice these professions, but it will try to produce a question that only professionals will be able to answer themselves in full knowledge of the facts, in order to face the pragmatic urgency of addressing the challenges associated with well-treatment in nursing homes.

On a first contextual step, we will try to approach well-treatment in the context of the care offered to elderly people in nursing homes and to present how "taking care" would be a humanized *medium*. Then, our theoretical framework will be essentially made up of Ricoeur's ethical aim (1990) since it associates on the one hand individual intentionas the aim of a "consciousness in the direction of a thing to be done by me" (p. 86) and "*the aim of the 'good life', with and for others, in just institutions*" (p. 202).Subsequently, our problematic study will object to question the boundary between well-treatment and mistreatment, without seeking a pragmatic defense or functional alibis between the two concepts, from the point of view of the professional act to be carried out, in the process of being carried out or carried out. Next, we will specify the methodology chosen. We will continue by briefly presenting three situations related to key moments of care to have field data specific to the structure of our qualitative analysis. The proposed reflexive analysis will be based on the identification of a major anthropological need, the satisfaction of which promotes well-treatment in the acts of professionals. Finally, we will ask a question, the answer to which will determine the place and the quality of act scarried out between just treatment and mistreatment, which, in our opinion, do not deserve any ethical watering down.

II. Background

a) EHPAD

In France, this terminology is now adopted by the collective consciousness to name the accommodation and care structures that take care of dependent elderly people. While this acronym may have surprised when it was invented[7], today everyone knows what it is all about, and this was the case before the media spotlight that the health crisis of March 2020 led to shine on them.

In addition, recent scandals (Orpea on january 2022, Korian on febrary 2022) paint an even more turbulent context than during the Covid-19 crisis, which reinforces the obligation of ethical reflection on the support of elderly people in institutions (Castanet, 2023). Indeed, media revelations highlight institutional mistreatment resulting from the search for economic profitability to the detriment of care within these private and lucrative groups.

Nevertheless, an EHPAD can be considered as a space that combines three distinct and complementary places.

Indeed, it offers itself as a "living space" for dependent elderly people since they live there 24 hours a day. As a result, it is at the same time a "place of compensation" for dependence. And, by necessity, a "place for the provision of care" for coordinated medical and paramedical attention.

In order to preserve as best as possible the "freedom to come and go" of residents (Lacour, 2012) and respect for their inalienable dignity, the decree of 8 September 2003 relating to the Charter of the Rights and Freedoms of the Person Entered[6], sets out in its annexes all the articles that each institution must include in its own charter, its dogmatic *creed*, with a view to promoting well-treatment within it. Before listing more

[6] Main Types dementia: Alzheimer's disease, vascular dementia, mixed dementia, dementia with Lewy bodies, dementia associated with Parkinson's disease, frontotemporal dementia. Except for vascular dementia (damage to the blood vessels of the brain), these dementias are neurodegenerative. They all affect a deterioration in cognitive functioning.

[7] The creation of Residential Establishments for Dependent Elderly Persons (Ehpad) dates to the law of No. 97-60 of 24 January 1997.
[8] https://www.legifrance.gouv.fr/loda/id/JORFTEXT000000244248/

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than 20 actions to do or not to do[9], L. Sokolwski (2013), a geriatrician, states that the charter provides, in his view, "a serene and motivating working environment for caregivers" (p. 284), an assertion that is debatable in relation to P. Svandra (*op. cit*.), philosophical caregiver.

In addition to this framing of professional activity, the supervisory authorities, as we have mentioned, produce recommendations for good practices, as vulnerability as presented by Hour cade Sciou (2017) and staged by old age is "conducive" to certain abusive gestures or negligent attitudes on the part of the Actors of care who do not realize it (*ibid*.) and "who are not aware that they are doing wrong" (Sokolovski, 2013, p. 282).

Considering, like P. Charazac that institutional abuse is already widely documented (2014, p. 41),we will not elaborate on it.

b) "Care-givers" do really "take care"?

"Prendre soin" is the consensual translation of the Anglo-Saxon term *take care*. According to F. Collire's (1982) anthropological approach in the context of nursing, "prendre soin" refers to customary and habitual care related to the functions of maintenance and continuity of life, while the term *cure* refers to reparative care related to the need to repair what is an obstacle to life (Péoc'h, 2011). Between the care required in a nursing home and that required in an emergency department, it is easy to situate the nuance of the approach, even if nowhere do they exclude each other.

Anthropology in the context of nursing makes it possible to question the heart of human experiences and to define concerns about the dimensions of the lives of men and women in situations of dependence.

The care-givers broaden the notion of professional acts and behaviors which, in the health and medico-social field in general, they could not be reduced to "technical gestures" to be applied according to specific "clinical cases". Wouldn't it be more relevant to speak about the care-givers instead of the "taking care" in order to follow the purpose of doing care better like a "to give" even a donation? The correctness of the language translation we have given at the beginning could be debated because the meaning we attach to the terms we use determines the way in which we act. From an interpretative translation "to take" is not "to give" either in verb or in action.

"Care-givers" in gerontology are part of an actancial modality of well-treatment that cares about "human beings" in vulnerable situations (De Broca, 2014).

Of course, I would like to avoid any confusion.

My questioning does not relate to the English language but it underlines the accuracy of the translation that the French have made of it.

It is therefore appropriate to link to this actancial modality the Ricœurian notion of solicitude leading encounter with the other by responding to his present specificity and in a singular way. In nursing homes, solicitude manifests a concern for attention to others in the sense that "nothing is trivial for those whose bodies and sometimes lives are subjected to the hands of healthcare professionals" (Hesbeen, 2014). It translates into actions the commitment to be obliged to the other in the face of "vulnerability (...) of our lives" (Svandra, 2011, p. 24) increased by advancing into old age.

W. Hesbeen, a nurse and doctor of public health, has developed in the book entitled "Help and care for the elderly: revealing the beauty of practices, a citizen challenge with a view to preserving existence"(Hesbeen (coord.), 2020), variations through which each author illustrates how much caring isa movement of individualization and permanent personalization of action A caregiver who strives to differentiate in practice: "taking care" from "giving care" (1997).

Faced with these characteristics that we have just stated, this author recognizes that:

> Everyday life is thus riddled with traps which, despite the intention of doing the right thing, lead to neglecting that the other is another, another who, even if sick or dependent, does not have the function of letting himself be done, another who must be brought into existence, that is to say, to get out of routine and the multitude, so that he feels considered, that he feels "simply" looked at, like a *human*, that is to say a special person like no other, whatever his state and the reason for his presence (Hesbeen, 2014).

It appears that this benevolent consideration of care is based on a way of being, saying, acting and thinking about care "in relation to the singularizing function of *phronesis*" (Ricœur,[10]*op.cit.*, p. 151).

In nursing homes, this practical wisdom would lead caregivers to develop their questioning, listening and teamwork to better meet the needs of the elderly people entrusted to them because of their own loss of autonomy and because of the"professionality"of those who work there and which we characterized in another research that was based on a similar context (Di Patrizio, 2019, p. 8-9).

The questioning that a professional genuinely addresses himself or herself regarding his or her own

[9] In this set we can quote for example: "Always knock on the door before entering the room", "Adapt care and dedicate time in accordance with the resident's pace", "Explain to residents what you are going to do, then what you do when you do it", "Meet the resident's needs for communication and personal fulfillment", " Avoid to do for the resident what he can do himself. Just, if necessary, do it with him," Maintain the resident's continence for as long as possible by taking him to the toilet", *etc*.

[10] For P. Ricœur the *Phronesis* is the "practical wisdom" that man can use to direct his life and act be careful.

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actions consists of a positive approach to continuous improvement of practices, the challenge of which is to remain attentive to the risks of mistreatment not only to prevent it but also to promote well-treatment in care relationships tied around the person of the resident in a dependent situation. This principle follows the postulate of the pediatric neurologist and philosopher A. De Broca, namely that "care is an ethic in itself" (*op. cit*.).

III. Definition of Research

a) Problem and hypothesis

Given our "multi-referenced posture" (Péoc'h, 2011) (trainer *versus* researcher), the problem of this research is inspired by an expectation often expressed by trainees in continuing education. For them, it would be a question of succeeding in determining "the limit" of the "antagonism betweenmisand well-treatment" (Charazac, 2014) in order to avoid falling out of preventive recommendations that are always subject to caution.

This questioning of the limit presupposes that there is for caregivers a territory of actions specifically conducive to well-treatment and another contiguous one where mistreatment would shed its weight on the state of physical health and on the psychic, social and identity balance (dignity of the subject) of the person housed in an institution. The limit envisaged therefore questions the nursing activity carried out by its operator.

Doesn't it often seem to follow in the footsteps of an accepted facilitation of work where care is certainly carried out (*cure*) but solicitude, "*care*" does not systematically accompany it? The limit concerns the one who crosses it. Some reasons may be explanatory (lack of time or means, fatigue, diminished relationship with a person) but these should never crown the facilitating acts as lesser evil measures.

Deliberate questioning with oneself dismisses habituation to sacrificed or sacrificial acts and gestures; It is a question of building a professional identity and respecting the dignity of the elderly. To convert all the acts, would it be a matter of thinking, understanding, and working in nursing homes as in a community of human existences that requires that in old age an anthropological need must be taken "enough well" into account to promote self esteem, regardless of the severity of the vulnerability?

b) Methodology and Presentation of Research Data

Our scientific approach comes under philosophical-anthropology because we wish to address the meaning that the working woman or man gives to the care he or she practices in gerontology. Our research is part of an erotetic purpose[11] since it aims to:

- Formulate a question whose answer given by the subject will place his action on one side or the other of the limit,
- Toinitiate the analysis of activity through the exercise of a thought without defined presuppositions.

Our approach will be ethical, insofar as it will be attentive to the development of a boundary between well-treatment and mistreatment, understood as anenlightening perspective of and for the action carried out by each and all professionals.

The challenge of our research is to question the action simply as we might watch ourselves do it in front of a mirror andobserve, then decide: to stay or to cross the limit on the other side, between benevolent attempts and beneficial will.

To obtainusable data within the framework of our hypothesis, we conducted a non-directive interview (45') with a nurse coordinator[12] working in a nursing home. She described, without ambiguity or hesitation, three situations that she frequently encounters in the practice of the professionals she supervises, and which seem to us to be enlightening regarding our problem. This descriptive approach, of the situations that we specify below,call out the subject of this article and will illustrate in a qualitative way the reflexive analysis that we will submit to try, as we announced above,to "think, understand, and workin nursing homes as in a community of human existences".

The various investigations we have already carried out in the field of gerontology (Di Patrizio, 2019, 2020) have allowed us to make the decision not to resort to further research interviews. The data would have beenmore plentiful, but not necessarily more useful in the context of our qualitative methodology.

i. *Situation 1: Toilet time*

It is a question of care givers who "wash 'instead of' *the resident to save time or manage possible unforeseen events in the sector later, rather than helping him just enough*" here and now in his gestures and thus participate in the maintenance of his possibilities of future movements.

Quantitatively, it is estimated that this situation occurs frequently.

ii. *Situation 2: The time of "meal time"*

Let's give food! "The main thing is that the resident has eaten, they say (implying, the care givers who justify their practice in this way)", it is unfortunately considered that if he feeds himself "He needs too much time and as we have 12 of them, we have no choice!" And the actions follow despite all the good

[11] Erotetic: this term comes from Greek *erôtesis* which means a request in the sense of questioning. From then, erotetic qualifies a procedure of questioning.

[12] Nurse coordinator: Commonly known as IDEC, is a state-certified nurse (IDE) who performs a supervisory function for the healthcare team without having the status of health manager.

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recommendations and my warnings, she said. *Quantitatively: frequent.*

iii. *Situation 3: Incontinence Management*

Even during the day, toileting is not systematic. We prefer to put on a protection and then change it. This choice, which is made with the alibi of time, quickly affects the autonomy of the residents, but it adds technicality to the skills of the caregivers and acts to the working time sometimes defended in a corporatist way.

Quantitatively: frequent.

IV. Reflective Analysis

a) Characterizing the community of existence

The reason for the first aid that a mother gives to her infant indicates this: "we have been 'object of care' before we have been 'subject of care'" (Svandra, 2011, p. 24),and the vulnerability linked to old age cannot justify the care giver imposing a regression ofthis identity status acquired by the humanity of each person in relationship with the other.

For an elderly person, most doctors will prescribe –in the faceof Hippocrates – from their diagnosis. Neuropsychologists will describe the decline in cognitive function, for example. The practitioner, guided bythe nursing perspective that philosophical anthropology allows us to discover, will try to identify vulnerability, and in particular that linked to dependency in nursing homes, as an "allure of life" (Canguilhem, 2013, p. 66) since "the deteriorated old man is our equal, he is an integral part of humanity" (Jean, 2015, p. 142). It is based on "being-there", the Heideggerian Dasein of "Being and Time" (1986), which receives its attestation what ever its appearance, through the gaze of the other who cares. The pace of life of the residents and that of the care givers are matched in this community of existences that welcomes and bestows help and support with accuracy.

This accuracy is based on an etymological observation conducive to the enhancement of the support relationship in nursing homes, namely:

To exist (ex-sistere) is to be in a state (*sistere*) outside of (*ex*). "To be in a state out of", but out of what? Out of death, indeed. Me, dynamicc are giver in front of you, dependent resident, we are in the same state that calls for respect for the dignity of the human person.

However, dependence places the person in front of the good use of the other's solicitude for him. This recognition is essential to understand, for example, that:

> The acts of the toilet that I "do" fora person who cannot do it by herself, is to take an interest in these acts in the project that they carry meaning for the other and for me. It is to give to these acts of toiletry the turn, the ways of doing things that allow us to grasp them, to admit their constraints, to access them beyond their meaning as acts of hygiene, as acts of care. (Honoré, 2003, p. 49).

By now reconsidering the three situations described above (the time of washing, the time of "mealtime" and the management of incontinence), it is as if "the autonomy of the dependent elderly person" had become, in nursing homes, synonymous with "a life be worth living" (Gaille, 2016, p. 158) or not, as we can deplore the fact that "in cases of disability, it gives rise to a real shame of one self, shame that the elderly often anticipate: shame of existing" (Semaine sociales de France, 2002, p. 146).

Therefore, is it not through the succession ofacts carried out by the processionals and according to their way of apprehending or even shaping them that each elderly person will be able to live inan institution with his or her own allure, without confusion, in the gaze of the other whois looking, who is looking at them? cares, who visits a face of life with professionality? Weakened faces but living faces.

The relationship between residents and gerontology's professionals seems to correspond to an encounter between two different aspects of life. There is no doubt that the latter are powerful compared to the weak and vulnerable residents. Isn't this what is appearing in situation 3 when, with the alibi of time, the autonomy of the residents is affected (vulnerability) while the use of the technicality of the nursing profession seems to enhance their skills (power)? For this reason, they are responsible for maintaining the self-esteem and dignity of the elderly, which includes a requirement for recognition. This is clearly defined byP. Ricœur when he states that "it is always personal capacities that demand to be recognized by others" (2005).

In the following chapter, we will identify the anthropological anchoring of this recognition.

b) An anthropological need

Here we make a link between the three situations we have just analyzed and the seventh study by P. Ricœur(1990, pp. 199-236) entitled "The Self and the Ethical Aim" when he announces that:

> "Suffering is not defined solely by physical pain, or even by mental pain, but by the diminution or even destruction of the capacity to act, of the power to do, which is feltas an attack on the integrity of the self" (p. 223).

This assertion touches on the fundamental need for "self-determination," which refers to being the source of one's own behavior, if only in terms of intentionality. The consequence of satisfying this need is:

- On the one hand, the perception by the very old subject of a lack of focus on his losses and deficits, which maintains his full human dignity. Thus, itappears that "this possibility of living that I hold from others, it is not only true in childhood" (Semainesociales de France, 2002, p. 137), "it

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remains constantly vital" (*ibid*.). *A fortiori*, for the very old subjectwho has become dependent on care and attention, and

- On the other hand, despitethe seriousness of their loss of autonomy, theelderly person acts in all circumstances as the subject of the "I" at the origin of his action, of his movement.This is to be distinguished from the actionandmovement madein its place, which only consider “him” as an object of technical cure and which in many respects impacts its identity.

In short, if we take our second situationagain, for example,a caring perspectivewill lead each resident, regardless of the level of his or her loss of autonomy, to eat with appropriate help and notto be passively fed to satisfy his or her physiological need. Therefore, the persons included by virtue of their professionin the environment in which the elderlylive,play animportant, major, and anthropological professional role. Arethey"close to" the elderly person by first developing their care with a view to satisfy the need we have just raised, or do they do so, at all costs, "*in place of*" (situation 1) the person byorganizingfirst, their actions on a temporal dimension that does not necessarily havean equivalent value whether we are residents or professionals. Isn't this what the three situations to which we refer in this analysis highlight? For"the elderly" (Brel, 1986, p. 280), theclock "purrs"and, always individually, "says to them: I'm waiting for you" for thelatter,the time ahead of them seemsto always be lacking (Limousin, 2005, p. 195).

Since each professional is a capable being in the sense of P. Ricœur (2005),we believe that taking into account this need for self-determination in order to classify, interpret, distinguish, propose andimprove professionalpracticesin gerontology, will not onlyenrich a collectiveprofessional identitybut also the identity of the actor through theintermediary of a "I am that being who can evaluate his actions and, by deeming the purpose of some of them good, is capable of evaluating himself, of estimating himself good" (Ricœur, 1990, p. (212) professional.

c) The concept of time

Present in each of the three situations, the tension of time deserves to be explored as one of the keys to the possibility of remaining in the territory of well-treatment.

By design, it is necessary to understand the modalities of recourse through an illuminating hypostasis. Therefore, it is necessary to assert the meaning of the notion of time by operationalizing 3 references.

- The first concerns time – *Chronos* –. It has a duration limited by a beginning and an end; it allows to define a quantitative approach to care. In the situations presented, it is the one and only that is evoked to explain how much actions depend on it. Its lack is therefore reprehensible. So, we must try to gain it (situation 1), to accelerate it (situation 2), to mitigate it (situation 3).

Then, thanks to two other references, we reach the qualitative dimension of the notion under consideration:

- time, such as – *Kaïros* – which has the quality of presence at the moment that often completes the key to the need for self-determination by supporting the timely opportunity for the other at the time “t” of the relation and care, and
- time – *Aiôn* – which M. Detienne translates as "vital force" (Detienne, 2007, p. 61) which would reach the value of the community of existence, thanks to which humanism is perpetuated in being and acting together. Thus, time becomes dense, it is increased by the succession of teams, the relay of colleagues who take care in the continuity of attention to the other.

Would this temporal hypostasis allow us to approach the passing of time, neither as a victim nor as a persecutor? Would it always legitimize a "doing for" performing actions? Wouldn't the approach to its complexity make it possible to grasp, through an ethical approach, how to take the responsibility of "being with" in proximity and support a humanistic approach to vulnerability and therefore to well-treatment?

V. Synthesis

We have distinguished two antagonistic ways of supporting a dependent elderly person. On the side of care carried outin the proximity of the relationship in thepurpose of attention, that isto say, by taking into account professionally the other asthe subject at the originof his own behaviour (need for self-determination),we can say that the care is of theorder of"in *vicino*[13] [in theneighbourhood]" which we have already defined in our book entitled "Poetics of Hospitality in Nursing Homes" (Di Patrizio, 2020, p. 141).

On the other hand, we are in the field of care "*ad vicem*[14] [in place of]" (*ibid*.). If it is carried out by technical gestures acquired and carried out with the sole aim of satisfying a need for hygiene, food, orelimination... Indeed, by carrying them out in the place of the elderly person himself, even though the latter could actively participate to the extent of his or her "effective autonomy" (*ibid*., p. 103) or, at the very least, give his or her decision-making and cooperative agreement through the consideration of his or her "affective autonomy" (Morin & Brief, 1995, p. 207).

In a synthetic way and to show how ambiguous the boundary can be in the daily work and yet it

[13] Latin phonetics: [in viˈtʃino]
[14] Latin phonetics: [advi'tʃem]

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separates so well the two domains considered, we use two Latin locutions close in their phonology (*vicino* or *vicem*) to emphasize the ambiguity of acts, and quite distinct by the preposition (*in* or *ad*)announcing an unequivocal difference in the quality of therelated support.

We have just clarified that for support in gerontology:

- The in *vicino* specifies the territory of well-treatment,
- The *ad vicem* defines the territory of abused care.

In vicino or *ad vicem*, which side am I on? "This is the question" concerning the limit between well-treatment and mistreatment that we propose at the end of this research. Would this question not be both the place and the moment of an anthropological mediation to care in nursing homes to help understand or even distinguish the implication and the appropriateness of the implication of the professional in gerontology faced to the responsibility of his cure and care actions adequate?

W. Hesbeen, whom we have already quoted, reports an example of voluntary displacement from one territory to another thanks to an intuitive consideration of the need for self-determination of the accompanied subject. Wewill reproduce it in its entirety here for its relevance:

> "Until now, when he went to a patient's room to provide treatment, he would say, 'Hello, *I'm coming to do* your bandage'. And recently, he realized the value of changing his words to say, "Hello, *can I do* your bandage?"This almost imperceptible change in the choice of words may seem trivial, even superfluous, in a context marked by the requirement for efficiency. And yet, is this not a question of showing thoughtfulness, of expressing a delicacy that is not only linguistic, and of bearing witness to the consideration we have for the subject that is this other by showing us concerned not to reduce him to the object of our good care? Doesnot this change also indicate a different way of conceiving one's profession as a caregiver and the different practices associated with it? Is it a question of going to a patient's room to do something or of going there to meet a person and on the occasion of this meeting to take the actions that can be done?(Hesbeen, 2014, p. 183)

As a trigger,the author indicates an awareness that is probably the result of another question but which in any case disposeseveryoneto learn torespect the subjects with humanity. In this sense, B. Cadoré recommends on the occasion of the Semainesociales de France "to accept – and this is the characteristic of the interdisciplinary debate – that all disciplines enter in this debate with the conviction that none has the ultimate magisterium of the truth that must be affirmed" (Semaine sociales de France, 2002, p. 86).

Ethical work around the limit in an action situation is part of the framework of "ethical vigilance" (Pandelé & Fiat, 2010) and questions postures and ways of being as so many "human, behavioral, psychological and psychosocial faculties to be developed in caregivers" (Fleury, 2019, p. 25) in order to make possible a renewal of care practices of accompaniment.

It is also question of not burdening the caregiver with the weight of all the responsibility with the risk of his or her own "existential vulnerability" which affects both the accompanist and the accompanied.

Therefore, the well-treatment of nursing homes requires a political commitment in terms ofhuman resources to:

- Fixadditional humanresources,
- Consider reflective creativity in initial and continuing education, and
- Inducing social recognition for professions whose actors often work without a safety net in theface of the concrete and complex realities of old age that affect "the vulnerability of the caregiver". This, should not be ignored (P. Pitaud, "Viewson the suffering of actors", pp. 29-64, in Pitaud, 2018; Zielinski, 2011).

VI. Conclusion

Our research aimed at providing a practical question that, when answered by the subject, would serve as a self-assessment tool for healthcare professionals, enabling them to discern between benevolent and abusive territories. Our guiding principle throughout this reflective journey has been the satisfaction of the anthropological need for self-determination.

In our exploration, we demonstrated that caregiving in nursing homes aligns with the principles of good care when practiced "in vicino" — being with the individuals in need. Conversely, a shift occurs to "ad vicem" when the practitioner opts to "do for" rather than being present with the person. This ongoing questioning and vigilance, specific to each subject involved, aim to cultivate a professional and personal identity that remains in constant evolution. The living libraries within nursing homes emerge as invaluable resources, offering lessons in humility and the profound duty of humanity through conscientious action.

The ethical framework proposed in this study could potentially lead to transformative gestures, beneficial for the training of gerontology professionals. These gestures are not just theoretical; they represent a call to action, a call to bridge the gap between theory and practice, fostering a healthcare environment that prioritizes the dignity and well-being of individuals in their vulnerability.

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After this article, I would like to add a pedagogical resource as a point of view to help the essential distinction between territories of accompaniment. The text below pursues this objective.

Well-treatment or mistreatment: a question of territory.

Our interviews with many gerontology professionals (directors of nursing homes, medical co-doctors, health executives, IDE, AS, AES, ASH, facilitators, etc.) allow us to understand their circumspection and sometimes their annoyance about these two terms. Undoubtedly, the plurality of moralizing discourses and the Coué methods or the "yakafokon" of prophetic ideologues who aim more at the profitability of their model than a future where it is good to live, sow confusion among the actors who work in nursing homes and to whom "we" promise ready-made solutions if not being lifesaving!

Reading of phenomena

Well-treatment in nursing homes or elsewhere is not a theory, nor an ideal. Well-treatment corresponds to acts that concern the accompaniment of elderly people who need help, support or even relief when they enter a nursing home to move forward, in a framework that we would like to be serene, towards the end of their life, which will obviously end in death. That's how life goes!

Mistreatment, on the other hand, also corresponds to a set of acts. But they result from the risk of trivialization of the human being that can appear when 60, 80, 100, 120 or more residents live in an institutional setting.

Specifically, the residents are vulnerable elderly people with a loss of autonomy, and in sometimes cumulative states of physical, psychological, or even emotional dependence, when for some of them there is no or no longer an attentive family.

This context is far from cheerful and itself generates difficulties inherent in the heavy and overwhelming situations that professionals are confronted with day by day.

Faced with the risk of trivializing the human being: doing the choice of ethical vigilance

The risk of trivializing the human being that I am talking about has nothing to do with intentional abuses or malevolent acts of on the part of health professionals. It's obvious! The risk of trivializing the human being is rather linked to the lack of ethical vigilance.

The exercise of ethical vigilance in the professional field of gerontology makes it possible to build:

- "Safeguards" to prevent acts that emerge from the territory of mistreatment, or
- Removable fences to enlarge the territory of well-treatment from which come the true and expected acts of by all humanity.

Ethical vigilance is very concretely linked with the "ethical aim" of P. Ricœur, which constitutes its referential anchor.

The aim of the good life in nursing homes

On the one hand.

The ethical aim makes it possible to consider what P. Ricœur calls "the aim of the good life" by others (professionals) for others (residents) in just, i.e., appropriate, institutions (Ricœur, 1990; Sclegel, 2017).

So, the question that can be asked is: is the nursing home the appropriate institution?

At some point, we must admit that it becomes so out of necessity compared to home care that reaches its limits with family caregivers who are worn out 24 hours a day.

And that's a fact! The very elderly parent enters a nursing home to live there for the rest of his or her age...

But is the nursing home really that appropriate as a just institution? Or is it just that appropriate as an institution?

It's less obvious:

- If we refer to human resources between headcount and absenteeism,
- If we look at material resources and internal structural dysfunctions,
- If we question the functioning or the appropriate recourse to the various intermediary organizational bodies that should, could, bring about improvements to proven shortcomings.

Here is the first aspect of Ricœur's ethical aim.

On the other hand

The second aspect of this ethical aim is on the side of individual intention as a professional conscience in the direction of something to be done by a professional who works "at time t" of the life of a dependent elderly person in an institution. Here, the presence of the professional in his or her support activity is questioned while he or she carries out his or her acts.

Towards Ethical Vigilance

Based on this ethical aim, which requires ethical vigilance, nursing homes and the professionals who work there are the spaces and the actors of maintenance of autonomy. To achieve this together, it is necessary to admit that they are above all places and actors of well-treatment.

And to finish on this characterization that combines the professionalism of nursing homes with the professionality of the actors, I would say almost in apotheosis that in these institutions it is the gerontology professionals who make the dependent elderly people EXIST.

This is no understatement when we remember that EXIST is composed of ex- (out of) and sistere (to be

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in a state). "To be in a state out of... ": That's it. But "out of" what?

Of death, yes.

Does not this underline the deep meaning of involvement in the care and support professions in nursing homes?

Therefore, the boundary between the territory of well-treatment and that of mistreatment directly questions the support activity carried out by its operators.

To identify the position occupied, a question.

Do I consider the older person's "need for self-determination" to achieve what I am doing with them? In other words, through my gesture, is the person at the origin of his own behavior?

Right now... at time "t"!

If the answer is no! I do it for him, we don't have time. The elderly person no longer has a living place. I work from the territory of abuse.

Indeed, what if, in my accompaniment activity, I juxtapose technical acts for the elderly persons without meeting them? Implicitly, the resident becomes an object of care that does not exist for himself, but which justifies my actions and him, he is only alone there!

Or:

If the answer is yes, and I give myself the opportunity to do so. With my technical acts, I also give my attention (care) to a person whose humanity I do not trivialize at any given moment. I work "in proximity" with this dependent elderly person and I thus invest in the territory of well-treatment from which each professional builds, thanks to his involvement, the meaning of his participation in the humanization of nursing homes as places of life in our society.

Nursing homes are places of life in which two territories are possible at any moment.

Let's be "ethical and vigilant" profesionals, it's mostly a question of territory.

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Learning to Think [Together]

By Joyce E. Bellous

Abstract- The article demonstrates how thinking works according to German philosopher G.W.F. Hegel and shows what can go wrong if the reality Hegel relied on is compromised by images we encounter in the global world of media images, a critique made by French philosopher Jean Baudrillard. While people may connect with images on their devices rather than on television, Baudrillard's analysis of images also applies to digital content. This article examines the human task of learning to think for oneself in the company of other people. Its central question focuses on the path thoughtfulness takes if thinking is authentically personal and socially sound. The article offers a model for thinking, abduction, that allows us to keep in touch with reality as we learn to think together about our opinions, knowledge, and beliefs. The article suggests a hopeful way forward for learning to think based on Western philosopher Immanuel Kant's approach to the growth of the intellect.

Keywords: *media images, hegel's experiencing, jean baudrillard, abduction, opinion, knowledge, belief.*

GJHSS-C Classification: *LCC Code: BD111*



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I. Introduction

Education in the classroom is a simulation, which implies that classrooms are not real life. Yet our most general educational aim is to prepare learners for real life. Preparation for life requires an education in thinking on one's own—thinking for oneself—although thinking is personal and social—so that, ideally, students learn to think for themselves in the context of other people. In the best situations, we learn to think with others but retain an authentic sense of our beliefs, values, and principles. Since thinking is an attempt to make sense of ourselves and make sense to other people, the balance between personal and social influences may be difficult to manoeuvre, depending on someone's learning environment.

Tensions between the personal and the social were pushed to extremes during the global pandemic that erupted in 2019. Issues surrounding thinking on one's own and thinking with others took on, sometimes, life and death dimensions. Do I wear a mask or not? Do I get the vaccine or not? What do I believe? If we consider the relationship between thinking and the reality we rely on as we think, the pandemic played into difficulties that were growing in North American learning environments and that were influenced by our global milieu.

Confusion about what to believe did not start with the pandemic. Sigmund Freud (1963) used the word illusion to indicate large pictures we have about the world. He pointed out that all the sciences rely on illusion to some extent. The point is to discern between illusion and delusion by using the real world to provide evidence to support or counter what to believe. Yet, as Karl Popper noted, the hard sciences also move through paradigms that cannot be questioned until enough evidence is found to overturn their assumptions about the world (Popper, 2002). Relying on science during COVID became its own problem for many people.

If reality is confusing, we accept illusions (delusions?) that offer themselves to us. If reality is not sound, if the social world is scary, it loses its veracity, and we may fail to accurately read the other people we need to help us think. It was fashionable in the last century to doubt the accessibility of what is real. Canadian author John Ralston Saul commented that there is an apparent inability to deal with reality that he believed constitutes a fear of reality so that we suffer from an addictive weakness for large illusions (Saul 1995).

During the pandemic and the accompanying political dynamics, the idea of what is true caused many people to wonder what they could rely on to help them think for themselves. In general, how do we distinguish illusion from delusion if reality has no force to persuade? Can we protect ourselves from simulations that lie? How does thoughtfulness grow? To address these questions, I enquire into a relationship between reality and simulation and situate that inquiry in the context of educational practices that encourage people to think for themselves, together with other people.

The purpose of the article is to demonstrate how thinking works according to G.W.F. Hegel (1770-1831) and show what can go wrong if the reality we rely on is compromised by images we encounter in the global world of television—a position taken by Jean Baudrillard (1956-2007). While people may connect with images on their devices rather than on television, I assume that Baudrillard's analysis of images also applies to digital content. This article examines the human task of learning to think for oneself in the context of other people. Its central question focuses on the path thoughtfulness takes if thinking is authentically personal and socially sound. The article offers a model for thinking, abduction, that allows us to keep in touch with reality as we learn to think together. The article suggests a hopeful way forward for learning to think based on Immanuel Kant's (1704-1804) approach to the growth of intellect.

II. Beginning to Learn

Learning to think gains ground in a child's first lessons as they are surrounded by a crowd of people that guide them from the moment of birth. Suppose

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newborn Julie is lying in bed with her mother. Her father stands beside them. Whether extended family members and friends show up in person or not, Julie is surrounded by a community who teach her who her parents are, who she can count on when she asks questions about a world that existed before her birth, and about places she has never been but that none the less exist (Arendt 2018). During her initiation, Julie encounters a stock of knowledge that constitutes her life world. Austrian philosopher Ludwig Wittgenstein (1889-1951) observed that the stock of knowledge Julie acquires is experienced as a whole world.

Wittgenstein probed the structure of thinking and observed that we all have a world-picture, an inherited background against which we distinguish what is true from what is false. His analogy for this background is a riverbed. He acknowledged that change is possible in the riverbed (some solid ideas may become fluid) but distinguished between water and riverbed in the following way: "the bank of the river consists partly of hard rock, subject to no alteration or only to an imperceptible one, partly of sand, which now in one place now in another gets washed away or deposited (Wittgenstein 1979: #97)." He noted that when we first begin to believe anything, what we believe is not a single proposition (belief), it is a whole system of propositions (beliefs). It forms a meaning system. As he put it,

> a child learns to believe a host of things [and] learns to act according to these beliefs. Bit by bit there forms a system of what is believed, and in that system some things stand unshakeably fast and some are more or less liable to shift. What stands fast does so, not because it is intrinsically obvious or convincing; it is…held fast by what lies around it (Wittgenstein 1979: #144).

The whole world Julie acquires among her people is the measure she uses as she accumulates data about the world. Harvard professor Robert Kegan points out that every one of us grows up with what he calls an orthodox faith in our families of origin. Family religions are not synonymous with faith traditions. A family religion is one that operates powerfully and mysteriously in every family and is passed on to children because they live at home. It may carry areligion's name, but it is nourished by private family rituals and customs—a composite of deep, idiosyncratic beliefs and practices (Kegan 1994) that convey a particular whole world.

To social theorist Hannah Arendt (1906-1975), thinking is personal and social. It is a communal experience. Children grow intellectually as they think on their own and with others. Arendt notes that all one must do is listen to someone tell a story about what happened to them that morning, to observe evidence of thinking (Arendt 2018). Early learning environments convey "the common stock of human thought about anything and everything" (Adler 1997:xii), sometimes called common sense. A stock of knowledge is rich with notions formed by common experience during daily life, which we have without any effort of inquiry on our part because we are awake and conscious (Adler 1997:xii).

American philosopher Mortimer Adler (1902-2001) said the purpose of philosophy is "to help us understand things we already know, [and] understand them better than we now know them" (Adler 1997: ix). Thinking for oneself with other people is a philosophical task. In his dialectics, Aristotle (2015) defined wise reasoning (*elenchus*) as the practice of reasoning from generally accepted opinions, i.e., this common stock of knowledge. His dialectics rests on the shared human need for other people who help us think.

Yet something changed in the last century, according to Jean Baudrillard. Unlike Julie's initiation with her people, television and digital images are disembodied. How does dis-embodiness shape a capacity for thinking? Early in his analysis of Internet experience, American philosopher Hubert Dreyfus raised questions about educations that relied entirely on computer mediated communication. He asked if learning to be masterful could be achieved *via* computer-mediated-communication and came to believe it could not. Learning complex social skills is achieved bodily, in face-to-face encounters. To him, omitting the body from a learning environment leads to a loss of the ability to recognize relevance, a loss of skill acquisition, a loss of a sense of the reality of people and things, and finally, the loss of meaning (Dreyfus 2008).

The purpose of this article is to encourage educators to accomplish their learning aims by considering how they use simulation and understand how it works. Educators must ask themselves about the relationship between simulation and reality as they teach students to think for themselves in our complex personal, social, global environments.

III. Simulation and Reality

There are at least three possibilities for the relationship between simulation and reality. The first is that simulation is a false presentation of reality; it is a lie or delusion. Delusion does not provide for the most basic learning needs of students. This possibility for the relationship between simulation and reality is mis-educative. The second possibility is that simulation is an approximation, it represents reality to some extent. Elements of real life are used and arranged so that learners acquire the ability to act responsibility and intelligently in class and effectively transfer learning to situations outside of it. This use of simulation is conducive to learning for life, but its success depends on bringing what is real into the classroom in a way students can grasp and use.

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Baudrillard presents a third possibility with simulation he describes in a disturbing way. He criticizes the simulation to reality relationship (re: media images) and in doing so provides a perspective on our social/global context. Baudrillard's description suggests that the second possibility for simulation applied in public classrooms is negatively affected by a proliferation of media images in the culture at-large. I explore media images as sites of mis-education in contrast to experiencing that educates, according to Hegel. If education is to help people hold a confident view of their ability to think for themselves in the context of other people, we must enliven the role reality plays in educational experience. We need an education that recovers the simulation to reality relation based on ancient Greek insights, i.e., the way simulation aimed at revealing patterns in human behaviour that told the truth, so viewers were more able to understand the human condition.

IV. Ancient Greek Perspectives on Reality and Simulation

Plato and Aristotle posed a reality to simulation relationship using the term *mimesis*, which is typically translated as simulation, representation, or imitation. In identifying the relation, they did not focus on the same aspects of reality. While Aristotle prized the role sense data play in the growth of the intellect, Plato focused on reality as an ideal, i.e., in the Forms. His conversation with an uneducated slave boy in the *Meno* dialogue (Plato 1981) demonstrates the boy's ability to think for himself as they engage in looking at a geometry puzzle together. Socrates relied on Greek myth to explain the boy's ability to 'recollect', i.e., think for himself. Learning to think for himself with Socrates followed this pattern: Socrates guides the boy with questions, until the boy moves from thinking he knows the answer, to realizing he does not know the answer, to being curious about the answer, to exploring with Socrates to find the answer. The boy remains curious. He continues to see and hear more of what is available to be seen and heard as he begins to think for himself with Socrates. He is stimulated by the real world in front of him and continues the inquiry. He remains curious.

In the Greek world, simulation spoke of universals that convey what a particular kind of person is likely to do or say (Aristotle 1970). The aim of simulation (*mimesis*) was to present patterns to help people understand how human beings tend to behave. Simulation in its second sense helps reveal those patterns. This point matters in a discussion of the simulation to reality relation. If simulation tells the truth, its insights are invaluable as means for shaping an art of thinking. But if Baudrillard is correct, simulation in our current circumstances is incapable of operating in the way Socrates/Plato, Aristotle and Hegel proposed. I pick up Hegel's view later.

Julie acquires a belief studded whole world. It holds inherited content and shapes her memory system. That is the only way children are initiated. Philosophical inquiry, the stubborn effort to get clear about something, concerns itself with thinking about her stock of knowledge. In the forward movement of her intellect, Julie must come to understand how media effects influence her opinions, knowledge, and beliefs, if she wants her worldview to be continually formed by truthful patterns about the human condition.

V. Media Mis-Takes

In assessing media culture, Baudrillard asserts that images, particularly television images, will not educate us. He says they are evil. Evil resides in the relationship images have with the reality we commonly assume stands behind them so that they challenge the second possibility for simulation (representation to some extent). To Baudrillard, the television image to reality relation is one of annihilation, not representation. If the image annihilates reality, TV images design environments that affect education adversely. Images at the end of the twentieth century trapped us in an unending repetition of their refusal to point to that which is real. While watching media images, we are frozen in pseudo-experience: we live in suspended animation with screens that dazzle us. To accomplish educational aims, we must thaw through educational experiences that transform rather than entertain. The anaesthetizing effect of the shape shifting of modern media images does not mirror the movement of conceptual shapes Hegel thought constituted educative experience. Hegel's educational perspective, *conscientia* (knowing with) grounds transformational learning. If Baudrillard's view is descriptive of the way they operate, media images prevent educational transformation and get in the way of learning to think with other real people.

To explore the simulation/reality relation, I juxtapose Hegel's educational experience with Baudrillard's critique of media-image effects. The point of comparison is to reveal Hegel's model for experiencing as a process that encourages self-knowledge and transformation. Self-knowledge is not cognitive or psychological only; self-knowledge has emotional, cultural, gendered, economic, sexual, and racial dimensions. To know oneself includes coming to see the social categories that create perspective. In making a comparison between Baudrillard's critique of media effects and Hegel's educative experience, I consider Baudrillard's description of media images to be myth.

French philosopher Paul Ricoeur (1967) analyzed the symbolic function of myth and observed a modern separation of myth and history. He suggested that we are embarrassed by myth and as a result are

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tempted to give ourselves up to a radical demythization of all our thinking. This move keeps us from comprehending the relation between what he called fundamental reality and the actual modality of the human condition. To him, myth is autonomous and immediate. It means what it says. Although it is not reducible to analogy, its symbolism gives rise to thought. Baudrillard's myth of evil confers upon our experience an orientation, a character, a tension that informs us about reality, in the same way that our very best stories show us what people are really like. Baudrillard tells a story about TV images that is a useful heuristic tool. Comparing Hegel and Baudrillard permits us to see what might have happened at the end of the last century so we can respond thoughtfully, resourcefully, and hopefully to challenges technology poses to humanity in the twenty-first century.

VI. Hegel and The Real Classroom

To explain Hegel's insight into intellectual growth, it is important to say how perceptual and conceptual learning work from the perspective of the human brain.Julie's worldview forms from infancy based on her perceptual and conceptual learning. As she experiences the world, a stream of sensations enters her infant brain and activates her nerve cells. As a result, her nerve cells (neurons) converse with one another. They send electrical impulses to one another until one nerve cell excites another. These messages continue to move from neuron to neuron among networks of nerve cells (Hebb 1980) to form a communication system within the human body. As sensations enter the brain, they excite a set of nerve cells linked to the external world through her organs (e.g., eyes, ears) and various parts of her body, e.g., when bones or muscles change position (Klein 1987). This process creates percepts that form the basis of her experience and establish memories that continually provide Julie with data (Hebb 1980) that accumulate as she learns about the world.

A second set of nerve cells is linked to each other and not to the external world. The second set is responsible for conceptual learning (Bellous and Clark 2022). Perceptual learning creates percepts, conceptual learning forms concepts. Julie's concepts do not erase her percepts. She has ongoing access to both. While percepts are sense-based, concepts are not, in a strict sense. In this process, thinking is distinguished from sensing, but is related to it.

Canadian psychologist Donald Hebb provided a framework for how the brain thinks. The typical human being has the complexity of about one billion cell assemblies. This complexity is what makes the normal development of intelligence and learning possible, including a capacity for abstraction and generalization (seeing patterns) that is fundamental to human thought (Hebb 1980). Perceptual and conceptual learning work together through their own internal communicative interaction (Hebb 1980). As far as thought is concerned, the development of new concepts is a process of modification in the ongoing development of old concepts (Hebb 1980). All learning depends on a relationship between percepts and concepts, which can be explored and augmented by encouraging learners to see and hear more (as two examples) of what is in a situation than previously acknowledged, as Socrates did with the slave boy. Due to connections between perceptual and conceptual learning, it is essential for learners to record, in some way, their initial and progressive understanding of situations, so their learning becomes clear to them.

To understand Hegel's view (Hegel 1979; Heidegger 1968; Heidegger 1989), consider an analogy. Reflect for a moment on the difference between two types of conversation. In the first, we are speaking with someone who does not look at us, does not seem to hear anything we say, categorizes us in ways we find objectionable, and generally mis-interprets who we are, even though we are standing before them, trying to let them see us as we are. In this type of conversation, we are mis-recognized. The other neither sees us nor hears what we are saying. They do not seem to sense what we are in our uniqueness.

In a second type of conversation, we are engrossed with someone who really looks at us, without making us feel the need to hide, who hears what we are saying and senses what we are doing even if we are not articulate about the complex feelings we have. As we converse, one or the other of us puts into words what we recognize as that which we really are. Through conversation we see ourselves in a new way. The other person is central to this recognition of self. The conversation is effective. We sense we are different from, but able to understand each other. Both participants change in talking together. The trajectory of change in thinking and feeling is drawn by the contribution each one makes. Neither voice is silenced. Neither voice is victorious. Hegel's philosophy of consciousness relies on perceptual and conceptual learning and is like the second conversation. Experiencing, or dialectical movement, is a dialogue that comes into being through the lively presence of people involved. It can also be an inner dialogue, a self-reflective exercise in which we are of 'two minds' about something.

Education for the growth of consciousness allows us to reflect on our current meaning system. It is a process of paying attention to our own consciousness in the presence of others, whether the other is an object of our attention from the natural world (Umwelt), from the world of other people (Mitwelt), or from our personal world, (Eigenwelt), (May 1983), i.e., our own sensations, thoughts, opinions, interpretations, meaning. Reality (phenomena from natural, relational, or personal worlds) presents itself to consciousness. Dialogue takes place.

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We must add a fourth world to the three named above, the global ethos, or spirit of the times. This world impacts people as they think for themselves with others. Adding this world of data and experience rests on the twentieth/twenty-first century reality of living in a mass culture, a global context whose voice is as impactful as are the voices that are near to us.

The dialogue within self-consciousness between perceptual learning and conceptual learning is a conversation between what Hegel calls natural knowledge and real knowledge. To him, natural knowledge (i.e., stock of common knowledge) provides us with thought that appears without any effort on our part. As soon as we sense the other, our knowledge of the other shows up as natural knowledge. Natural knowledge is our taken-for-granted idea of phenomena; looking at them is effortless. For Hegel, with natural knowledge, there is no work involved in our gaze because we assume we already know the object of our glance in advance of really looking. Real knowledge is the real being of phenomena that consciousness tries to explore. Real knowledge lives behind the back of its taken-for-grantedness, and refers to the way phenomena really are, as they exist apart from our incomplete or unfinished view of them. As an example, it is the difference between looking at the moon while lying on our backs on a summer evening and walking on its surface. It is the difference between the first conversation and the second one.

During the dialogue between natural and real knowledge, natural knowledge shows up as incomplete or unfinished. This consequence for natural knowledge is made possible through skepsis, which is seeing, watching, scrutinizing to see what and how beings are as beings. There is a constant tension within consciousness between natural and real knowledge. This tension is natural knowledge's resistance to real knowledge and skepsis, although we must be clear that dialogue is not scepticism. Dialogue is not a method or approach that is recalcitrant in its resistance to the lively being of the other—its aim is simply to follow the movement of its object of study (Taylor 1979). But real knowledge may make natural knowledge uncomfortable. For growth to occur, Hegel thinks there is even a kind of violence between the two ways of viewing phenomena in which natural knowledge tries to refuse real knowledge. There is resistance to real knowledge due to the movement of conceptual shapes that typifies the growth of consciousness. Real and natural knowledge play an important, enduring role in dialogue. But natural knowledge lets go of its certainty when conceptual learning takes place.

Hegel's concept of experience is grounded on *conscientia,* which "refers to the gathering into presence of the kind in which that is present which is represented (Heidegger 1989: 56), i.e., the phenomenon accurately presents/represents reality. Consciousness becomes intentionally conscious of what presents itself, that is, the phenomena (objects) we experience, i.e., the voice or presence of another person. To Hegel, experience has three senses: first, experience refers to receiving raw sensory material (sense data); second, it refers to receiving sensory material that undergoes some conceptual processing, i.e., experience that goes beyond mere sense perception and initiates conceptual learning; and third, experience refers to a process and a product in which attentiveness to phenomena results in a sublation of consciousness so that we move forward in our awareness of phenomena in a way that is closer to their actual being—i.e., the way they really are. Hegel says there are phases within conceptual learning and adds an emotional dimension of loss that accompanies the forward movement through these phases as we learn to think for ourselves in the presence of objects in the world.

Hegel's third sense of experience, sublation, refers to tension in the dialogue between natural knowledge as it moves through skepsis to real knowledge. This movement of consciousness requires that some of what we understood about an object will shrivel and die. Some of what we understood takes a new shape, a process which constitutes the meaning of the term sublate. In the growth of consciousness, the new shape annihilates the old shape but the new bears a necessary relationship to the old; hence the old shape is part of the configuration of the new one (Inwood 1995). For Hegel and Baudrillard, something is annihilated in the process of thinking that each man describes; but what vanishes according to Baudrillard is different from what shifts its shape according to Hegel.

To Hegel, the process of annihilation changes the shape of our idea of the object we observe. If we reflect on our current shape for an object, in its presence, we allow the other to be itself. What dies is our inadequate notion about something, our idea of trust, as an example, in the strong light of new observations. What draws a philosophy of consciousness forward is the relationship between our current concept for something in the face of its reality as we observe it. Hegel's idea of reality is central to the growth of the intellect.

The engine that drives the movement of shapes is contradiction that lies at the heart of every concept as it encounters reality. I address contradiction later, but the growth of consciousness is always grounded on experience in Hegel's first sense, i.e., on sense data. In experiencing, we catch sight of something, a person, or a thing, e.g., the way someone's mouth is turned up at the corners. In observing that object, our sighting of it brings the phenomenon into view. In being conscious of, and fully attentive to the turning up of the corners of that person's mouth, we do not see the mouth only, we come to sense what the person really is, or we see more of what that person is. We perceive in a new way. As we gain understanding, we may realize the mouth's expression may be a sneer or a smile. If we want to know which it is,

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and what it means, the other person must direct our gaze, not our own thoughts or notions about the phenomenon. Our contribution is precisely to suspend our natural knowledge until we let the other person's mouth speak for itself.

To Hegel, experiencing differs from doubting as understood by René Descartes (1596-1650). In Descartes' view of doubt, we begin with thought X (my friend is worthy of my trust). In an activity of doubting we fully consider not X (my friend is not worthy of my trust) to be the case. After we reflect on not X, we doubt our doubt (we mistrust our mistrust of our friend) and return to X (my friend is worthy of my trust). When doubting ends, things are much the same as they were at the beginning (Descartes 1962). In experiencing, as conceived by Hegel, as we are engrossed with X, we become attentive to X in such a way that our consciousness of X shifts and changes shape. The direction of the change arises from the nature of the object, as it really is, rather than from our need to return to our familiar concept of it. The new shape for X annihilates the old shape of X so that the old X dies; a new shape takes its place. We now have a new shape for consciousness to consider.

It may be that a first awareness of the movement of shapes in consciousness is the recognition that an old shape for a concept has died. This realization can cause pain. I may think my friend is trustworthy because she always meets me at the precise time we agree on. I trust her because she never fails to show up. The shape of my concept for trust rests on never having been let down. If she does not come one day, I become attentive to her not coming and to the relationship between the conceptual shape I have for trust and her being. In dialogue I may come to see that she has a complex life. So do I. Trusting her does not mean never being let down. Trust means something more. It signifies confidence that has more hope than certainty in it. But I risk pain and loss in the process. I cannot look forward to a comfortable place to which I may return. I cannot go home to my old concept of trust; but neither is the new one entirely strange and without any trace of the old one.

As mentioned earlier, the engine that drives the movement of shapes for our idea of something is contradiction that, to Hegel, lies at the heart of our experience with phenomena, and indeed, lies within ourselves. It is contradiction that makes concepts shift and change. This is why educative events always disturb us. To continue with our example, what is it about trust that requires that we sometimes must be let down to understand how trust operates? It is precisely that disappointment makes trust wise. In facing contradiction, Hegel identifies that it is clear conceptual work (reason) that moves us forward in dialectical inquiry: reason begins to reconcile the contradiction within each concept, within each person. Becoming conscious of our concept for trust is a positive response to the vulnerability and interdependence of embodied human beings. We learn to feel trustful or mistrustful from birth. Trust is re-conceived throughout life. As reason operates in dialectical movement (experiencing), opposites are reconciled, yet the identity of each part of the duality is preserved in some way in the shape of the new concept. The old shape directs the trajectory of the unfolding concept.

VII. Reconceiving Old Concepts

Let's look at an example of conceptual learning (Bellous and Clark 2022). Suppose Nancy grew up with an absentee father. She learned from experience (e.g., her mother's behavior, her own disappointment) that he was away because he found other tasks, other people, other places more interesting than spending time with family. Of course, everyone in her family may have misunderstood his motivation for being gone and been unaware of the role played by his lack of the social and emotional skills needed to communicate his love convincingly. But based on experience, Nancy built her concepts for man, husband, father because she believed her dad did not want to spend time with family. Then Nancy married Jim who, in his mid-thirties was required by his workplace to be away from home a lot of the time. As she pays attention to her emotions and thoughts, Nancy comes to see that Jim is not her father. She perceives his love for her and their children. By remaining open to what is going on, she revises her concepts for husband, father, man, so that absence does not equal indifference. Jim is committed to family, prefers to be at home and is fully present when he is there.

The shift involved in Nancy's conceptual learning is enormous. Initially, a contradiction between her father-based husband concept (past) and her new understanding of Jim moves her thinking forward as she tries to understand herself. She pays attention to what is going on and uses new percepts to re-think old concepts. She questions her beliefs. She gets distance from old concepts, and observes them change, based on new experience. Most importantly, she trusts Jim enough to hear his reasons for why he is doing what he is doing. She releases her grip on old concepts and lets them be informed by her new reality. By doing this work, Nancy perceives Jim's humanity in a way she could not see before.

She does not pretend she never had negative concepts. She does not forget she had an absentee father. The old is part of the configuration of the new. Someone who grew up with an attentive father has different work to do. Nor does Nancy believe she can just walk away from her past. As she releases her grip on them, she no longer uses old concepts as weapons. She is more able to focus on her values. What she learns in relationship with Jim is new and challenges what she previously thought about all men, particularly

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because she grew up in the mass culture of mid-twentieth century feminism, which she now reflects on without throwing away its truthfulness.

Up to now old concepts controlled her assumptions. When she experiences a conceptual shift, she intentionally weighs and reflects on concepts for man, father, husband, rather than being controlled by old ones. By carefully thinking about her thinking, she considers past and present at the same time (Penfield 1975). She practices trusting Jim. Trust is a choice, sometimes a difficult one. Nancy engages in the struggle by embracing her past. Jim participates, but the conceptual learning is essentially hers. Jim has his own learning to do. Everyone does.

Conceptual movement is seldom sudden and requires awareness of what is going on between past and present. Old concepts still pop up, but less so as trust builds. When Nancy reflects on what she is thinking, her idea of Jim moves closer to his actual being. The outcome of rethinking her concepts is that Jim shows up as the person he is. Up to now, he was hidden from view, covered up by her patchwork cloak of old concepts. Rethinking has other benefits. As her father ages, Nancy loves being in his presence and releases him from her youthful anger. Her thinking is more her own than it was before and has the quality of the personal and the social. Nancy's learning is an example of Hegel's experiencing, i.e., of being with one's own thinking

To Hegel, Nancy's consciousness of her own thinking has three notable features: it moves through increasingly adequate stages and is dependent on the social world to mature its potential; it is essentially interpersonal and requires reciprocal recognition with other self-conscious beings (an I that is a we; awe that is an I). It is practical and cognitive because self-consciousness exists in a world of other people and finds itself in those others. The other is essential to the awareness that develops through self-consciousness experiencing (Inwood1995). That is, Jim must begin to say (kindly, compassionately) that he feels misinterpreted by Nancy's concepts for man, husband, father.

In summary, Hegel describes educative experience as a process of reaching forward and arriving somewhere new. Experiencing is a mode of being present. In experiencing, we allow the lively presence of the object of our gaze to help shape the concept we have of it. The movement of shapes in consciousness is an ongoing process and a product: the product is a new shape for consciousness to consider. Hegel proposes that consciousness moves forward in a necessary way which the real nature of what is present makes possible. On his view, being reasonable implies a developing willingness and ability for the social and personal growth of the intellect in contrast to dogmatic attachments we refuse to philosophize about. This is not to say maturity means walking away from childhood meaning, which usually implies walking away from our people. Thinking for oneself is authentic and socially astute. Personal freedom is never so complete that we can forget we share humanity with all others. Mature thinking is constrained by humility—the truthfulness that every generation only sees part of what the real world has to offer.

VIII. The Evil Image and the Death of The Other

To Hegel, reality cannot be withdrawn from the growth of intellect. Yet Baudrillard asserts that the end of the twentieth century was characterized by just such a loss. If modern reformers de-sacralized the world to fully articulate their conception of human freedom, Baudrillard is a secular theorist who re-sacrilizes the image. He analyzes images in a secular world that is caught up in modern forgetfulness of its traditional sacred objects, practices, and relationships. What must be kept in mind is that Hegel counted on the lively presence of the other as a dialogical partner in the growth of consciousness, while Baudrillard discounts the liveliness of the other because he believes TV images annihilate the reality that stands behind what they pretend to represent. TV images are an example of simulation in the third sense presented earlier, which is to say that they do more than merely lie.

To Baudrillard, modernity was a project that promised liberation but failed. All we can do now is simulate liberation (Baudrillard 1993). The image's role in simulation is evil. Baudrillard uses religious and moral language to explain his perspective, despite insisting his views are beyond good and evil and beyond morality. In his use of religious terms, we must keep in mind a distinction he made. In referring to Nietzsche, he says that the utterance "God is dead" is not a denial of God's existence, but a challenge to its liveliness, to the being of God. He posits that the disappearance of something, God or meaning, always involves a challenge, a questioning, an act of seduction (Bellous 1996).Rather than positing the death of the Other, we might sense Hegel's dialectics at work—the end of one shape for a concept for God and the emergence of something new.

What does it mean to make images sacred? Baudrillard gives the image the power of humanity and deity. He attributes agency to images from the object world (Umwelt): images can do things and can do them in spiritual (magical) ways. What is his point about the agency of an evil image? First, Baudrillard, following Nietzsche, writes in the extreme. In referring to a particular soccer match at Heysel Stadium in which violence broke out, he says: "[o] currences of this kind represent a sudden crystallization of latent violence;" in incidents of this kind, evil is terrorism: a violent form of abreaction in the social realm. Evil is an implosion, characterized by extenuation and extermination. To him, the real and only problem is: "where did Evil go?" He answers,

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"everywhere—because…modern forms of Evil know no bounds....Where it is no longer possible to speak of Evil, Evil has metamorphosed into all the viral and terrorist forms that obsess us (Baudrillard 1993:81). While we no longer talk about it, evil has spilled out into the world, leaking into every crack and crevice, vaporizing into the very air we breathe.

If educative experience is drawn forward by the lively presence of the other, to Baudrillard, the liveliness of the other is annihilated. Due to media-image effects, the reality of the other is annihilated—not the inadequate shape for my concept of the other, as it was for Hegel. In stating his position on the annihilation of the other, and just as Nietzsche announced the death of God, Baudrillard announces the death of the social relation (Baudrillard 1983). His analysis of the fate of the social relation depicts how evil operates as it leaks out into the world. Evil's annihilation of the social relation expresses itself through simulation, expansion and hyperreality, terms explained later. He grounds his proposal for the death of the social relation on the view that representing reality is no longer possible.

The implications of Baudrillard's critique of media images are echoed by theologian Michael Welker (1997). Welker posits that, at the end of the twentieth century, we could no longer not be religious. It is, however, more accurate to say that in the twenty-first century we cannot not be spiritual. See, for example, a Pew Research Center Report (Dec. 7/23).It summarizes their research to say that 7 in 10 U.S. adults describe themselves as spiritual in some way, including 22% who are spiritual but not religious, which is a tendency that also describes people in the U.K. and western Europe (Bellous 2021).

Welker believes the claim that we cannot help but be religious misleads us until we realize that much of our current religious (spiritual) experience amounts to what he calls an emphatic act of self-referencing that he considers to be an impoverished form of faith, one that is arbitrary and confused. In making his point, Welker notes the role media images play in constituting the inwardness and isolation that misdirects authentic faith. Like Baudrillard, he is aware that practices of relativism dilute social categories until they lose their identity and therefore their meaning. To make this point, in discussing the effects of artist Andy Warhol on our idea of art, Baudrillard says that:

> When Warhol says: all works are beautiful—I don't have to choose between them because all contemporary works are equivalent; when he says: art is everywhere, therefore it no longer exists, everyone is a genius, the world as it is, in its very banality, is inhabited by genius—nobody is ready to believe him. Yet his is in fact an accurate description of the shape of the modern aesthetic, an aesthetic of radical agnosticism (Baudrillard 1993).

One example of the loss of meaning is the relativizing proliferation of self-referencing religion. In personally constructing inner certainties based on private positions on faith, people lose the liveliness of God's Self-Revealing presence, a presence that traditionally set boundaries around what it meant historically to be Christian. In criticizing self-referencing religion, I do not wish to promote a world in which there is one right way to be Christian, Hindu, Jewish, or Muslim. I certainly do not long for a world in which there is one right way to be religious. Diversity supports personal freedom. But if there is insufficient territory on which to stake a coherent identify, if faith perspectives drift into one another, they lose their characteristic shape (Gilson 2009). A necessary tension in inter-religious dialogue fosters understanding and co-operation on one hand, and lively, credible, coherent, self-defining dialogue within faith traditions, on the other hand.

If religion is a self-referencing meaning system in which the lively presence of diversity disappears, what does it mean to transmit tradition in such a way that faith is grounded on critical reflection, authenticity, dialogue, in community, even with those who believe there is no God. Self-referencing thought forecloses on dialogue and seeks company with those who agree to only agree. The point of thinking for oneself in the presence of others is that we allow thought to be social and personal. How is thinking to become humble *and* confident in its own way of being? How do people keep from believing that it does not matter what they believe, or from believing that what they hold as belief equals the truth, the whole truth?

When societies privilege relativizing strategies (every view is of equal value) effort to maintain a coherent identity is disdained. Identity is relativized and constructed in isolation. Media play a pivotal role. In the construction of a personal worldview, media images (as outpourings of visual fragments to viewers who configure them to create plausible meanings) compose themselves within viewers as a personal, individuated message. Welker intimates that religion is currently constructed in this way. Bits and pieces of religious sentiment are configured into personal, internal systems that are quietly maintained. Does it matter that people build inner shrines from these bits and pieces? I think it does, but not because of contradictions people let in as their view is under construction. I say this for two reasons: contradiction aids the process of experiencing in a healthy learning environment, and no era can avoid contradiction. Life is never that tidy.

The problem is not the fragments used as building material. It is the fortress-like, inaccessible, personal certitude gluing the bits together that creates isolated believers, whether beliefs are about God or the COVID vaccine. Fortress walls prevent different views from entering a personally sacred space. Confidence outside class, mentioned at the outset as a desirable educational outcome, is not a defensive warfare carried

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out from the towers of impregnable certitude. Baudrillard and Welker are correct. An inner sanctum of certainty barricades itself from the external liveliness of others—God, sense data, traditions, other people. Yet, most often, if these walls of certitude are successfully breached the whole structure collapses.

IX. Media Power Games

The tension between certitude and lassitude is not the only challenge intellectual growth must face. Recall Wittgenstein's point about the whole world conveyed to Julie. In the early years, her worldview is primarily inherited content. How do media fragments meet with someone's whole world? How does Julie take in new data? If she comes to see the world due to the lively presence of her people, how does she learn to think for herself in a media imaged world that annihilates the liveliness of others and if it does not tell the truth about humanity? What media power games must Julie learn to navigate and learn to see coming?

Baudrillard's narrative of the relation between the image and reality is not reducible to simple terms, but the myth's meaning may be captured in connections between words he uses to describe the image. He said that images shift from simulacra to simulations. A simulacrum resembles reality; it is its form or likeness. Simulation falsifies reality. A related term, simulacre, is an image to which honor or worship is rendered. The third term entices the idea of the religious into the relation between image and reality. The disappearance of meaning and representation in a simulation is a paradox he described as the equal impossibility of the appearance of the real or the imaginary in the images that confront us now (Baudrillard 1988).

When Baudrillard sacralizes the image, he attributes to it a capacity for playing power games. He describes three evil power plays called simulation (third sense), expansion, and hyper reality. Interpretations of power situate his talk of evil. Theological discourse on power prepares us for some of Baudrillard's critique. American theologian Walter Wink (1984) explained how he thinks power operates. In making his case, he confronts enlightenment beliefs that humanity can create its own gods, and these gods can disappear and die. Like so many who wrestle with evil, he examined power because of relentless horrors from first-hand encounters with social and political evil during a four-month leave spent mostly in Chile and other South American countries. While there, he met with nationals swept up in a torrent of state oppression. In presenting power, or the powers, I neither challenge his view nor expect readers to accept it fully. That is not my aim. Wink's view is set beside Baudrillard's idea of evil so that each may illumine the other. These views are myth. They are not reducible analytical dissection: my aim is to see from myth to myth. Seeing from myth to myth is what Julie must do as she learns to think for herself in the company of people who did not grow up with the whole world she inherited.

In terms of the image's power games, ideas about power cluster and swarm around a reality Wink organizes into a discernible pattern in which the world is material and spiritual. To him, the spiritual refers to an inner dimension of the material, "the within of things," the subjectivity of objective entities in the world; the material and spiritual are indivisible, and the powers are heavenly and earthly, divine and human, good and evil (Wink 1984), a view congruent with ancient Greek mythology. The spirituality of a person, team, institution, or state exists as one of its real aspects, even if it is not perceived as such, e.g., mob behaviour at a soccer match. On Wink's view, each material entity, person, or event has a characteristic spirit that endures. The spirit of a nation is perpetuated through its history and policies. To Wink, a mob spirit does not hover in the sky waiting to leap down on unruly crowds at soccer matches. It is the actual spirit within the crowd as it reaches a certain critical flashpoint of excitement or frustration. It comes into existence in that moment, causes people to act in ways they never would have dreamed themselves capable, and ceases to exist the moment a crowd disperses (Wink, 1984).

To Wink, the spiritual does not exist apart from embodiment in cellulose, political regimes, corporations, or megalomaniacs. He rejects dualism, matter separate from spirit, and regards matter and spirit as united in an indivisible reality, distinguishable in discrete but interrelated manifestations. The ambiguity of power is intrinsic to a degree in every manifestation of power, a view not unlike French philosopher Michel Foucault's (1926-1984) analysis of power as energy (Foucault 1979). This means that an ideology does not just float in the air. It is always the nexus of legitimations and rationales for actual entities, whether union or management, a social change group or the structures it hopes to reform. As the inner aspect of material reality, the spiritual powers are everywhere around us. Their presence is real and inescapable. The issue for Wink is not whether we believe in them, but whether we discern what is going on. As one example, we may be sitting at a meeting and begin to feel unreasonably angry. If we look around and hear unreasonable anger expressed generally by otherwise reasonable people, we sense the spirit of the group is anger. Anger needs to be identified and faced. Ancient minds moved from material to spiritual easily; we do not.

Wink's interpretation of spirituality does not preclude human agency. The deaths of Socrates and Jesus are important examples. Both went against the spirituality of the current regime. Each was accused of crimes but in neither case did the accusations provide sufficient cause for their execution. As Wink notes, political prisoners who obey the rules and behave respectfully are felt to stand against the spirit of the prison, as Nelson Mandela learned on Robben Island. The system rejects and punishes such people

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vehemently. Many women find they cannot or do not wish to support the dominating male spirit of an institution. Their resistance is felt and countered in subtle and not so subtle ways. Fear of defying the spirituality of an organization effectively maintains it. Wink makes it clear that unless evil in spirit and structure are converted and changed, no lasting reform is possible. Without spiritual renewal, new structures take up with former ones. The new order becomes capable of all the evil of the previous system. An analogy may help. Suppose a farmer finds dead fish floating on the surface of his fishpond. He removes the dead fish and buys new healthy fish and puts them in his pond. The next week, these fish too are floating. If he does not realize the pond is toxic, he will never have a viable source of healthy fish.

Like Baudrillard, Wink sees evil as a spirit of death and destruction. He believes that the spirit of life or death in a society is not a function of good or bad will in individuals only; it is the consequence of a determinate, institutionalized spirituality in the material organization of relations between people (Wink 1984). The possibility of well-being in any social sphere is constrained by the material and spiritual reality in its way of being, as is the case with systemic racism. To misinterpret the presence of the spiritual as help or hindrance to social relations is to fail to take full account of human reality. The liveliness of the other must be understood as spiritual liveliness. The intellect must be discerning with respect to evil. Ultimately, the only effective response to evil is to live a life of love. More than reason moves a life of love. Love prizes and shows interest in the lively presence of the other. Wink's view of the evil highlights the fourth world, i.e., global mass culture. In addition to the natural, human, and personal worlds, the global spirit of the times impacts how we think, due to the power that mass culture brings relentlessly to bear on how we perceive reality.

X. The Power Games of Evil

Hegel's concern with reality is that its lively presence should direct the flow of self-knowledge and transformation, which are the products of experiencing. It is not that the other's presence determines the outcome. A relationship between consciousness and the other's lively presence is dialogical. But without a lively other, consciousness stalls. To use Baudrillard's metaphors, it collapses in on itself. It is frozen in power games of evil, Baudrillard asserts that there are three possible hypotheses about the illusion we persist in making use of, i.e., the social or the social relation. The first proposes that the social is a simulation; the second, that the social alone exists. The third is that the social no longer exists. While he distinguishes three power plays, they work together in one evil game. Taken separately, each power play couches death. The first does so because, if the social relation is a simulation, it is also a lie. Simulation falsifies reality. Baudrillard is not only saying simulations lie. The overall effect of the power game is to annihilate reality.

Recall the first two possibilities for simulation: simulations lie; simulations represent. According to Baudrillard, simulations (third sense) accomplish their evil games by lying in a way that makes it impossible for images to represent reality. If an image accurately represents an object, it stands in the place of the reality behind it and points to that reality. This is an idea on which Hegel depends. In Western philosophical tradition, concepts are paired together and placed on a continuum that allows us to note their similarities and differences, for example, the terms social and political. A continuum is drawn between social at one end and political at the other. Differences and similarities are positioned between the end points. Differences lie close to the end of the line; a mid-point focuses on their similarities. This analysis does not imply the concepts ever overlap or are the same.

Using insights from Canadian philosopher Marshal McLuhan (1967), Baudrillard affirms that the notion of rational representation works in the way noted above. In simulation (third sense), he asserts that there is no continuum line. The social cannot be represented rationally, because there is no longer a distinguishing term (political) to support its meaning. There is only the social. Its meaning collapses or moves outside rational representation in a way he demonstrates in *Transparency of Evil* (1993). In speaking of the death of the social, Baudrillard is not saying the social does not exist, but that the concept can no longer be represented rationally. Due to the absence of an opposite pole. With nothing to support it, the social falls in on itself through an implosion, i.e., a simulation. Its collapse is the result of his second hypothesis about the social relation.

In the second hypothesis, that the social alone is real, the concept falls in on itself through what he calls an excessive expansion. The social spreads itself everywhere and leaks into everything. The collapse of the social is a consequence of relativizing strategies, e.g., if everything is social, then nothing is social. In the third hypothesis, hyper-reality, (in which it no longer exists), the social confuses the real with the image of itself and eradicates the speculative distance between the real and the rational (Baudrillard 1983). In hyper-reality, the idea of the social annihilates what is real. As an example, consider the hyper-tasteful snacks that are so plentiful. Producers would like nothing better than to provide snacks that are so flavourful we cannot stop consuming them, but whose undesirable calories and fat flush right through our bodies as though they were never there. These snacks are not food. If we consume them, we are not eating. We are doing something else. Something new. One can imagine hyper-tasteful snacks getting in the way of eating: of eating food becoming unattractive. Hence, the death of food. Medical doctor, scientist, and journalistChris van Tulleken develops this pointin his book

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Ultra-Processed People: The science of food that isn't food (2023).

Taken together, strategies of simulation, expansion, and hyper-reality comprise the image's evil power game. As with the social relation, when Baudrillard sacralizes the image, it becomes an evil agent. He does not permit us to assign goodness or pedagogic usefulness to the image. In describing the social relation and discussing media images, Baudrillard (1988, 1993) challenges the fundamental relation between sign and referent by declaring that 'standing for' constitutes neither a representation, nor even a lie, butan annihilation of reality through evil's power games. He posits the occurrence of an implosion in the triadic system between sign, object referred to, and the meaning that results, and heralds the end of meaning. To explore his point, we can say that ordinarily, people expect the reference principle of an image to represent a reality that is logically and chronologically anterior to it. Baudrillard questions this ordering and chronology. He challenges images in terms of their value as representations, as media of presence and meaning. He thinks we are wrong to have confidence in the realism of TV images because meaning has disappeared. He describes its disappearance in two ways, first in terms of what he calls the fate of value, and second, in terms of his description of the relation between the image and reality.

The fate of value is picked out in distinctions Baudrillard makes among four stages in the assignment of value to the objects we use or produce. The natural stage (use-value) has a clear referent. I eat an apple. The apple satisfies my hunger. Its value is tied to its use. The commodity stage (exchange-value) relies on what he calls general equivalence: value develops along the logic of a commodity. Items produced have the value people will spend on them. He posits a third structural-stage in which (sign-value) is governed by a code. Value develops on models designed by those who determine the code. People who establish and maintain the code set the value of products.

The fourth stage, which he thinks we experienced at the end of the twentieth century, he calls the fructal stage. In this stage there is no reference point at all; value radiates in all directions, occupying all fissures, without reference to anything whatsoever, by virtue of pure contiguity; the ground rules for reality are lost; value burns out, so that each value or fragment of value shines for a moment in the heavens of simulation(Baudrillard 1993). The fourth stage relates most directly to what he says about the evil image. Ground rules for reality go missing. Images acquire a specific value in television land that is established within the interplay of images on the screen, acted out by people who are paid to do so. The interplay is disconnected from real people. Human relationships are constructed on a model that works for TV but not in real life.

In addition to the loss of meaning, the loss of the real is understood through relationship images have with reality identified in four moves: the image complies with, reflects, absorbs, and annihilates reality. While there are four moves, again, there is only one game. All four are equally always present in the extenuation and extermination of meaning, just as simulation, expansion, and hyper-reality cohere in the death of the social. In the first move, complying, the image expresses a diabolical conformity to reality that is distinguished from a dialectical pattern. In dialectical relations we assume meaning can be read from the image to reality and vice versa, in a rational manner. In transformational learning, we anticipate making reality more understandable and accessible. As a chameleon the image feigns its resemblance to reality. This is the source of its perversion because, in feigning its resemblance to reality, it contaminates reality rather than transforming it into a clearer image of itself. The image at the end of the twentieth century refused clarity. To Baudrillard, images took over, imposing their own immanent, ephemeral logic, without depth, beyond good and evil, beyond truth and falsity.

In the second move, reflecting, the image works only to distort reality. As the image reflects reality it "becomes scrambled" so that it is impossible to tell which is the effect of the other. In an ordinary relation of reflecting reality, the viewer assumes reality comes before the image in time and stands as its model. In contaminating reality, the image precedes reality in a simulation that Baudrillard describes as a chain reaction, like a nuclear chain reaction, with the terrible outcome of leaving us indifferent and undifferentiated, changing our expectations about the real world. This chain reaction produces an implosion that cools and neutralizes the meaning and energy of events. When events are cooled and neutralized, we are no longer horrified by harm. The movement from cool to cold is best understood in McLuhan's (1964, 1967) terms, hot and cool media. A cool medium implies commitment and involvement from the viewers' mental faculties. The cool TV viewer becomes the screen. TV requires our participation in reconfiguring its images. If images turn cold, viewers are frozen in involvement. They cannot escape or stop playing the game. They are kept alive, fascinated, but barely breathing. Under this condition, they act like Luddites or leave themselves out in the cold. In either case, thinking for oneself in the company of the image loosens it hold on reality.

In the third move, consumes, the image absorbs reality and extenuates itself endlessly. Distinctions are lost. We are confused. Categories of experience are generalized to the greatest possible extent. Losing specificity, they are reabsorbed by other categories. We are undifferentiated. When everything is political, nothing is political anymore, the word itself is meaningless (Baudrillard 1993).What is constant in these conditions is

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immense uncertainty. Baudrillard announced that the "revolution of [his] time is the uncertainty revolution" (Baudrillard 1993:43). Uncertainty is ungrounded by the real world, by real people.

Perhaps it is in reaction to relentless uncertainty that viewers build personal internal fortresses of opinion and belief and confuse opinion and belief with knowledge. Hegel expects uncertainty to be part of experiencing, but uncertainty loosens its grip on natural knowledge in the face of the lively presence of the other. Uncertainty is informed by the reality of the other. In dialogue, we are drawn forward toward that which is real about the other, as Nancy was with Jim. Meaning is made through releasing current concepts during authentic dialogue. But meaning is possible only if the other is allowed to speak for himself.

Baudrillard's fourth move, annihilation, signals the end of meaning. In the relation between images and reality, he asserts that no resolution, no finality occurs to relieve us, excite us, or move us forward in either hope or defeat. We are caught in a chain reaction that is never satisfied through finality. Instead we experience an implosion: a secret continuous implosion resulting from the pressure of the absence of finality and resolve. Nothing happens. Nothing is ever over. Everything is frightening. Nothing is final. We hold our breath. Because there is no explosion, no relief, we are kept alive by "homeopathic doses of the cold energy of the [image]" (Baudrillard 1988:29). We are kept alive but have no meaning. In watching media images, we are held in suspended animation. We watch and wait for catastrophes that are coming, but never arrive. If they seem to arrive, viewers are soon caught on the cusp of another threat that re-absorbs their attention. In removing the eventuality of disaster from view, our interpretation of it shifts. This shift has nothing to do with its reality. It is a media event. The clear conceptual reasoning Hegel positions at the centerpiece of the growth of consciousness evades us because reality is muted. We find it hard to make judgments or decide what to think. Images compound confusion.

What do we make of Baudrillard's analysis of the end of the social relation? If you go online and search *para social relationship*, it may become obvious the term holds sway with many people. What does it mean? According to Wikipedia, para social relationship refers to a psychological relationship experienced by an audience in their mediated encounters with mass media performers on television and online platforms. The term para social relationship was first used by Horton and Wohl in 1956 to describe the profound impact the mass media has on viewers. Their research pointed to one striking characteristic of the mass media (radio, television, movies), which was the illusion of face-to-face relationship with a performer(*Helpful Professor.com*, October 13/23).

Current internet commentary on para social relationship warns that relationships with celebrities are *usually* entirely one-sided. Each person is unaware of the other. No lively presence exists. A benefit that seems to accrue for viewers is that, in para social relationship, the possibility of criticism or rejection does not exist. In conversation with one young person who uses her device to connect digitally with performers, she noted that, in her view, people she knows are beginning to question the para social relationship. What does it look like, in a para social world, to think for oneself in the presence of other people?

Conceptual learning creates understanding by observing what is real. It judges and chooses, accepts and rejects, divides and distinguishes—it takes in context—such as the global spirit of the times. It thinks intentionally about its impacts on humanity and tells the truth about the human condition. Conceptual learning moves through loss to recovery, confusion to understanding. As viewers not participants, we cannot grow towards being reasonable through observing things as they are because we do not see them as they are; we see them as they are imaged. We do not see reality. What we see is designed. To recap fundamental features of learning to think together, authentic personal involvement engages with others in a way that allows both parties to speak for themselves, a practice essential for maturing thought. The connection between the personal and social is made strong by effort spent on the willingness and ability to identify patterns that typify human interaction truthfully.

If Baudrillard was correct, for viewers, experiencing does not occur. They are directed away from reality. Baudrillard's perspective on the social relation may intensify anxiety and mistrust. Yet I think there is a way out. McLuhan foresaw problems Baudrillard described. In response to the possibility that reality is distorted technologically, McLuhan said that there is absolutely no inevitability if there is the willingness to contemplate what is happening (McLuhan, 1967). Teachers can help viewers find educative ways to participate in thinking for themselves in the presence of other people.

XI. Hopeful Futures

Given the effects of the image, how might thinking for oneself in the company of others find ways to create social relations grounded on the lively presence of the participants involved? How might thinking for oneself with others nurture our relational habitats the way many people protect Nature's habitat? To Canadian urban theorist Jane Jacobs, maintaining human habitats, whether in cities or in social relations, requires what she calls the preserving traits of values and behaviors that characterize human development over the centuries. To her, these human traits are

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aesthetic appreciation, fear of retribution, awe expressed as veneration, persuasiveness and corrective tinkering and contriving. We wake up by realizing the damaging effects of what we are doing, reclaim aesthetic appreciation of the world, tinker and contrive until we regain a sense of being alive in the presence of other people. As Jacobs put it, these preserving traits seem to have been components of humanity's makeup since time immemorial and are what we have at our disposal to work with as we maintain our human habitats. These saving traits establish and maintain social trust and motivate social love—two attitudes extinguished by the false presence of the other, but which are consistent with a resilient, resolute acceptance of reality, along with a sense that life is meaningful. The exceptional human ability to improvise comes to our aid.

In contrast to deploying these saving traits, Jacobs observed a tendency in people to isolate themselves that may lead to personal collapse. She pointed out that personal collapse leads to a loss of cultural knowledge and skills required to correct and re-stabilize one's existence. American psychologist Marisa G. Franco (2022) recently wrote on friendship. She proposes some ways forward for friendship to regain its liveliness. Does her analysis of what is wrong with social relations support Baudrillard's theory and Jacobs's observations of personal collapse? Contemplating what is happening in natural, relational, personal, and mass media worlds offers people ways to tinker and contrive in the forward movement of thinking for themselves with others and as they hope together to enliven their social relationships.

XII. Abduction and Social Reality

Hegel's is not the only way that the personal and social inform the intellect. If our current historical moment seeks the enlivening presence of reality, it makes a good offer that relies on perceptual and conceptual learning. As we think about thinking, we recall our reliance on induction as one way to investigate reality and deduction as another. A third method introduced in the twentieth century extends human capacity to perceive patterns in human interaction. That term is abduction.

The third term is misleading since its common usage puts us in mind of child snatching, which is not what it is about. Abduction is a way of gathering information as it discovers identifiable patterns in social interaction. The approach is neither inductive nor deductive but is both and more besides. The term was coined by American philosopher C.S. Peirce (pronounced purse, 1839-1914). He worked on abduction his whole life. The story of his starting point is helpful in conveying what it is about. In 1879, Peirce (Ejsing 2006) was travelling on a coastal steamer from Boston to New York. He went ashore only to realize he had left his watch aboard ship, a Tiffany watch that meant a lot to him. He rushed back to his stateroom to discover the watch and his overcoat were missing. To find them, he lined up suspects aboard ship and asked if one of them had taken them. No one admitted the theft. He was determined to find the culprit. He stood in front of one man and accused him. The man denied it. Peirce later went to his house and found the watch and overcoat.

Peirce concluded that abductive reasoning relies on discovery, a logic of guessing that must be fundamental to acquiring knowledge about all reality, not just the reality of crimes. He conceived a process of guessing in which a seeker moves back and forth from induction (gathering data bit by bit to build a theory) and deduction (relying on a theory to collect support from data). Abduction is a process of perceiving that relies on a theory to get it started. Reflecting on his effort to find watch and coat, Pierce might think 'the thief is someone who had quick access to my stateroom'. He holds that theory consciously because he acquired it by induction, deduction, or some other way. As he continues to observe his situation, that theory gets support from his capacity for receptivity, his submission to the situation in front of him. As he stands before the line up of people, he senses that the thief paused before he answered and looked away. Pierce learned from experience that people who lie offer a carefully composed response, although they may hesitate before speaking, while those who tell the truth tend to speak immediately in a confused manner.

To use abduction actively, he collected a plausible group of people (those who had quick access to his stateroom) and lined them up. Then he suspended his theory and waited to receive from someone in the line-up evidence of calculation, purpose, and planning. Pierce may have only consciously realized afterward what the thief did to trigger his guess. The seeker is using theory and being receptive. Malcolm Gladwell described this receptivity in his popular book (Gladwell 2005).

Abduction moves back and forth from induction to deduction, uses theory and suspends theory to wait receptively for evidence. Abductive mindfulness is graceful and mobile, like a mental ballet: suspend a theory, observe thin slices of information, i.e., bits and pieces of data. To Gladwell, thin slicing refers to an ability to find patterns in situations and behaviour based on small bits of experience. Gladwell relied on American psychologist John Gottman's ability to use thin slicing to investigate marital dysfunction. Gottman learned to detect marital dysfunction with great speed. The central indicator of marital dysfunction was a tone of voice and manner in one of the partners that suggested contempt. Contempt is a thin slice of a much bigger pattern. During observation, Gottman realized that having

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someone you love express contempt toward you is so stressful that it begins to affect your immune system. By watching videos of couples interact, he predicted with accuracy marriages that would last over the next 15 years and those that would not.

For those who want to enliven the social relation, the example of a contemptuous tone of voice is instructive. The role of contempt is like disgust which has an effect of completely rejecting and excluding someone from community. A tone of contempt indicates that someone is in trouble; respect and its absence are most clearly communicated through tone of voice. Tone of voice is caught in an instant and resides in most utterances. As Gladwell put it, thin slicing is not an exotic gift; it is a central part of what it means to be human.

In abductive reasoning, seekers are receptive to the reality of those who stand before them. During receptivity, an instantaneous guess does not present itself as a thought, although later someone may realize it worked as a good theory. Pierce set aside his theory about who stole the watch until he perceived a response that gave itself away. That evidence is only a hunch and must be verified by checking it against reality, in his case, by finding his stolen items. The television series *House* relies on abduction.

It is easy for people to miss what is directly in front of them. Abduction suggests patterns that explain what is going on. Julie needs to be aware of the theories she uses to search for patterns in human experience. Identifying patterns that lie behind thin slices of experience leads to a better understanding of reality. An insight from Foucault (1979) reveals how we might begin to observe power operating, for example. Foucault directed our gaze (receptivity) to those who have been subjected to its use and abuse because effects of power shape the body. The movie *Doubt*, (Meryl Streep, Philip Seymour Hoffman, and Amy Adams) demonstrates abductive reasoning, thin slicing and the misuse of power. The movie is about a Catholic parish school in the 1960s. Streep is its principal, an older nun working with a priest (Hoffman). Adams is a young teacher at the school.

Streep comes to think there is something wrong in Hoffman's interaction with boys at the school (her theory). She confronts him with help from Adams. In this scene, Adams recounts an observation she made of a boy in her class after he returned from a private session with Hoffman. She described the way the boy re-entered the classroom and placed his head on his desk. His manner of laying his head down on his desk and staying silent was evidence to Adams that something was wrong. Hoffman demanded that Streep provide more evidence. She cited an observation of a boy who quickly pulled his hand away as Hoffman gestured toward him in the playground. In the movie, the second boy conveyed embodied evidence of being uncomfortable at school. Streep saw a larger pattern in these thin slices—action taken in private between powerful and powerless people. The privacy of sexual abuse withholds from public view the evidence of its harm. But the body keeps the score. The harm remains in the child (van der Kolk 2015).

The movie demonstrates that abductive reasoning is risky. There are many reasons the movie is titled *Doubt*. Streep recognized a whole pattern in a small gesture and carried out an inquiry into Hoffman's behaviour. She had little support from her social context. It is isolating to see a dangerous pattern behind thin-slices if you are the only one who sees it—as whistle-blowers can attest. Thinking for oneself in the company of others is not easy.

XIII. Configuring Thought to Orient Ourselves

Does abduction help us think for ourselves in the company of others? Once we gain a whole world from childhood, how does sense data enter that meaning system so that concepts shift and change? Does thin-slicing help move us through Hegel's experiencing? What does an education include that helps us move forward in the way Hegel described and prepares us for problems Baudrillard identified? Suppose Julie grew up in a traditional society in which the whole world she got at home was echoed by her religious community, her schooling, and the town where she lived. Of course, she might imagine a different world as artists, poets, philosophers, and saints have done throughout history. There are two parts to the task of learning to think. There is her whole world on one hand, and on the other, the reality of living in a pluralistic, twenty-first century, global culture shared with people who acquired different whole worlds in childhood. How will Julie sort through her intellectual inheritance and select parts to keep and parts to release during the forward movement of her thought and the growth of her intellect?

Let us consider a period characterized by upheaval equivalent, though not the same, as ours. In the 1700s, Kant introduced philosophical thinking to mark the end of medieval feudalism. He ascribed new rights to individuals who had not enjoyed them previously, e.g., a right to own personal property. In outlining modernity, he used a principled approach. A principle is a fundamental truth or proposition on which other statements (called maxims) depend. A principle informs the system of beliefs, opinions, and knowledge that someone holds. One of Kant's principles is Respect for Persons. Kant argued persuasively that rights must be associated with humanity itself, rather than with medieval privilege. What changed since Kant is the evolving sense of who is a Person.

The principle of inclusion, emphasized in multicultural nations such as Canada, requires Julie to

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consider everyone she meets as a Person deserving of Respect. Yet her whole world was acquired in a middle-class, loving family that is happily connected to grandparents, uncles, aunt and cousins. Her family is white, Canadian, English-speaking, mentally fit, able-bodied, and heterosexual. How might her motivation to give everyone the Respect she shows her own people help her focus on the humanity she shares with all others? In her 'family religion' she believed that Persons are people who look, speak, and act like her. We are born human and enculturated in a specific human group. As this learning takes place, Julie's old concept of Person comes into conflict with a growing sense that she shares humanity with all others. Perceiving her uniqueness and common humanity and their impact on her concept of Person, is part of Julie's intellectual work.

As mentioned, a principle is a generalizable statement that has maxims attached to it. Unlike rules, maxims are general rules or policies that do not have action embedded in them. A rule is a statement that tells us what to do and not do. We either break or keep rules. It is clear to others when we break or keep them. As examples, do not run in the hallways at school is a rule, just as is do not hit other children. Rule governed behaviour allows children to learn self-regulation, which is the most important skill to possess as they start school. Self-regulation is learned in healthy environments through adult/child mutual self-regulation (Clinton 2020).

In Kant's view, after rules establish stable behaviour, without making children slavish, maxims come into play. A maxim looks like a rule but does not contain directions for how to act. If rules make children stop and regulate their behaviour, maxims cause them to stop, think, and decide how to act in specific situations. Suppose a school has the two rules mentioned. John is11 years old and demonstrates self-regulation, but not slavishly so. As he walks down the hall, he sees a child slip and fall at the other end of the hall by a stairway. John uses the maxim help when you can (derived from the principle of Respect for Persons) and runs down the hall to assist the child who has fallen. He breaks the rule; he thinks with the maxim and acts.

John believes that slapping someone on the back if they are chocking is the best thing to do (whether he is correct or not). In the lunchroom, he hits another child who has food caught in her throat. He breaks the rule; he thinks and acts with the maxim. Using maxims does not guarantee John will make no mistakes as he acts. Using maxims is an exercise in which John learns to act by learning from his mistakes and success and bases a sense of failure or success on remaining receptive to the lively presence of others. John is learning to apply maxims associated with the principle of Respect for Persons. Suppose the girl who is chocking in the lunchroom is standing on crutches. Instead of slapping her on the back, John asks a friend to stand beside her and goes to get her a glass of water. John learns from acting; he builds groundwork for receptivity inherent in abduction. As Kant asserted, maxims must work in experience even though we may come by them through conceptual learning (Kant, 1998).

XIV. Opinion, Knowledge, and Belief

How might education move Julie and John forward in thinking for themselves in the company of others? In Western philosophical tradition, distinctions are made to help sort through the contents of a worldview and negotiate the confusion Baudrillard described. As one example, we can distinguish opinion, knowledge, and belief. The analysis philosophical tradition applies to these words is in direct opposition to Baudrillard's evil power games. Opinion, knowledge, and belief are understood in relation to each other by explaining how they are similar and different. First, an example. Think of the word light. What does it mean? Well, it depends. If we place light beside its opposite darkness, it means one thing. If we place it beside its opposite heavy, it means something different. We know what we mean by using the word light in contexts shaped by its opposites. Placing words like social and political on a continuum depicts their meaning in relation to each other—an approach that renders them impossible. If everything is social, then nothing is social is a judgment made by a philosophical tradition that analyses words using conceptual analysis, a practice that began in ancient Greece but got lost somewhere in the twentieth century (Urmson 1969).

XV. Opinion

What do we mean when we use the words opinion, knowledge and belief? Beginning with opinion, it is a judgment formed about a particular issue, or a view held about a conviction, usually in the form of a statement, such as this is very good wine. Opinion also applies to a judge's summary statement at the end of a trial. And there is the expression public opinion. The difference between one opinion and another seems to be the expertise or knowledge that stands behind it. A good judge of wine gives an opinion about its quality that we accept; we buy it and recommend it to others. This is quite different from a novice saying that a certain wine is good. That judgment depends on a discerning palate, but novices cannot yet gain widespread support for their judgment while they are still novices.

pinion has taken on the relativizing strategies Baudrillard described, so we often say, well, that's just your opinion, to discredit someone's view—sometimes despite their expertise, knowledge or talent. Julie and John must learn to identify opinions they hold and ask themselves what justifies them—what evidence they have. They may also hold opinions they have little evidence for—but hold them none the less. As they learn to think with others, Julie and John need to be fully aware of the opinions for which they have evidence,

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expertise, and talent and those they do not. If COVID showed us anything, it revealed that people use very different sources of evidence for opinions they hold.

Opinion often refers to preferences we think everyone should affirm. In considering the concept of public opinion, Hubert Dreyfus (2008)referred to Soren Kierkegaard (1813-1855). The Danish philosopher witnessed the emergence of modernity and saw that the public sphere was destined to become a detached world in which every person holds an opinion about and comments on all public matters without feeling the need for any firsthand experience, without having or wanting any responsibility for these matters (Dreyfus 2008). To Kierkegaard, commitment is essential to the vitality of our opinions.

When they reflect on their opinions, John and Julie do not need to throw them away when others disagree. They need to ask whether they are unreflective popular opinions. What is essential as they learn to dialogue is that they realize and acknowledge when a statement is an opinion and distinguish it from statements that are knowledge or belief. Opinions are the shifting sands Wittgenstein described in the riverbed of our worldviews.

XVI. Knowledge

In contrast to an opinion, what is involved in coming to know something? We know what coffee smells like. We know how to get home from work. We know what our friends like to eat. We know these things based on convention—the name coffee was given to a beverage that smells like that and English speakers use that name, and on experience—we travel home repeatedly and get it right and we have made food our friends like and food they do not like, and we know the difference.

In Kant's essay *What does it mean to orient oneself in thinking* (Kant 1998), he described how we use a naturally endowed "feeling" of left and right handedness and other senses to orient ourselves in space, e.g., in a dark room. He asserted that we also have the means to orient ourselves in thinking. Recall the nature of perceptual and conceptual learning. Kant used reason to sort through intellectual content to find a pathway that is continually open to perceptual and conceptual learning. While an analysis of his views is beyond the scope of the article, his distinction between knowledge and belief will help John and Julie negotiate their worldviews as they think for themselves in the company of other people.

Knowledge refers to being aware of, able to recognize, acknowledge, discern, identify, distinguish, perform, admit, and express familiarity with something that we understand. There is development in knowing. We come to know something through a process of learning. When we know something, we can give evidence of our knowledge. Knowing is built up over time so that what we know involves the past and is demonstrated in the present. If we say we know the game of tennis, we demonstrate that knowledge by playing the game in front of people who watch us.

As part of learning to think, we come to recognize what of our embodied thought is knowledge gained through testing the reality we work with scientifically, pragmatically, logically, or by careful, discerning observation, as German philosopher Hans-Georg Gadamer (1924-2009) proposed in his approach to human science inquiry. His investigative principle asks the question: What kind of knowledge is it that understands that something is so because it understands that it has come about so (Bellous and Clark 2022).

Knowledge is the large rocks in Wittgenstein's riverbed. While they are weighty, solid, and impressive, flowing water sometimes shifts what we know, especially if the current becomes a torrent due to life hardships that threaten us. We use these rocks and step from one to the others as we think for ourselves during the growth of our intellect.Yet knowledge is always partial. As we learn to think well, we adopt an intellectual attitude of epistemological humility.

XVII. Belief

Belief is different than opinion or knowledge. It is the trust, acceptance, confidence, faith, or reliance we place in the groundwork of our personal and social identity, which includes the concepts we keep in our worldviews. Belief always has an object. We believe in a person, statement, or experience. We put faith in the economic Market, for example. We believe a friend who said he will give us a ride to work. Every worldview assigns different degrees of confidence to the concepts embedded in it. We believe the sun will come up tomorrow, whether we see it behind the clouds or not. If we had to wonder every night if it would rise next morning, we would not be well. We could not function effectively.

Wittgenstein (1979) used a second analogy to describe the role belief plays in how we think and act. He said that assumptions (beliefs) are like the hinges of a door that must be firmly in place so the door can swing open. Sometimes we let the hinges get rusty. If Julie and John are to make progress in the art of thinking for themselves in the company of others, they need to maintain the hinges. They need to reflect on their beliefs, renew them when necessary, and act in alignment with them. Belief in the principle, Respect for Persons is formational for them and shapes how they think, act, and converse with others.

If knowledge operates in the past and present, belief is about the present and future. We cannot be certain about beliefs because their actualization has not happened yet. Suppose the friend who said he would

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drive us to work did not come. Through such experiences we learn how firmly to hold beliefs based on the cumulative effect of trusting people. Belief is intellectual assent that an account of an event is a true description. Yet if we say we hold a particular belief, the evidence is that we act on it. Belief is trusting that an action is the right one to take, as John did when he hit the girl who was chocking. The beliefs we use convey who we are. But they can be shallow. They can be incorrect because they are unfounded. Yet they may also become better informed. Beliefs can develop and increase in the wisdom they offer to us.

Beliefs form essential parts of Wittgenstein's riverbed. He acknowledged that change is possible but there must be something that remains in place for us to recognize it as a river and for its water to flow freely. Beliefs shape identity. As we learn to think well with others, we ponder our beliefs and learn to use them wisely. In so doing, we acquire an intellectual attitude of existential confidence.

Although Baudrillard accused modernity of failure to provide liberation, as one of its architects, Kant established guidelines for how we still expect to live together. For Kant, whatever our opinions, whatever we know, whatever we believe—how we treat people is non-negotiable. Kant situated moral responsibility as a duty of care to our own humanity and to the humanity of others. He outlined the complexity of those duties to self and others in *The Metaphysics of Morals*. To him, probing of the depths of the hear tis the beginning of all human wisdom. The sorting process is characterized by refusing to feel contempt for oneself or by giving in to overblown self-importance. Kant also asserted that having a conscience is an unavoidable fact (Kant 1996). Listening to one's conscience, informed by the riverbed of what we know, believe and opine, is the compass that guides us through life. Opinion, knowledge and belief are equally essential elements in every worldview. With our intellectual growth we learn to distinguish their differences and use them well in dialogue with other people.

XVIII. Conclusion

French mathematician and physicist Blaise Pascal described the growth of intellect. Using knowledge in the sense of the stock of knowledge acquired at birth and then in the sense of knowledge Kant explored, Pascal said that

> Knowledge has two extremes which meet. One is the pure natural ignorance of the infant at birth. The other is reached by great minds which have passed through the entire range of human knowledge, only to find that they know nothing of the truth and have come back to the same ignorance from which they started. This latter state is a wise ignorance which knows itself. Those who [live in a fortress] between these two extremes have put their natural ignorance behind them but have not yet attained wise ignorance. They have a smattering of knowledge and imagine that they understand almost everything. They are profoundly misguided and can do great damage (van de Weyer 1997).

During the pattern identified by these three phases, we learn to think masterfully so that we engage thought intentionally. The whole world we got in childhood does not hold us hostage. As thinking moves forward, an issue we now face is the snowstorm of data we encounter daily. Kant's notion of a compass to orient us as we reflect on what we know, believe, and opine is one way to traverse the territory during a storm.

Many questions remain in learning to think together. How do we prevent thinking about thinking from becoming a crushing burden? A relentless nagging that robs us of sleep. When does thinking get in the way of living? What does it take to keep from believing every thought that flits across the mind? Where and how can we find safe spaces to think well with others? How do we find the time to talk together? How might thinking about thinking stifle the liveliness of our own being and create an eternal loop of questions that have few answers, until we slide into cynicism? Why should we learn to think together? What are the benefits?

Two benefits stand out. Following our own riverbed of thought using Kant's compass to guide thinking for ourselves in the company of others is one benefit. Configuring thought by focusing on the principles and values that are most significant to us is a second benefit. The forward movement of thinking for oneself together with others is motivated by a passionate desire to be the kind of people we can respect.

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The Long Arm of Facebook – Social Media as a Tool for Survival in Informal Settlements

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Abstract- Facebook fulfils many functions. Users engage with this platform for a myriad of reasons, and these are well documented and researched. In white informal settlements in Gauteng, South Africa, residents are using Facebook for survival. In this qualitative study, participants in two white informal settlements share how they connect with donors ("sponsors") through Facebook, and how their active Facebook "marketing" campaigns secure a steady stream of donations. This intersects the link between social capital and poverty, and it challenges the notion that "the poor" universally lacks bridging social capital – loose social ties with people in higher socio-economic brackets. Through in-depth, semi-structured interviews, participants explain how they use Facebook to increase their bridging social capital and to leverage their networks for the purpose of "getting by".

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The Long Arm of Facebook – Social Media as a Tool for Survival in Informal Settlements

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Abstract- **Facebook fulfils many functions. Users engage with this platform for a myriad of reasons, and these are well documented and researched. In white informal settlements in Gauteng, South Africa, residents are using Facebook for survival. In this qualitative study, participants in two white informal settlements share how they connect with donors ("sponsors") through Facebook, and how their active Facebook "marketing" campaigns secure a steady stream of donations. This intersects the link between social capital and poverty, and it challenges the notion that "the poor" universally lacks bridging social capital – loose social ties with people in higher socio-economic brackets. Through in-depth, semi-structured interviews, participants explain how they use Facebook to increase their bridging social capital and to leverage their networks for the purpose of "getting by".**

I. Introduction

Conventionally, it is argued that people engage with new media for reasons such as creating a virtual community, relationship maintenance, social interaction and communication (Ferris & Hollenbaugh, 2018: 65-66; Kim & Kim, 2019: 156; Sundar and Limperos, 2013: 518; Quinn, 2016: 81).In addition, social networking sites are used to enhance social capital(Ellison, Steinfield& Lampe, 2007: 1161-1162; Gil de Zúñiga, 2012: 329; Utz & Muscanell, 2015: 422; Bouchillon & Gotlieb, 2017: 312; Greenhow & Burton, 2011: 223).However, using Facebook to connect with others who are better resourced (especially when a person is impoverished), and converting bridging social capital-based networks from virtual to tangibly beneficial is a rare and undocumented function of Facebook.

South Africa's history of colonisation and apartheid has resulted in wealth, employment and opportunities being unequally distributed in favour of the minority white population (Meiring, Kannemeyer & Potgieter, 2018: 5-6).This implies: 1) that white people 27 years after apartheid ended in 1994 remain better resourced than the rest of the South African population, and 2) the concept of white informal settlements is anomalous in the country. With this as background, using Facebook to secure donations is a crafty solution to lessen the effects of poverty successfully implemented by residents of both Pango Camp and Sonheuwel. Since white people in South Africa are generally still wealthier than the rest of the Black population, there are several (white) networks and individuals that the informal settlement residents in this study can contact through Facebook for assistance. Groups that are specifically sympathetic to white poverty in the country.

Pango Camp is an informal settlement on the West Rand of Johannesburg. This informal settlement houses approximately 150 adults and 50 children. There are no legal electricity connections, houses are made up of tin and corrugated iron structures, and six water connections service the entire community. A portable toilet is shared between two houses. Sonheuwel used to be a caravan park, but over the past decade it has transformed into an informal settlement where residents live in caravans or informal housing structures on a permanent basis. There is an ablution block on the premises and prepaid electricity connections. Both of these communities are informal settlements according to the official definition of an informal settlement which describes one as "an unplanned settlement on land which has not been surveyed or proclaimed as residential, consisting mainly of informal dwellings (shacks)" (Statistics South Africa, 2004). Statistics South Africa specifies further that houses in informal settlements are "informal dwellings, … a makeshift structure not erected according to approved architectural plans" (Statistics South Africa, 2004).

Despite living in poverty, residents of these two informal settlements have reliable enough access to Facebook to use this to penetrate networks of middle-class and wealthy users, and to fruitfully engage with them to extract donations and other forms of support. In this vein, Facebook renders itself a tool of survival since without this platform residents of these informal settlements would not have been able to connect with their benefactors, and, furthermore, without donations in the form of clothing, food and toiletries, life would certainly be much harder if not completely insufferable.

II. Uses and Gratifications of Social Media, and the Role of Social Capital

New adaptations of the original uses and gratifications theory of Katz, Blumler and Gurevitch (1973-1974: 509-523) have emerged with the arrival and rise of new media. These include aspects such as passing time, need for recognition and affirmation, agency, interactivity, information sharing, escape and entertainment (Ferris & Hollenbaugh, 2018: 65-66; Kim

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& Kim, 2019: 156; Sundar & Limperos, 2013: 518; Quinn, 2016: 81; Papacharissi & Mendelson, 2008:11). What is further especially profound about the reasons and motivations (uses and gratifications) behind individuals' social media engagement is their desire to be part of a virtual community (Ferris & Hollenbaugh, 2018: 65-66), to meet new people, to interact socially (Kim & Kim, 2019: 156; Sundar &Limperos, 2013: 518; Papacharissi & Mendelson, 2008:11) and to have companionship (Quinn, 2016: 81).

Networks that are established and maintained through social media, and what these are used for, warrant a look at social capital and the role social media plays in increasing and maintaining a person's social capital. Bourdieu (1986: 248-249) describes and defines social capital as follows:

> Social capital is the aggregate of the actual or potential resources which are linked to possession of a durable network of more or less institutionalised relationships of mutual acquaintance and recognition – or in other words, to membership in a group – which provides each of its members with the backing of the collectivity-owned capital, a "credential" which entitles them to credit in the various senses of the word.

Social capital, in other words, is the value of a person's networks. Any social network comprises actors (nodes) and the relationship between these actors – the ties or edges (Sauer & Kauffeld, 2013: 28; Borgatti & Foster, 2003: 992). The general assumption and understanding is that the poor suffer from "network poverty" which implies that their relationships and connections are typically with other impoverished, ill-resourced people (Van Eijk, 2010: 469). In this context, it is important to distinguish between bridging social capital and bonding social capital (Gowan, 2010: 51; Van Eijck, 2010: 478; Osterling, 2007: 130).Bonding social capital consists of primary networks and strong ties that provide assistance with basic, day-to-day tasks and responsibilities such as watching children or lending or borrowing cooking ingredients (Adato, Carter &May, 2006: 245; Saracostti, 2007: 520; Santini & De Pascale, 2012: 19; Granovetter, 1973: 1364). Bridging social capital, on the other hand, comprises weak ties that extend across socio-economic boundaries and beyond an individual's immediate social circle (Osterling, 2007: 130; Gowan, 2010: 51; Lewandowski, 2008: 32; Granovetter, 1973: 1364).Bridging social capital therefore has the ability to provide opportunities for upward mobility (Lewandowski, 2008: 32; Gowan, 2010: 60). Poor individuals and communities tend to possess and maintain only bonding social capital – networks that, although helpful with basic and immediate needs and requirements, do not have the ability to provide opportunities for socio-economic growth and promotion(Osterling, 2007: 123; Adato, Carter &May, 2006: 245; Saracostti, 2007: 520; Santini & De Pascale, 2012: 19; Granovetter, 1973: 1364).

With this understanding of social capital and the differentiation between the two types thereof in mind, the role social media plays in establishing and nurturing relationships is of relevance since this provides an avenue for individuals to enhance their social capital. The very nature of social media allows users to connect with others and to maintain relationships in a cost-effective and seamless fashion (Ellison, Steinfield & Lampe, 2007: 1161-1162). In this vein, social media has proven to be an effective platform for users with compromised financial means to create and enhance their bridging social capital (Gil de Zúñiga, 2012: 329; Utz & Muscanell, 2015: 422). Facebook especially provides a gateway for impoverished individuals to connect with others and to build bridging ties (Bouchillon & Gotlieb, 2017: 312; Greenhow & Burton, 2011: 223). In other words, in enabling a person to initiate contact and establish communication with someone they would not have been able to connect with under different circumstances (without access to social media), impoverished users are given an opportunity to establish networks (to increase their weak ties) in such a way that they could benefit from them (Ellison, Steinfield & Lampe, 2007: 1164; Ellison, Vitak, Gray & Lampe, 2014: 863; Bouchillon & Gotlieb, 2017: 299).

Although online, virtual connections may resemble physical networks and the limitations or boundaries attached to these (boyd & Ellison, 2008: 221; Schoon & Strelitz, 2014: 25), social media platforms have proven to be able to break through socio-economic barriers (Micheli, 2016: 565). The intensity, motives, intent and status aspirations of users directly determine their ability to increase their bridging social capital through social media, and this especially applies to low-income social media users (Johnston, Tanner, Lalla & Kawalski, 2013: 35; Mahmood, Zakar & Zakar, 2018: 856). This suggests that when users apply themselves in a focused, goal-directed manner with the intent being to increase their bridging social capital and expand their personal networks, social media successfully enables these users to advance and diversify their contact networks (Bouchillon & Gotlieb, 2017: 299).

In this vein, some research discusses using social media for fundraising activities (Saxton & Wang, 2014: 862; Davis & Moscato, 2018: 284; Guo & Saxton, 2013: 74). The literature does however not discuss any specific examples of severely impoverished communities that have effectively employed their own, independent survival strategies through Facebook – using this platform to secure frequent, if not daily, donation deliveries.

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III. Method

A qualitative research approach was applied to understand how residents of informal settlements use social media to establish connections with individuals in higher socio-economic circles (to enhance bridging social capital), and how they leverage these networks, established through Facebook, to survive. A qualitative method was selected as this study is interested in "what", "why" and "how" questions, and these types of enquiries are best suited to the qualitative research approach (Ormston, Spencer, Barnard & Snape, 2013: 3; Grossoehme, 2014: 119; McLeod, 2015: 196; Du Plooy, 2009: 148).Furthermore, the goal of qualitative research is to produce data that richly and authentically reflects views, expressions, words and opinions (Ormston et al., 2013: 3; Grossoehme, 2014: 119; McLeod, 2015: 196; Du Plooy, 2009: 148). In fact, the researcher did not embark on this study to determine if or how participants use Facebook to solicit donations or enhance social capital.Instead, the researcher wished to understand what residents of white informal settlements in Gauteng use social media for, and using Facebook to survive was a prominent theme that emerged from semi-structured interviews. This indicates how qualitative research invites exploration and rich data.

In this vein, semi-structured interviews were selected as a method to collect data. These interviews adhere to a loose framework of key questions that navigate the researcher around the specific area of investigation, but it allows for enough room to divert when certain topics warrant deeper exploration – which is the purpose of a qualitative study (Gill, Stewart, Treasure & Chadwick, 2008: 291; Davies & Hughes, 2014: 28). For sampling, the researcher used three techniques. Purposive, non-random sampling was used since the researcher valued the different characteristics of the study population (Wilmot, 2005: 55). In other words, participants were selected to represent different genders and ages to determine if using social media to enhance bridging social capital is gender or age-specific (this study found that it was not). The convenience sampling method was also applied since the study population was selected based on practical criteria including easy accessibility, geographic location, availability and eagerness to partake (Etikan, Musa & Alkassim, 2016, 2; Daymon & Holloway, 2002: 163; Edwards & Holland, 2013: 6). After the first round of interviews, the researcher used snowball sampling where one participant would recommend another participant based on their understanding of the recommended participant's knowledge of the research topic (Daymon & Holloway, 2002: 161; Edwards & Holland, 2013: 6) – in this case social media use.

Two white informal settlements in Gauteng were selected for this study – Pango Camp in Krugersdorp on the West Rand of Johannesburg, and Sonheuwel in Pretoria. The researcher selected these two informal settlements as she has access to said communities. Moreover, she is fluent in Afrikaans and could therefore easily converse with participants in their mother tongue. During exploratory visits to these two informal settlements, the researcher established that most residents have access to social media, and therefore these communities were ideal to research with regards to social media usage. In Pango Camp, the researcher did extensive interviews with five participants, and in Sonheuwel, the researcher engaged rigorously with another five participants. In Pango Camp, community leader Hugo predominantly manages and facilitates communication with "sponsors" as well as mostFacebook "marketing" activities. He provided invaluable insight into the donation system in the informal settlement.

Thematic analysis was applied in the sense that the researcher transcribed her own data manually, she then created codes, searched for themes, revised themes, and, finally, described and named themes with well-defined clarifications (du Plooy, 2009: 219-220; Liamputtong, 2013: 249).

IV. Ethical Considerations

The researcher interchanged the names of certain participants and others' real names were used when they stated no objection to this. Hugo's name, for example, has been kept as he is a rather well-known figure in the community and has received attention and recognition in the media for being the community leader of Pango Camp. Participants are not shy or sensitive about how they use social media as a tool of survival. In fact, they do so under their own names and not as a "fake" online identity. The researcher wishes that the online strategies employed by participants in this study is not viewed as duplicitous actions of people who are not as deprived, disadvantaged or in need as they appear to be. This is certainly not the case. Although social media access may point to some form of comfort, being digitally connected does not, by any means, imply that these participants are not impoverished, marginalised and destitute. Their innovation should be applauded for being exactly that – originality in finding means to survive day after day despite facing enormous and often crippling challenges.

V. Findings

Interviews with participants revealed how Facebook is used to solicit donations from well-resourced individuals. This social media platform does however not only lend itself to fundraising, but it has also assisted participants in finding employment and sourcing free or cheap goods from people wishing to rid themselves of used clothes, furniture, and other household appliances.

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a) *Support, financial aid and donations as result of Facebook "advertising"*

Pango Camp is well-organised when it comes to using Facebook to elicit support and donations. Community leader Hugo (63, Pango Camp) has, over time, devised and executed a successful Facebook strategy to attract donors to Pango Camp. He has created a Facebook page for Pango Camp and an NPO (non-profit organisation) under which he tradeson behalf of Pango Camp. Heis mostly in charge of "advertising" and the relationship with benefactors. Hugo describes the process of acquiring Facebook donations as such:

> Mostly, I use Facebook to advertise. I am part of groups – there are many. I sit with something like eighteen groups. See, I put up a post that says we need help with this and this. Then we take the post and share it with our people [individual donors and groups on Facebook]. So, it's a thing … how shall I say? You balloon the thing. You blow the balloon bigger than what it is. So, now it goes to so many people – if you take it and you share with your people, then you have access to so many people. Those people that we have in our group, they share it then with other people. Then the thing builds.

Hugo's (63, Pango Camp) Facebook campaigning does not only involve asking for general donations. He also embarks on target-driven initiatives when something specific is needed:

> If a man here is looking for building material, then I ask on Facebook: "Listen, here's someone who needs building material, can anyone help him? I'm specific [when I ask]. Like, now, for Christmas, the [Pango Camp] people said they wanted something for Christmas. So, I advertised on Facebook. I can show you, there [in a storage room] are hordes of toys and gifts. Hordes.

Hugo (63, Pango Camp) is passionate about the value of Facebook in terms of reaching people he would never have knownabout or be in contact with had it not been for the social media platform. Hugo (63, Pango Camp) is adamant that Facebook has enabled him to extend his network beyond his restricted physical community to include individuals that fall in a higher socio-economic bracket. Furthermore, he is able to productively and fruitfully liaise with well-resourced individuals through Facebook and these connections tangibly benefit him, his family and Pango Camp. He explains that "…because of Facebook I can contact someone I would never have known. Look, how will a guy on the outside know he can bring stuff here if he doesn't see that on Facebook?"

Although Hugo's Facebook activities and initiatives have resulted in a lucrative donation system for the Pango Camp community, it has resulted in tension and conflict in the community. Hugo explains:

> You have to use your instinct to decide who you want to give to, and then you give who you want to give to. And, if you know that guy is going to sell it for drugs or alcohol, then you don't give to him. Finish! I don't care if he's going to blow a gasket or ten gaskets or talk nonsense about me – when I get up there one day, I have to take responsibility … Let me put it like this, for me it's not about the adults. For me, it's more about the children. So, if a child doesn't have food, you're welcome to ask and I'll make a plan. If you want to drink and do drugs, you have money for food. I'm sorry.

As result of the evident success of Hugo's Facebook campaigning and the rising tension in Pango Camp regarding the distribution of donations, other Pango Camp residents have launched their own Facebook initiatives. Chantel (43) told the researcher how a woman had helped her with baby clothes for her new-born. She explained that Mariska (24) gave her the woman's cell phone number. When asked how she learned of the woman, Mariska answered:

> I met her on Facebook. She has her own page. When I was pregnant with my twins, I asked her for baby stuff and she gave me her number. Those are the types of groups I follow, like the one Chantel told you about where I got that lady's number who can help with stuff.

At Sonheuwel, certain participants alsouse Facebook to organise activities and donations for their fellow Sonheuwel residents. JP (42) explained:

> Antoinette [JP's wife] and I do lots of donations for the park. We ask people for a bed or if someone needs something, then we ask … and we receive. I also have a non-profit, an NPO that I use for donations and stuff when people are struggling. I connect through Facebook groups. I post … not too far, obviously only on Pretoria groups. When the stuff arrives, they drop it off with us, but we always confirm first with the camp manager. We don't take the donations to our house.

Antoinette (40) further elaborated:

> You can ask my mom how many donations we got in last December. We posted a thing on Facebook and we got a good response. There were probably five, six, seven people here in one week with donations. And I drove fifteen kilometers to a smallholding where I was told I could get vegetables. Last year, I also organised something for the children for Easter. The people came from the Facebook groups, but then they ask for my Whats App number, they were individuals [not organisational aid]. They learn about me through Facebook groups. When they react to your post, they also tell you who you can contact. So, we called the one shopping mall and the lady there organised gifts for the children for Christmas.

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At both Pango Camp and Sonheuwel, residents benefit from the Facebook initiatives of a handful of others. In this vein, Facebook has proven to be a powerful platform and tool to connect those who need with those who are willing and able to give. Facebook connections, bridging social capital established and maintained through this social media platform, do not only prove valuable in terms of donations. Facebook has further assisted participants in finding employment and earning an income.

b) Income and employment obtained through Facebook

JP (42, Sonheuwel), together with his wife, Antoinette (40, Sonheuwel) own a small business that does web designs, web hosting and VOIP telephone numbers. JP explains that he finds Facebook to be an essential tool to promote their business and attract clients:

> Without it, I would have been stranded. Our entire income comes from the internet. All my work, I get through Facebook.

He discussed the way he advertises his services on Facebook: "I randomise between 700 groups. I use them all." He further expressed that he has enough work to keep him busy every day.

Another Facebook success story was shared by Alta (53, Sonheuwel). The researcher interviewed Alta in her home where she apologised for the mess in the house and explained that that she and her husband were actually in the process of packing up their home and moving to a game park. Her husband had been offered a position as general maintenance person, and she would be managing the game lodge's kitchen. Alta explained that this job opportunity came as result of Facebook:

> I went onto the one Facebook page *Afrikaners Wat Werk Soeken Arbeidswet*[1]. I went onto it and I typed that I was doing it on behalf of my husband. Then I put in his skills and everything, and his phone number. I did it for the guy next door too. The next day, we were sitting here when my phone rang. Then they [her husband and the game farm owner] spoke, and he [game farm owner] then asked: "Can your wife cook?"

Alta (53, Sonheuwel) and her husband were invited for an interview shortly after that phone call. They were both offered positions to help with the daily running of the game lodge. As part of their employment package, they were asked to live on the farm on a permanent basis. Alta wasexpressive about her feelings: "I am so happy for Facebook."

These participants have been successful in using Facebook to improve their circumstances. Although one could argue that living in an informal settlement could hardly be considered a comfortable lifestyle, the context deserves further discussion. JP (42, Sonheuwel) and Antoinette (40, Sonheuwel) live significantly more comfortably than several other Sonheuwel residents – they have a new flat-screen television and they have a car and a scooter (most Sonheuwel residents do not own motorised vehicles). In fact, Antoinette explained to the researcher that the reason they still stay at Sonheuwel, despite being able to move out of the informal settlement, is because her mom, Bokkie (66, Sonheuwel), lives two houses away and she is happy there. It is important for Antoinette to live close to her mother. In other words, the positive, productive outcomes of these participants' Facebook engagements should not be underplayed just because the optics may suggest a severely impoverished lifestyle.

c) Free and cheap goods acquired through Facebook

Residents of informal settlements have compromised financial means. Through Facebook, participants are able to source and acquire necessities and commodities at reduced prices, and sometimes even for free. Jannie (36, Sonheuwel) explains: "If you couldn't use Facebook, you would struggle a lot to get stuff and to sell." Bokkie (66, Sonheuwel) uses Facebook to procure equipment for her needlework business:

> When I go onto Facebook, I like Marketplace[2]. For example, if I need an overlocker urgently, I will put on Facebook that I am a pensioner, and trust me, I will get one for cheap. But, I will have to go fetch it, so I say it must be somewhere in Pretoria.

In Pango Camp, participants spoke about Facebook groups they are part of which are designed for buying and selling products. Elize (42, Pango Camp) mentioned *Koop enVerkoop*, *Karreonder R5,000* and *Karreonder R15,000*,[3] explaining that her husband is part of these groups since he purchase sold vehicles to fix and resell. Hugoshared what the benefits of these Facebook groups are, specifically *KomVra of Gratis en Verniet*:[4]

> It is very helpful, because if he says come and take a lounge suite for free, then you quickly go there to get it. There you go! Then you give it to someone who needs it. This one [Hugo was

[1] Interviews were predominantly conducted in Afrikaans as most participants' mother tongue is Afrikaans. The researcher is fully bilingual and was comfortable speaking Afrikaans to participants. *Afrikaners Wat Werk Soek en Arbeidswet* translates to *Afrikaners Looking for Work and Labour Act*

[2] Marketplace is a Facebook service of classified advertisements. This offers Facebook users a platform to sell and buy goods using their Facebook profiles.

[3] Buy and Sell, Cars under R5,000 and Cars under R15,000.

[4] Come Ask or Free.

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interviewed in his neighbour's house and pointed to the couch he was sitting on], I got like that.

The researcher interviewed Douglas (35, Pango Camp) while he was busy fixing a car. He shared that he was part of several Facebook groups advertising discounted, second-hand items. The groups he is most active on are all community-specific since proximity is an important factor considering the cost of transport:

> I am part of *Randfontein Koop en Verkoop*,[5] *Rand-en-Dal*, *Meyersdal* … all those places. My work [fibre optic technician] is everywhere in Gauteng, so when I drive there, I join those groups. That's how it goes.

Douglas told the researcher that he mostly participates on these groups to "window shop", but that he has, on occasion, used them to buy and sell in the past. Chantel (43, Pango Camp) successfully uses *KomVra of Gratis enVerniet*to secure items needed for her new-born baby. Mariska (24, Pango Camp) is part of the Facebook group *Krugersdorp, komhaal of word weggegooigratis enverniet "Mahala"*[6], and said that "the people who can give, will give to you."

The cost of items such as clothes, furniture, household appliances, tools and car parts can be debilitating to residents of impoverished communities and informal settlements. Facebook groups that advertise second-hand goods at hugely discounted prices and even offering free give-aways to anyone willing to come and collect discarded items are invaluable tools to the residents of the informal settlements of this study. Without these Facebook groups, participants expressed that they would probably never have acquired many of the items they came across on these Facebook pages. From this point of view, being able to use Facebook to obtain necessary, but usually rather expensive, products can be seen as a tool that adds enormous value to the lives and quality thereof to participants.

VI. Conclusion

Facebook allows participants in this study to increase their bridging social capital and to leverage these networks to tangibly benefit from them. Solely because of Facebook, participants are able to connect with groups and individuals that are better-resourced and in higher socio-economic circles. Had it not been for Facebook, or social media for that matter, participants would be physically and socially confined to their immediate surroundings, isolated to an extent, since the high cost of transport and their depressed financial circumstances do not allow for much freedom in terms of movement. In this context, Facebook has opened a world of opportunities to them that would otherwise perhaps have existed, but would not have been accessible or penetrable to these participants.

Bridging social capital by definition often leads to upward mobility. Whether this is the case in these two informal settlements is certainly debatable. Surely, one could argue, living in an informal settlement reliant on the goodwill of others cannot be seen as an enviable position. The alternative however is what is relevant. Without Facebook, the resources that assist the two informal settlements in this study would simply not be available. This would drastically diminish and erode the quality of life they are afforded through the donations and opportunities gained through Facebook. In other words, perhaps the upward mobility of participants, as result of their increased bridging social capital acquired through Facebook, does not extend to a lifestyle beyond the informal settlements they reside in, but it certainly affords them the comfort of surviving a little better.

VII. Contribution of this Study

Using Facebook as a tool of survival was one of the themes that emerged from the researcher's doctoral thesis. Although using Facebook for fundraising has been explored (Saxton & Wang, 2014: 862; Davis & Moscato, 2018: 284; Guo & Saxton, 2013: 74),this study's original contribution is that it views using Facebook as a tool to survive from the perspective of the impoverished user and not the aid organisation, benefactor or even Facebook itself. It explains the "lived" experiences of participants and how they engage with Facebook to "market" and to liaise with others that are in a position to assist them in one way or another. Current available literature does not provide accounts of Facebook survival strategies such as this manuscript does. It furthermore hopefully introduces the concept of using Facebook to survive, albeit simply a little better, to other informal settlements and residents of these communities, emphasising their very own agency and self-empowerment.

[5]Randfontein Buy and Sell.
[6]Krugersdorp, come get or it will be discarded, it's for free.

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Challenges for Assessing the Influence of Spirituality on Moral Development – In Search of a Scale

By Lucas Guilherme Tetzlaff de Gerone & Patrícia Unger Raphael Bataglia

Abstract- This article aims to examine approaches to the assessment and measurement of spirituality, to establish correlations with moral development and ethical education. The methodology employed consisted of a literature review conducted in the databases of CAPES, SCIELO, BDTD, and Google Scholar. The results of this research revealed the existence of 50 measures intended for the assessment of spirituality and religiosity. Among these measures, the stages of Fowler's Faith and the PCBS stand out, both selected for detailed analysis due to their proximity to the assessment and measurement of spirituality, as well as their relevance in the moral and educational context. However, it is prudent to consider that the development of a more specific scale, focused on spirituality, moral development, and education, is still necessary to address the nuances and particularities of the Brazilian reality.

Keywords: *spirituality, religiosity, morality, education, measures.*

GJHSS-C Classification: *LCC: BL624-625*



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Challenges for Assessing the Influence of Spirituality on Moral Development – In Search of a Scale

Desafios Para A Avaliação Da Influência Da Espiritualidade No Desenvolvimento Moral – Em Busca De Uma Escala

Lucas Guilherme Tetzlaff de Gerone [α] & Patrícia Unger Raphael Bataglia [σ]

Abstract- This article aims to examine approaches to the assessment and measurement of spirituality, to establish correlations with moral development and ethical education. The methodology employed consisted of a literature review conducted in the databases of CAPES, SCIELO, BDTD, and Google Scholar. The results of this research revealed the existence of 50 measures intended for the assessment of spirituality and religiosity. Among these measures, the stages of Fowler's Faith and the PCBS stand out, both selected for detailed analysis due to their proximity to the assessment and measurement of spirituality, as well as their relevance in the moral and educational context. However, it is prudent to consider that the development of a more specific scale, focused on spirituality, moral development, and education, is still necessary to address the nuances and particularities of the Brazilian reality.

Keywords: spirituality, religiosity, morality, education, measures.

Resumo- Este artigo tem como propósito examinar as abordagens de avaliação e mensuração da espiritualidade, com o intuito de estabelecer correlações com o desenvolvimento moral e a educação ética. A metodologia empregada consistiu em uma revisão bibliográfica realizada nas bases de dados da CAPES, SCIELO, BDTD e Google Acadêmico. Os resultados desta pesquisa revelaram a existência de 50 medidas que se destinam à avaliação da espiritualidade e religiosidade. Destacam-se, dentre essas medidas, os estágios da Fé de Fowler e a PCBS, ambas selecionadas para análise detalhada devido à sua proximidade com a avaliação e mensuração da espiritualidade, além de sua relevância no contexto moral e educacional. Entretanto, é prudente ponderar que a elaboração de uma escala mais específica, direcionada à espiritualidade, desenvolvimento moral e educação, ainda se faz necessária para atender às nuances e particularidades da realidade brasileira.

Palavras chaves: espiritualidade, religiosidade, moral, educação, medidas.

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I. Introdução

Na perspectiva psicológica cognitivo-evolutiva, o trabalho seminal de Jean Piaget (1896-1980) destaca-se como pioneiro no estudo do desenvolvimento moral, focalizando particularmente o juízo moral. Kohlberg (1981), influenciado por Piaget, posteriormente elaborou uma proposta de desenvolvimento moral estruturada em níveis e estágios, instigando uma significativa discussão sobre a relação entre espiritualidade/religiosidade e o desenvolvimento moral.

Kohlberg, embora tenha discernido entre questões religiosas e morais, estabeleceu uma conexão entre ambas nos estágios do desenvolvimento moral. Segundo suas premissas, algumas questões morais encontram respostas nas dimensões espirituais e religiosas, explorando aspectos como "o que é certo ou errado?", "como podemos aprimorar-nos?", "por que ser moral?" e "por que viver?". As respostas para tais questionamentos transcendem a mera conformidade a preceitos morais e de justiça, abarcando um sentido mais amplo e um propósito de existência, o que pode ser associado à espiritualidade.

Para fundamentar sua teoria do desenvolvimento moral por estágios, Kohlberg conduziu pesquisas empíricas, solicitando que os participantes respondessem a dilemas morais. Ao analisar essas respostas, identificou um progresso no raciocínio moral ao longo do desenvolvimento, caracterizando-o em três níveis: pré-convencional, convencional e pós-convencional, cada um subdividido em dois estágios distintos. No nível pré-convencional, existem dois estágios, em que se predomina uma moralidade heterônoma, no primeiro, as regras morais são aceitas pela autoridade de forma incondicional, onde, o sujeito decide obedecer no intento de evitar castigo ou obter uma recompensa. No segundo, apesar do sujeito perceber que possam existir interesses de outros, decide por uma moral individualista, baseada na troca e acordos (BATAGLIA, P; MORAIS, A; LEPRE, R, 2010). No nível convencional, os dois estágios apreciam-se a importância do outro: o da moralidade da normativa

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interpessoal e o da moralidade do sistema social. No terceiro, segue-se as regras no intento de garantir uma boa imagem do "bom menino" e "boa menina". No Quarto estágio, o sujeito tornar-se um membro da sociedade ao aderir um sistema social, um conjunto de códigos, regras e procedimentos que são validas para os todos membros (BATAGLIA, P; MORAIS, A; LEPRE, R, 2010). No nível pós-convencional, considerado por Kohlberg (1981) como o mais alto da moralidade, o indivíduo percebe os conflitos entre as regras e o sistema. Trata-se em primeiro da moralidade dos direitos humanos, em segundo, dos princípios éticos universais. Os comportamentos morais independem do grupo social ou das pessoas são geridos por princípios universais, como: a justiça, a igualdade dos direitos humanos, o respeito à dignidade, estes são fins em si. Sobre isto, não se busca recusar as leis ou contratos, mas entender que tais são válidos somente porque se apoiam em princípios (BATAGLIA, P; MORAIS, A; LEPRE, R, 2010).

Neste contexto, Kohlberg introduz a discussão acerca da existência de um estágio adicional denominado sétimo estágio do desenvolvimento moral. Este estágio está intrinsecamente vinculado à noção de justiça e à universalização do sexto estágio. Além disso, associa-se à super-rogação, caracterizada por uma justificação moral que transcende o dever moral convencional. Esta dimensão envolve a espiritualidade, manifestando-se tanto nas experiências religiosas quanto no âmbito psicológico e filosófico, como na busca de sentido da vida.

Bataglia (2020), ao investigar a competência moral, identificou uma segmentação moral influenciada pela religiosidade por meio do instrumento Moral Competence Test (MCT_XT). Esse teste propõe uma tarefa moral desafiadora que envolve a avaliação de argumentos e contra-argumentos. A análise concentra-se na coerência do sujeito ao ponderar não apenas a qualidade dos argumentos, mas também sua atitude em relação ao tema do dilema. Conforme destacado por Bataglia (2020), a religiosidade pode induzir à segmentação moral, resultando em:

> (..)indivíduos que são capazes de refletir a respeito de problemas morais, frente a algum conteúdo específico deixam de fazê-lo (p. 36). Sujeitos que tratam temas sociais como dogmas apresentam uma falta de capacidade de lidar com a controvérsia e pluralidade de ideias de modo pacífico e democrático, levando a uma baixa competência moral (p.16).

Observa-se que o indivíduo religioso é detentor de um senso moral, todavia, suas decisões éticas são influenciadas pelas doutrinas religiosas, normas, regras e ensinamentos que se apresentam como condicionados e dogmáticos, embora aceitos de forma consciente pelo sujeito religioso. Sob a influência do grupo religioso, mesmo discordando internamente, o indivíduo tende a conformar-se a fim de obter aceitação, reconhecimento e integração social.

Conforme salientado por Gerone et al. (2022), a espiritualidade é concebida como um elemento central na vida, correlacionando-se intimamente com a competência moral. Essa conexão se manifesta em virtudes como fortaleza em situações extremas, alicerces para a consecução de princípios mesmo diante de prejuízos, hábitos que promovem a temperança, bem como qualidades de equilíbrio e harmonia.

Os autores mencionados exploram a espiritualidade e a religião em seus estudos e pesquisas, destacando sua presença nas descobertas realizadas. É relevante notar que esses temas emergiram ao longo das investigações, não sendo inicialmente o foco principal de pesquisa. Por exemplo, Lind, ao abordar a competência moral, percebeu a interferência de instituições totalitárias na avaliação de argumentos e contra-argumentos. De forma análoga, Kohlberg, em sua pesquisa sobre desenvolvimento moral, constatou que a espiritualidade está intrinsecamente associada, transcendendo a moral do dever, na busca pelo significado de ser moral.

Apesar de a espiritualidade não ser um tema estranho à psicologia do desenvolvimento moral e à educação, ainda não foi abordada de maneira sistemática. Em um levantamento bibliográfico realizado por Gerone e Bataglia (2020) sobre a espiritualidade no desenvolvimento moral no contexto da prática docente, observou-se que, na maioria das pesquisas e estudos sobre educação e moral, a espiritualidade emerge nas discussões e resultados, não figurando como o cerne da investigação.

Em outras palavras, a espiritualidade não é inicialmente contemplada como um foco central, mas emerge organicamente ao longo do processo de pesquisa e nos resultados, muitas vezes desafiando o pesquisador desprevenido. A falta de familiaridade com a concepção da espiritualidade como um componente integral ao biopsicossocial pode levar à suposição equivocada de que se trata de um tema mais apropriado ao domínio religioso e teológico, sendo, portanto, relegado à margem de análise.

Conforme salientado por Gerone e Bataglia (2020), os escassos estudos e pesquisas sobre a relação entre espiritualidade, desenvolvimento moral e educação são predominantemente conduzidos em universidades de orientação religiosa. Dos 12 estudos identificados na revisão de literatura, 25% (3) pertencem a universidades federais, 17% (2) a universidades estaduais (exclusivamente a UNESP), enquanto 58% (7) foram realizados em instituições de natureza confessional, sendo 85% (6) vinculados a universidades católicas (PUCs) e 15% (1) a universidade protestante (Metodista). Destaca-se a Pontifícia Universidade Católica do Paraná, responsável pelo maior número

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(42% - 3 estudos) de investigações sobre espiritualidade, religiosidade e educação com implicações morais.

Gerone e Bataglia (2020) argumentam que a predominância de estudos sobre espiritualidade, educação e moral em instituições confessionais (58%) está relacionada ao valor e à tradição histórica educacional e religiosa presentes nessas instituições. Isso inclui vínculos com o Vaticano, ordens religiosas e educacionais como franciscanos, jesuítas e Camilianos. Observa-se também nessas instituições a influência das questões religiosas em cursos que não são necessariamente teológicos, abrangendo áreas como filosofia, educação e psicologia.

Além disso, conforme indicado por Gerone e Bataglia (2020), dos 12 estudos identificados na revisão de literatura, a maioria empregou métodos qualitativos, tais como observações de salas de aula, pesquisas bibliográficas, entrevistas, estudos de campo e análises de casos. Apenas um estudo adotou uma abordagem mista, combinando métodos qualitativos e quantitativos, pertencendo à área da psicologia do desenvolvimento. Sob essa perspectiva, é válido considerar que estudos e pesquisas que abordam a espiritualidade exclusivamente por meio de métodos qualitativos podem apresentar limitações em termos de influência acadêmica, especialmente nas disciplinas que tradicionalmente utilizam medidas para avaliar e mensurar fenômenos de estudo, como é o caso da psicologia, que possui uma tradição consolidada em pesquisas quantitativas sobre espiritualidade (ALVES, GERONE, NOGAS, 2021).

Por outro lado, surge um questionamento pertinente sobre como avaliar e mensurar eventos relacionados à espiritualidade e à moral, dada sua natureza abstrata, o que pode erroneamente sugerir dificuldades na análise quantitativa. Gerone e Bataglia (2020) esclarecem que, embora a espiritualidade em si não seja passível de quantificação direta, é viável analisar, inclusive estatisticamente, padrões de comportamento associados à espiritualidade em eventos vinculados à psicologia do desenvolvimento. Destaca-se a relevância dessa análise, especialmente nas áreas que envolvem a influência da espiritualidade no desenvolvimento moral e na educação. Nesse contexto, evidencia-se uma interrelação entre espiritualidade, moral e a prática docente na busca por uma educação integral e humana, onde questões morais e espirituais desempenham papel indispensável. Essa interconexão se manifesta na compreensão de valores, direitos humanos, no papel da espiritualidade como recurso para os docentes encontrarem significado e propósito tanto profissional quanto pessoal, e nos valores humanos com efeitos morais, tais como respeito, fraternidade, solidariedade e bem-estar.

Dada a importância atribuída à espiritualidade no desenvolvimento moral e na educação, juntamente com a constatação da escassez de compreensão sobre a noção de espiritualidade e a predominância de estudos qualitativos na área religiosa, torna-se imperativo refletir sobre as medidas adotadas para mensurar e avaliar a espiritualidade e sua influência na moral e na educação, abrangendo tanto abordagens qualitativas quanto quantitativas. É neste contexto que este estudo tem como propósito, por meio de uma revisão de literatura, analisar as medidas de mensuração e avaliação da espiritualidade, focalizando especificamente a reflexão sobre instrumentos que correlacionam o desenvolvimento moral e a educação.

II. Levantamento Das Medidas De Mensuração E Avaliação Da Espiritualidade – Religiosidade

Como fontes de dados primárias, realizou-se uma busca na Coordenação de Aperfeiçoamento de Pessoal de Nível Superior (CAPES), especificamente nos Periódicos CAPES, onde estão catalogados artigos, livros, dissertações e teses. O período abrangido pela pesquisa limita-se de 1987 (data inicial disponível para consulta) até 20 de junho de 2023. Outro banco de dados consultado é o Scientific Electronic Library Online (SCIELO), uma biblioteca eletrônica que compreende uma seleção de periódicos científicos brasileiros. A busca neste recurso restringe-se ao intervalo entre 2000 (data inicial disponível para consulta) até 23 de abril de 2023. Adicionalmente, utilizou-se a base de dados da Biblioteca Digital Brasileira de Teses e Dissertações (BDTD), a qual integra e dissemina textos completos de teses e dissertações de instituições brasileiras de ensino e pesquisa. O período abordado pela pesquisa compreende de 2002 até 07 de abril de 2023.

Com o objetivo de enriquecer a discussão proposta neste trabalho, foram incluídos alguns estudos não encontrados nas bases de dados mencionadas anteriormente, mas identificados por meio do Google Acadêmico. Estes estudos são considerados complementares para a abordagem deste trabalho, visto que o Google Acadêmico não oferece recursos específicos para a condução de revisões de literatura sistemáticas, como busca por áreas específicas ou autores. O foco principal do Google Acadêmico é fornecer e desenvolver uma variedade de serviços e produtos online, não sendo, portanto, uma ferramenta específica para revisão de literatura. No processo de seleção, foram analisados os estudos encontrados até a terceira página, uma vez que o Google disponibiliza informações com maior proximidade em relação às palavras-chave de busca nas páginas iniciais.

As palavras-chave utilizadas na busca foram: questionário, instrumento, avaliação e escala, todas conjugadas com os termos espiritualidade,

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religiosidade e religião. Optou-se por incluir os termos religiosidade e religião devido à sua conexão com a espiritualidade em pesquisas e estudos acadêmicos. Não foram incorporadas as palavras-chave moral e educação, com o intuito de obter uma visão mais abrangente das medidas de mensuração e avaliação da espiritualidade. Conforme esperado, encontraram-se diversos estudos e pesquisas sobre espiritualidade e religiosidade em áreas como teologia, ciência da religião e saúde.

Como critério de filtro, analisaram-se apenas os estudos e pesquisas que empregaram como metodologia de pesquisa medidas como questionário, instrumento, avaliação e escala. Essas medidas foram meticulosamente analisadas e classificadas com informações como o nome da medida, o que avaliam e o autor correspondente. Desta maneira, foram identificadas um total de 50 medidas, conforme apresentado no Quadro 1.

Quadro 1: Medidas de Mensuração e Avaliação da Espiritualidade – Religiosidade

	Instrumento	O Que Avalia	Área	Autor	Tradução Portugues
1.	Aspiration Index	Domínios das metas de vida. Avalia diferentes tipos de metas de vida, sucesso financeiro, imagem, popularidade, autoaceitação, saúde física, afiliação, sensação de comunidade, espiritualidade, conformidade, hedonismo e segurança.	Psicologia da religião	Grouzet et al. (2005).	the Aspiration Index. Núñez Rodriguez (2016)
2.	Age Universal I-E Scale	Avalia a religiosidade intrínseca, por base de uma orientação pessoal, e a orientação extrínseca, que refere a uma religiosidade baseada numa orientação social, particularmente uma busca de consolo, conforto ou estatuto social.	Psicologia da religião	Gorsuch & McPherson (1989)	Escala de Orientação Religiosa I/E. Linares, R. (2012).
3.	Brief Santa Clara Strength of Religious Faith	Visa medir a força da fé religiosa, o comportamento religioso, e o enfrentamento religioso e afeto.	Psicologia da religião	(PLANTE et al., 2002).	Não possui
4.	Duke Religious Index (DUREL)	Mede três dimensões de religiosidade: Religiosidade Organizacional; não Organizacional; e Religiosidade Intrínseca.	Psicologia da saúde e religião	(KOENIG; MEADOR; PARKERS (1997).	Duke Religious Index (DUREL) (MOREIRA-ALMEIDA et al., 2008).
5.	Escala de Atitudes Relacionadas à espiritualidade (ARES)	Avalia as questões existenciais maiores (o sentido da vida, da morte) e suas relações com o sagrado e/ou transcendente.	Saúde e medicina	Braghetta (2017).	Desenvolvida no Brasil
6.	Escala de Atitudes religiosas (EAR)	Avalia o comportamento religioso, conhecimento religioso, sentimento religioso e corporeidade religiosa.	Psicologia da saúde e religião	Versão Expandida (EAR-20) por Aquino, Gouveia, Silva e Aguiar (2013).	Desenvolvida no Brasil
7.	Escala de Avaliação da Espiritualidade e Sentimentos Religiosos / (ASPIRES)	Avalia as opiniões religiosas e a transcendência espiritual. Mensura os aspectos relacionados a participação religiosa e aos conflitos religiosos.	Psicologia da religião	Piedmont (2004), Simkin (2017).	Não possui

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8.	Spiritual Well-Being Scale.	Avalia a importância, esforço, de passar tempo com pensamentos espirituais particulares e meditações; viver de acordo com crenças religiosas; estabilidade e equilíbrio. Autoconceito positivo, sentido e propósito de vida, boa saúde física.	Psicologia da saúde e religião	Paloutzian e Ellison (1982)	Escala de Bem-Estar Espiritual (EBE). Marques LF, Sarriera JC, Dell'Aglio DD. (2009).
9.	RCOPE- RELIGIOUS-SPIRITUAL COPING SCALE	Descreve o modo como os indivíduos utilizam sua fé para lidar com o estresse. Enfretamento religioso positivo e negativo.	Psicologia da saúde e religião	Pargament, K. I., Koenig, H. G. & Perez, L. M. (2000).	Escala de Coping religioso Espiritual (CRE) (PANZINI; BANDEIRA, 2005).
10.	(Post-Critical Belief Scale: PCBS)	Mensura as atitudes religiosas, a inclusão vs. exclusão da transcendência e interpretação literal vs. Simbólica.	Psicologia do desenvolvimento	Dirk Hutsbaut (1996; 1997).	Escala de Crenças Pós-Crítica (PCBS) (BATAGLIA et al., 2016).
11.	Escala de Espiritualidade	Avalia as crenças e esperança/otimismo dentro do contexto de saúde.	Saúde e – medicina	Pinto e Pais-Ribeiro (2007).	Desenvolvida no Brasil
12.	Escala de Espiritualidade, Religião e crenças pessoais, (WHOQOL-SRPB), da Organização Mundial da Saúde	Avalia a conexão com o ser ou força espiritual; sentido na vida; admiração; totalidade e integração; força espiritual; paz interior; esperança e otimismo; e fé.	Saúde – medicina	Fleck, Borges, Bolognesi, & Rocha, (2003).	Escala de Espiritualidade, Religião e crenças pessoais (Panzini, Maganha, Rocha, Bandeira, & Fleck, 2011).
13.	Underwood's Daily Spiritual Experience Scale	Avalia as experiências espirituais comuns. Inclui os aspectos como a admiração pela criação, paz interior, gratidão, compaixão, senso de conexão com algo transcendente e compaixão.	Psicologia da saúde e da religião.	Lynn, G Underwood, Jeanne A Teresi (2002).	Escala de Experiência Espiritual Diária (DSEs) (KIMURA et al., 2012; OLIVEIRA, 2011).
14.	Integrated Spiritual Inteligence Scale	Avalia a inteligência espiritual, sendo a consciência, Graça, Significado, Transcendência e Verdade.	Psicologia clinica	Amram e Dryer, (2008)	Escala Integrada de Inteligência Espiritual (ISIS) Jorge (2012)
15.	Estágios da Fé	Avalia as etapas do desenvolvimento da fé.	Psicologia do desenvolvimento	Fowler (1992).	Livro traduzido para o português. (Mas não existe trabalhos brasileiros que utilizaram os estágios da fé como medida.
16.	Functional Assessment of Chronic ILLness Therapy-Spiritual Well -Being -FACIT SP 12	Mede três sub-dimensões de bem-estar espiritual.	Psicologia da saúde e religião	(PETERMAN et al., 2002).	FACIT SP 12. Alvarenga (2017).
17.	Francis Scale of Attitude Towards Christianity	Mede as respostas afetivas acerca do Cristianismo. Avalia as respostas afetivas em relação a Deus, Jesus, a Bíblia, a oração e a igreja.	Teologia cristã	(FRANCIS, 1978).	Não possui tradução

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18.	Index of Core Spiritual Experiences	Avalia o sentimento de proximidade com Deus	Teologia cristã	(KASS et al., 1991).	Não possui tradução
19.	The Spirituality Index of Well-Being (SIWB)	Avalia as experiências espirituais em contexto de saúde.	Saúde – medicina	Daaleman e Frey (2004).	Não possui tradução
20.	Índice de Mudanças Resultantes das Experiências	Avalia as experiências paranormais e transcendentais.	Psicologia da religião	Parra e Corbetta (2013).	Não possui tradução
21.	Inspirit R (The Index of Core Spiritual Experience)	Busca identificar as experiências mais intensas e concretas relativas à existência de Deus ou um Ser Superior.	Psicologia da religião	Kass (1991).	Aplicado e adaptado, mas não traduzido (VERONEZ et al., 2011).
22.	Intrinsic Religious Motivation Scale	Avalia a religiosidade intrínseca e extrínseca.	Psicologia da religião	(HOGE, 1972).	Livro traduzido. Escala de Motivação Religiosa Intrínseca e Extrínseca. (GOLDSTEIN, 1993).
23.	Spiritual Intelligence Self-Report Inventory (SISRI-24).	Avalia o pensamento existencial crítico; A produção de significado pessoal; A percepção transcendental; e expansão do estado consciente.	Psicologia do desenvolvimento	King,Decicco (2009).	Inventário de Auto-Relato de Inteligência Espiritual-24. Adaptação para IAIE-16 Antunes (2016).
24.	Inventário de Orientação Espiritual (Spiritual Orientation Inventory)	Avalia as dimensões transcendentes, significado e propósito na vida, missão na vida, sacralidade da vida, valores materiais, altruísmo, idealismo, consciência do trágico e frutos da Espiritualidade.	Psicologia da religião	Elkins et al. (1988).	Não possui tradução
25.	Intrinsic Religiousness Inventory (IRI)	Avalia a religiosidade intrínseca.	Psicologia da saúde e da religião	(TAUNAY et al., 2012).	Desenvolvida no Brasil fundamentada nas escalas: - WHOQOL – BREF índice DUKE de religiosidade (DUREL)
26.	Intrapersonal religious conflict	Avalia os conflitos religiosos e espirituais.	Psicologia da religião	(TRENHOL;TRENT ; COMPTON, 1998),	Não possui tradução
27.	Lista de Efeitos das Experiências Paranormais	Avalia os efeitos das Experiências paranormais e espirituais como bem-estar.	Psicologia da religião	Parra e Corbetta (2013).	Não possui tradução
28.	Negative Religious Coping Scale	Avalia os conflitos religiosos e espirituais.	Psicologia da religião	(PARGAMENT et al., 1998)	Não possui tradução
29.	Perceived religious support	Avalia as medidas de apoio religioso.	Psicologia da religião	(FIALA; BJORCK; GORSUCH, 2002),	Não possui tradução
30.	Private and Social Religious Practice Scale	Avalia a frequência de oração, frequência religiosa, leitura religiosa, amigos da religião.	Psicologia da religião	(LUCCHETT;VALLADA, 2013).	Não possui tradução
31.	PsychoMatrix Spirituality Inventory, ou PSI	Avalia a divindade; intelectualidade; comunidade; percepção extra-sensorial; espiritualidade infantil; e trauma.	Psicologia do desenvolvimento	Wolman (2001).	Inventário de Inteligência Espiritual – PSI. Traduzido Schaeffer (2003); validado por Grendene (2009).

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32.	Quest Scale	Avalia os conflitos religiosos e espirituais.	Psicologia da religião	(BATSON; SCHOENRADE; VENTIS, 1993).	Não possui tradução
33.	Spiritual Well-being Questionnaire - SWBQ	Avalia as dimensões: pessoal, comunitária, ambiental, transcendental e bem-estar espiritual global.	Psicologia da saúde e religião	Gomez e Fisher (2003).	Questionário de Bem-Estar Espiritual (SWBQ). Gouveia (2009).
34.	Questionário de Experiências de Vida	Avalia o estado de saúde, bem-estar e significado da vida.	Psicologia da religião	Parra (2008).	Não foi traduzido
35.	Sources of Meaning and Meaning in Life Questionnaire (SoMe)	Avalia a presença de sentido de vida, crises existenciais e fontes de sentido de vida.	Psicologia da religião	Schnell e Becker (2006).	Questionário de Fontes de Significado e Sentido na Vida (SoMe-BR). Damásio (2013).
36.	Purpose in Life Test - PIL Test	Avalia a presença de sentido e ausência de vácuo existencial.	Psicologia clínica	Crumbaugh e Maholick (1964).	PIL-Test Aquino (2009).
37.	Meaning in Life Questionnaire	Avalia a presença de sentido de vida e busca por sentido.	Psicologia clínica	Steger, Frazier, Oishi e Kaler (2006).	Questionário de Sentido de Vida (QSV). Portugal (2017)
38.	The Christian Religious Internal	Avalia as medidas relacionadas às forças motivacionais e de orientação religiosas do cristianismo.	Teologia cristã	(RYAN; RIGBY; KING, 1993).	Não foi tradução
39.	Religious Problem-Solving Scale	Avalia o sentimento de proximidade com Deus	Psicologia da religião	(PARGAMENT et al., 1988).	Não possui tradução
40.	Religious strain	Avalia as medidas de conflitos religiosos e espirituais, tais como, o suicídio e a depressão.	Psicologia da religião	(EXLINE; YALI; SANDERSON, 2000).	Não possui tradução
41.	Religious support	Avalia as medidas de apoio religioso	Psicologia da religião	(KRAUSE, 1999).	Não possui tradução
42.	Self reported religiosity	Avalia a importância que a religiosidade tem para o indivíduo. Avalia uma religiosidade subjetiva.	Psicologia da saúde e religião	(LUCCHETT; VALLADA, 2013).	Não possui tradução
43.	Spiritual Assessment Inventory	Avalia o desenvolvimento ou maturidade espiritual, tanto no sentido dos relacionamentos quanto da espiritualidade contemplativa.	Psicologia da religião	(HALL; EDWARDS, 1996).	Não possui tradução
44.	Spiritual History Scale	Avalia as medidas de conflitos religiosos e espirituais	Psicologia da saúde e da religião	(HAYS et al., 2001).	Não possui tradução
45.	Spiritual Intelligence Assessment Instrument (SQ21)	Avalia a Inteligência espiritual.	Psicologia do desenvolvimento	Wigglesworth (2012).	Não possui tradução
46.	Spiritual Intelligence Scale (SIS)	Avalia Inteligência espiritual.	Psicologia do desenvolvimento	Nasel (2004).	Não possui tradução
47.	Spiritual Support Scale	Avalia o sentimento de proximidade com Deus. E as crenças como suporte para o bem-estar	Psicologia da saúde e da religião	(MATON, 1989).	Não possui tradução

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48.	Strayhorn Religious Scale	Avalia o desenvolvimento religioso, *coping* religioso espiritual (CRE), entre outras dimensões.	Psicologia da saúde e da religião	(MOSCHELLA et al., 1997).	A versão em português não possui procedimento teste-reteste e não foi validada quanto à consistência interna ou habilidade concorrente e discriminativa. Gonçalves (2000).
49.	Versão-piloto do Índice de Espiritualidade (IE)	Avalia a satisfação em relação à vida e o componente cognitivo do bem-estar.	Psicologia da saúde e religião	Estrada et al. (2012).	Não possui tradução
50.	Treatment Spirituality/ Religiosity Scale TSRS	Avalia a religiosidade e a espiritualidade nos tratamentos para problemas relacionados ao uso de substâncias,	Saúde e medicina	Lillis J, Gifford E, Humphreys K, Moss R. (2008).	Treatment Spirituality / Religiosity Scale: versão brasileira (TSRS-br).(GONÇALVES; N,2016)

Fonte: Autor.

III. Panorama Sobre as Medidas De Mensuração E Avaliação Da Espiritualidade – Religiosidade

Nas últimas décadas, observa-se um crescente interesse acadêmico pela religiosidade e espiritualidade (ALVES, GERONE, NOGAS, 2021). Esse panorama é corroborado pelo ano de publicação, desenvolvimento e validação das 50 medidas, das quais 5 medidas (9%) foram concebidas entre as décadas de 60 e 80, enquanto as demais 45 medidas (95%) foram elaboradas entre as décadas de 90 e 2017. De maneira geral, constata-se que a área da saúde concentra a maior parte das pesquisas sobre espiritualidade-religiosidade (ALVES, GERONE, NOGAS, 2021), fato que se alinha com os resultados deste estudo, onde a maioria das medidas encontradas pertence a essa área.

Dentre as 50 medidas, vinte e duas (22) (42%) pertencem à área da psicologia da religião, cujo escopo abrange a avaliação da força da fé, motivação, suporte, apoio e conflito religioso, conexão com o sagrado, experiências paranormais, religiosidade intrínseca e extrínseca. Observa-se que, nesse contexto, a espiritualidade é analisada predominantemente sob uma perspectiva religiosa, evidenciada pelo uso de termos como "pecado", "comunhão", "Espírito Santo", "Deus", "oração", "igreja" e "fé" nas perguntas das medidas. Esse viés possivelmente reflete a influência cultural e religiosa do contexto no qual essas medidas foram desenvolvidas, aplicadas e validadas.

É relevante destacar que algumas medidas foram concebidas por universidades ou autores com vínculos institucionais religiosos, nos quais a psicologia da religião está intrinsicamente ligada aos cursos ou áreas de estudo religiosas, e não necessariamente a departamentos de psicologia em sua totalidade. Portanto, os estudos desenvolvidos precisam estar alinhados com a cultura organizacional, evitando conflitos com a história e ideologia religiosa da instituição. Essas observações são condizentes com o cenário da psicologia da religião no Brasil, cujas origens remontam à influência da tradição cristã europeia. Na década de 50, em São Paulo, o médico italiano Enzo Azzi fundou o primeiro departamento de Psicologia da Religião na PUC-SP, enquanto Antonius Benkö, sacerdote húngaro, realizou as primeiras pesquisas empíricas em Psicologia da Religião na PUC-RJ (PAIVA et alii, 2009). Atualmente, a psicologia da religião enfrenta o desafio de estabelecer interações com outras áreas do conhecimento além da religião, como as ciências biológicas, fisiologia, psiconeuroimunologia e as ciências sociais, como a antropologia (PAIVA et alii, 2009).

A espiritualidade-religiosidade também é objeto de interesse em outras áreas da psicologia, conforme demonstrado nas 50 medidas. Treze (13) medidas (26%) pertencem à Psicologia da Saúde, estabelecendo uma interface com a religião. Ao contrário da psicologia da religião, cujo foco primário é o fenômeno religioso-espiritual, as medidas da psicologia da saúde visam, primariamente, avaliar, medir e mensurar a saúde. Nesse processo, estabelece-se uma relação entre a espiritualidade-religiosidade e o estado de saúde-doença, abordando questões como qualidade de vida, bem-estar, estratégias de enfrentamento (coping), impactos e conflitos religiosos, comportamento religioso e sua influência na saúde.

No âmbito da psicologia clínica, três (3) medidas (6%) foram identificadas, onde o fenômeno religioso-espiritual é abordado como um método para compreender a realidade comportamental e psíquica da pessoa, ou é utilizado como forma de prevenção,

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aconselhamento, psicoterapia e reabilitação. Dentro da psicologia do desenvolvimento, seis (6) medidas (12%) exploram a associação entre o fenômeno religioso-espiritual e os sentimentos e comportamentos ao longo da vida, influenciando o desenvolvimento cognitivo, social e emocional.

Cinco (5) medidas (10%) fazem parte da área geral da saúde, incluindo enfermagem e medicina, onde a espiritualidade-religiosidade está associada à prática de cuidado e tratamento em saúde, transtornos mentais, qualidade de vida, bem-estar e *coping* religioso-espiritual.

A área da teologia é abordada por três (3) medidas (6%), as quais avaliam a frequência e experiências de práticas religiosas cristãs, cultos, dogmas, símbolos, liturgias e textos bíblicos. A escassez de medidas nessa área pode ser atribuída à ênfase da teologia na pesquisa sobre fé e Deus, que alguns teólogos consideram inquantificáveis. No entanto, é possível estudar e analisar o comportamento religioso dentro do âmbito da teologia, assemelhando-se ao enfoque adotado pela psicologia da religião.

Dentre as 50 medidas identificadas, vinte e cinco (25) ainda não foram validadas e traduzidas no Brasil. Quatro (4) medidas foram desenvolvidas no país, duas (2) foram traduzidas, mas não validadas ou aplicadas, uma (1) medida foi aplicada, mas não traduzida, e dezenove (19) medidas foram traduzidas, validadas e aplicadas no contexto brasileiro. Isso implica que apenas 38% das medidas de mensuração e avaliação da espiritualidade-religiosidade são aplicáveis à realidade sociocultural brasileira. Algumas considerações podem ser inferidas a partir dessa constatação:

1. A espiritualidade ainda é percebida como pertencente à esfera da religião, uma dimensão mística e sobrenatural, e, portanto, não aplicável a outras áreas da psicologia, ciências e conhecimento. Isso explicaria a predominância das medidas na área da psicologia da religião.
2. Apesar do interesse acadêmico crescente em espiritualidade-religiosidade, há uma lacuna na avaliação

IV. As Noções De Espiritualidade E Religiosidade Nas Medidas

As medidas identificadas na área da psicologia da religião apresentam uma série de questionamentos que amalgamam as noções de espiritualidade e religiosidade, tornando desafiante uma avaliação eficaz de cada fenômeno. A espiritualidade não apenas é associada à religiosidade, mas frequentemente é interpretada ou considerada como sinônimo desta última. Ao analisar a dimensão da espiritualidade, as perguntas acabam delineando um perfil religioso, evidenciando destaque para comportamentos, crenças e experiências religiosas. Adicionalmente, as indagações sobre espiritualidade são frequentemente integradas a seções contendo perguntas sobre religiosidade, o que propicia ao participante associar diretamente ambas as noções. Dada a predominância da religiosidade nas pesquisas sobre espiritualidade, a utilização excessiva da linguagem e vocabulário típicos da área religiosa pode gerar confusão e prejudicar o acesso e compreensão por parte de interessados de outras áreas de pesquisa, induzindo erroneamente à crença de que espiritualidade é exclusivamente um tema religioso.

Ainda que não haja uma noção acadêmica universal sobre espiritualidade e religiosidade, há uma certa concordância em pesquisas acadêmicas e nas medidas da área da saúde de que essas noções podem estar associadas, mas são distintas. Considerando que a espiritualidade faz parte do estado e natureza do espírito, constituindo uma ontologia, ela apresenta uma dimensão na busca de sentido de vida que se manifesta em experiências, sentimentos e comportamentos humanos, como solidariedade, empatia, alegria, amizade, valores, um espaço de reflexão sobre a vida e uma transcendência do material e genérico, podendo ou não se expressar em uma religião. Em outras palavras, a espiritualidade, enquanto qualidade do estado de espírito, é inerente à condição de vida e precede a religiosidade, configurando-se como uma forma de expressão, uma qualidade, comportamento e prática que pode derivar da religião (GERONE; BATAGLIA, 2020).

No contexto de religiosidade e religião, compreende-se como um sistema de crenças e práticas seguido por um grupo de pessoas que se apoiam em ritos, doutrinas, ensinamentos, normas e idolatram uma figura personificada do Sagrado, do Divino ou de um Deus. Em outras palavras, há uma forma, aspecto, qualidades, características e padrões daquilo que é incorporado. Nas medidas da área da teologia, o que é considerado espiritualidade tem sua origem no Sagrado, no Divino ou em Deus. Nesse sentido, o aspecto religioso percebe o que é espiritualidade como parte da construção humana, porém, antes disso, como um aspecto da Criação e essência Divina. Por exemplo, no Cristianismo, Deus, por meio de seu Espírito, emana em toda a vida, como expresso na passagem bíblica "O Espírito de Deus me criou, e o sopro do Todo-poderoso me deu a vida" (Jó 33.4). Assim, o sentido da vida é interpretado à luz das crenças religiosas, e o modo de viver a vida, as experiências, sentimentos e comportamentos humanos são manifestações da espiritualidade.

É pertinente ressaltar que o exemplo do Cristianismo é utilizado devido às medidas identificadas terem sido desenvolvidas em países com tradição cristã, o que pode ter influenciado a construção e validação dessas medidas, inclusive na concepção de

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espiritualidade e religiosidade como conceitos intercambiáveis.

Especialmente no âmbito da psicologia do desenvolvimento, focalizada neste estudo, Antunes (2016) conceitua a espiritualidade no Inventário de Autoavaliação de Inteligência Espiritual-24 como aquilo que engloba o sentido individual, os relacionamentos ou a conexão com uma determinada força ou poder no universo que transcende o contexto atual da realidade. Segundo Antunes (2016), a espiritualidade é considerada um componente da inteligência, representando um conjunto de capacidades mentais que contribuem para a conscientização, integração e aplicação adaptativa dos aspectos imateriais e transcendentes da vida. Em termos mais amplos, a espiritualidade é a habilidade de envolver-se em pensamento crítico existencial, atribuir sentido e propósito a todas as experiências físicas e mentais, perceber as dimensões transcendentes do self, dos outros e do mundo físico (como auto transcendência, imaterialismo, holismo, interligação) e entrar em estados expandidos ou espirituais de consciência por vontade própria.

Antunes (2016) fundamentou sua avaliação da espiritualidade enquanto inteligência na escala original SISRI-24 (King, 2008), composta por 24 itens distribuídos em 4 dimensões. No entanto, não encontrou correspondência com o componente do fator "consciência transcendental" em relação ao estudo final da versão portuguesa do Inventário de Autoavaliação de Inteligência Espiritual (IAIE) com 16 questões em escala de Likert. O autor justifica tal diferença cultural e religiosa entre Portugal e Canadá, ambos países com tradição cristã semelhante à do Brasil, mas com variações nas experiências religiosas. Além disso, as diferenças decorreram dos sujeitos de pesquisa; enquanto no Canadá, a pesquisa envolveu estudantes universitários, a amostra na versão em português incluiu vários sujeitos em geral, o que proporcionou à escala IAIE-16 melhores resultados de validação e confiabilidade. Nesta versão, a noção de espiritualidade está subentendida na consciência, sentido e propósito de vida, reflexão sobre a natureza humana, vida e morte, bem-estar. Antunes (2016) salienta que a IAIE-16, ao avaliar a inteligência espiritual, não utiliza explicitamente termos como espiritualidade, espírito ou espiritual. Ele adverte sobre a necessidade de cuidado, pois as medidas que avaliam a inteligência espiritual frequentemente capturam mais o aspecto espiritual em si do que a inteligência espiritual. Assim, a proposta de Antunes não é avaliar a espiritualidade em seu conceito amplo, mas sim como integrante da inteligência espiritual, uma noção mais restrita e, portanto, mais facilmente mensurável.

O Inventário de Inteligência Espiritual – PSI, de Wolman (2001), define a espiritualidade como uma condição humana, um movimento interno ou amadurecimento da personalidade, destacando a capacidade de formular questões fundamentais sobre o significado da vida e experimentar, simultaneamente, uma conexão perfeita entre o indivíduo e o mundo. Geralmente, essas questões surgem em momentos desafiadores da vida, evidenciando que a inteligência espiritual está principalmente relacionada à formulação de questões existenciais e à compreensão do significado das experiências e dos relacionamentos. Essa compreensão proporciona uma conexão que sustenta e fortalece nos momentos mais difíceis da existência.

Embora Wolman (2001) tenha proposto uma noção de espiritualidade desprovida de um viés religioso, uma análise do Inventário de Inteligência Espiritual – PSI, com suas 49 questões centradas em sete fatores, revela que muitas delas possuem um perfil religioso. O fator Comunidade, por exemplo, aborda não apenas atividades sociais, mas também a frequência a uma comunidade e cerimônias religiosas. No fator Divindade, encontramos questões sobre a benção de Deus e a presença divina. O fator Extrassensorial inclui eventos psíquicos paranormais, como receber telefonemas ao pensar em alguém, experiências fora do corpo ou quase morte, falar com os mortos e interação com anjos da guarda. O fator Infância aborda valores religiosos, como a importância da leitura da Bíblia, a prática de rezar todas as noites e a frequência a cerimônias e cultos religiosos. O fator Intelectualidade envolve o compromisso com a leitura, estudo ou discussão de textos sagrados ou espirituais e o questionamento ativo dos ensinamentos tradicionais da religião. Apesar do PSI apresentar uma proposta válida para analisar a espiritualidade enquanto inteligência, sua inclinação fortemente religiosa sugere que a espiritualidade é avaliada como uma dimensão religiosa. Portanto, apesar de situado na psicologia do desenvolvimento por Schaeffer (2003), entende-se que o PSI é mais congruente com a psicologia da religião do que com a psicologia do desenvolvimento.

Outras duas medidas que abordam a espiritualidade como inteligência espiritual na psicologia do desenvolvimento são o Spiritual Intelligence Assessment Instrument (SQ21), de Wigglesworth (2012), e a Spiritual Intelligence Scale (SIS), de Nasel (2004). Contudo, por não possuírem tradução para o português, essas medidas não são discutidas neste estudo.

Dentro do contexto da psicologia do desenvolvimento, mas fora do escopo da inteligência espiritual, encontramos duas medidas de avaliação e mensuração da espiritualidade-religiosidade. A primeira é "Os Estágios da Fé" de Fowler, que utiliza o termo teológico "fé" para definir a espiritualidade, acunhando uma visão compatível com a psicologia do desenvolvimento e a educação. Nessa perspectiva, a fé é entendida como uma condição inata a todos os seres

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humanos, universal e interativa, influenciada pelo modo como a criança é recebida no mundo e pelo ambiente em que cresce. A segunda medida é a Escala de Crenças Pós-Crítica (PCBS), na qual a espiritualidade está subjacente à religiosidade, especialmente na orientação e nos conteúdos religiosos. Ao possibilitar uma reflexão sobre a moral e a educação, a PCBS é discutida separadamente neste estudo.

Tanto "Os Estágios da Fé" quanto a PCBS são fortemente influenciados pela teoria do desenvolvimento moral de Kohlberg. James Fowler (1992) desenvolveu os "Estágios da Fé" inspirado na pesquisa cognitivo-desenvolvimental de Kohlberg sobre o desenvolvimento moral. De acordo com Bataglia (2020), a PCBS busca avaliar a relação entre religião e competência moral, investigando a influência da religiosidade na competência do juízo moral.

Kohlberg (1981) destaca que, no desenvolvimento moral, além do dever moral, há questões morais respondidas pela religiosidade-espiritual, como o sentido da vida, o propósito de ser moral, ser uma pessoa melhor e enfrentar o desespero existencial. Ele enfatiza o pensamento religioso como uma dimensão ontológica e psicológica da espiritualidade, relacionando a vida e a moralidade a um fundamento transcendente ou a um sentido abrangente. Ao expressar o pensamento religioso nas religiões, Kohlberg menciona o cristianismo e o judaísmo como exemplos que consideram a moralidade centrada no amor e na justiça, não apenas na adoração cultual.

V. As Medidas No Contexto do Desenvolvimento Moral E Religioso

Não foram identificadas medidas que abordem ou avaliem diretamente a espiritualidade correla-cionando-a com o desenvolvimento moral e a educação. Em outras palavras, a moral e a educação são frequentemente contextualizadas dentro de aspectos culturais, sociais e religiosos, refletindo-se nas orientações de valores religiosos. As medidas existentes foram predominantemente desenvolvidas nas áreas da psicologia da saúde, teologia ou religião. Dessa forma, observa-se um foco maior em temas como saúde, qualidade de vida, bem-estar, enfrentamento, impactos e conflitos religiosos, comportamento religioso, frequência e experiências de práticas religiosas, e conceitos de fé e religião. Há, portanto, uma carência de medidas na área da psicologia do desenvolvimento que avaliem e mensurem a espiritualidade em correlação com a moral e a educação.

Kohlberg (1981) argumenta que o desenvolvimento moral ocorre em um contexto mais amplo que inclui o aspecto da fé (espiritualidade) e destaca que a melhor maneira de abordar questões e teorias filosóficas e psicológicas sobre a fé e a moral é considerar suas implicações para a educação. Logo, a espiritualidade e a educação podem ser interligadas nos estudos e pesquisas da área do desenvolvimento moral.

Dentro do âmbito educacional, Kohlberg (1981) ressalta que o desenvolvimento religioso, associado ao desenvolvimento moral, não deve ser fundamentado de maneira fundamentalista religiosa, onde a moralidade é rigidamente definida ou fundamentada no Comando Divino revelado por textos religiosos. Ele argumenta contra uma abordagem educacional moral e religiosa que adota uma visão única e fundamentada religiosamente, como observado em algumas escolas confessionais ou com influência política-religiosa. Além disso, Kohlberg rejeita a associação da educação e desenvolvimento moral com teorias ateístas que consideram a moralidade e a religião como meras "ilusões".

Para Kohlberg, a educação e o desenvolvimento moral podem ser fundamentados na Lei Natural, que postula a existência de princípios universais de justiça, independentes de revelações ou fé religiosa específica, incluindo intuições psicológicas religiosas sobre a natureza e a realidade última (sentidos da vida). Essa perspectiva torna a espiritualidade universal. James Fowler (1992) desenvolveu os estágios da fé considerando a Lei Natural. Fowler relaciona a fé ao desenvolvimento humano, sendo algo inerente a todos os seres humanos e servindo como guia para valores morais, éticos e comportamento social.

Apesar de os estágios da fé de Fowler terem sido identificados nesta revisão de literatura como uma das duas medidas que se aproximam da espiritualidade e religiosidade para reflexão sobre moral e educação, eles não se dedicam especificamente à análise do desenvolvimento moral ou da inteligência. Fowler enfatiza aspectos da fé, como conceituação, distinção entre fé, crença e religião, dimensão relacional e imaginativa, e descreve seis estágios da fé, incluindo o estágio pré-fé. Contudo, sua abordagem é mais apropriada para a área da teologia e religião, uma vez que, sendo um pastor e teólogo, Fowler pode ter sido influenciado por fundamentos teológicos na elaboração dos estágios da fé.

Críticas às medidas de Fowler incluem a ampla definição de fé, a falta de distinção clara dos estágios morais, a utilização de fundamentos teológicos em detrimento de psicológicos e filosóficos, bem como desafios na aplicação prática e análise dos estágios. Apesar de Fowler ter desenvolvido um guia para entrevistas sobre o desenvolvimento da fé, a aplicação e análise dos estágios não são tarefas simples. Além disso, não foram encontrados estudos no Brasil que tenham utilizado os estágios da fé, indicando uma lacuna na pesquisa nacional.

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Uma crítica adicional sugere que Fowler, inspirado nos estágios morais de Kohlberg, utiliza o termo "fé" de forma ampla e não faz distinção clara entre os estágios morais, o que pode gerar confusões. Fowler argumenta que cada estágio moral, por si só, não é suficiente para responder à pergunta "Por que ser moral?", e que a fé, mesmo que tácita, é pressuposta em todas as decisões e ações morais. Kohlberg concorda que os estágios morais por si só não fornecem uma resposta suficiente à pergunta, mas discorda da abordagem ampla e não distinta da fé por Fowler. Isso, segundo Kohlberg, cria confusões que complicam a investigação empírica da relação entre religião e moralidade.

Kohlberg destaca que, embora existam correlações teóricas e empíricas entre seus estágios morais e os estágios de fé de Fowler, a concepção holística e ampla dos estágios da fé não se mostra eficaz para mensurar a dimensão da fé (espiritualidade) em relação à moralidade. Kohlberg argumenta que a principal função da religião não é fornecer prescrições morais, mas apoiar o julgamento moral e a ação como atividades humanas intencionais. Dessa forma, a religião seria uma resposta consciente à busca de um significado último para o julgamento e a ação moral.

Em resumo, embora Kohlberg e Fowler apontem para uma relação entre desenvolvimento religioso, espiritualidade, moral e educação, suas abordagens distintas e as críticas a cada uma evidenciam desafios na compreensão e mensuração desses fenômenos complexos e interligados.

VI. A Validação das Medidas no Contexto Brasileiro: Uma Reflexão Sobre a PCBS

A Post-Critical Belief Scale (PCBS), ou Escala de Crenças Pós-Crítica, foi concebida por Duriez, B., Soenens, B. & Hutsebaut, D., pesquisadores da Universidade de Lovaina, Bélgica, durante a década de 1990. O propósito fundamental da Post-Critical Belief Scale é elucidar a orientação religiosa do entrevistado. Por meio da PCBS, torna-se possível situar a dimensão religiosa em dois eixos distintos.

O primeiro eixo, de natureza vertical, representa a 'exclusão versus inclusão' do transcendente, permitindo diagnosticar o nível de religiosidade. Já o segundo eixo, de caráter horizontal, refere-se aos "conteúdos religiosos entre o modelo literal ou simbólico, indicando-se as expressões, representações e símbolos religiosos são interpretados literal ou simbolicamente" (MORAES, 2016, p. 86). A interseção desses dois eixos resulta em quatro quadrantes, cada um correlacionado a uma dimensão religiosa específica.

Na versão adaptada para a língua portuguesa por Bataglia (2020), o primeiro quadrante corresponde ao grupo dos Ortodoxos, o segundo quadrante engloba os de Crítica Externa, o terceiro quadrante abrange os Relativistas, enquanto o quarto quadrante é denominado Segunda Ingenuidade (MORAES, 2016, p. 86). Para uma melhor compreensão, podemos exemplificar:

1º Quadrante: Mesmo considerando que isso vá contra a racionalidade moderna, acredito que Maria era verdadeiramente uma virgem quando deu a luz a Jesus.

2º Quadrante: A fé é como um sonho já que os dois, quando diante da dureza da vida, são apenas ilusões.

3º Quadrante: Qualquer entendimento dos homens sobre Deus é determinado pela época vivida.

4º Quadrante: A Bíblia possui uma verdade profunda que somente pode ser revelada por meio da reflexão pessoal (FERREIRA, 2016, p.47).

Diante desse contexto, surgem quatro quadrantes na escala PCBS, representando a inclusão da transcendência de modo simbólico, a inclusão de modo literal, a negação de modo simbólico e a negação de modo literal. Assim, a PCBS procura abarcar os tipos de crenças (ou ausência delas), alinhando-se com o propósito deste estudo, que visa compreender os níveis de religiosidade ou espiritualidade.

Na adaptação da PCBS para o contexto brasileiro, consideraram-se alguns pontos, tais como: a) a predominância do cristianismo no Brasil, com 87% da população identificando-se como cristã, sendo a maioria católica (64,4%) e uma diversidade de grupos protestantes (22%), espíritas e outras religiões (5%); b) a crescente tendência ao secularismo, evidenciada pelos 8% da população que se declara sem religião; c) a presença da laicidade, que fortalece o pluralismo religioso. Contudo, apesar desses dados semelhantes, observou-se discrepância nos resultados da validação da PCBS no Brasil.

Essa disparidade pode ser atribuída, em parte, às diferenças no fenômeno religioso e espiritual entre a Bélgica e o Brasil. No cenário brasileiro, o sincretismo religioso é mais pronunciado, com o catolicismo integrando-se a outras tradições religiosas afrodescendentes e à cultura indígena, influenciando a percepção do que é literal e simbólico no contexto religioso. Além disso, a diversidade de correntes cristãs no Brasil, como os protestantes, tradicionais, pentecostais, neo-pentecostais, católicos ortodoxos, apostólicos e carismáticos, contribui para distintas interpretações do que é literal ou simbólico.

Por outro lado, na Bélgica, a PCBS foi desenvolvida na década de 1990, e sua concepção pode ter sido influenciada por pesquisas sobre o fenômeno religioso da época. Embora não haja um censo oficial de religião na Bélgica, pesquisas indicam que, na década de 1990, cerca de 65% da população se identificava como católica, mesmo considerando o

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aumento da laicidade. A posterior diminuição desse percentual, em parte devido a novos marcos legais em 2001, evidencia a transformação do panorama religioso na Bélgica.

Entre 1990 e 2018, tanto no Brasil quanto na Bélgica, observou-se uma diminuição do interesse na crença religiosa cristã tradicional. Esse declínio pode ser associado à modernidade, que trouxe uma discussão moral autônoma em relação à religião, reconfigurando o papel do aspecto religioso na sociedade. Na modernidade, a vivência religiosa torna-se mais individual, influenciada pelo simbólico, pela linguagem, pela laicidade e pela busca por uma espiritualidade que vá além das tradições estabelecidas.

Em resumo, a adaptação da PCBS para o Brasil enfrentou desafios devido às diferenças culturais e religiosas, resultando em discrepâncias nos resultados de validação. Essas diferenças refletem as particularidades do fenômeno religioso em cada país, destacando a complexidade de compreender a espiritualidade em contextos diversos.

VII. Considerações Finais

Considera-se que a espiritualidade é um tema de significativo interesse para estudos e pesquisas voltados ao desenvolvimento moral e à educação. Embasando-se no sétimo estágio de Kohlberg, a religião é percebida como fenômeno que abrange regras e deveres, configurando a noção de religiosidade. Paralelamente, a dimensão psicológica da religião, concernente ao sentido da vida e à moralidade, é entendida como espiritualidade. Nesse contexto, é discernível que, em Kohlberg, duas noções distintas emergem acerca do fenômeno religioso: a religiosidade e a espiritualidade, embora inter-relacionadas.

A revisão de literatura de Gerone e Bataglia (2020) ratifica essa distinção, apontando que, nas reconfigurações contemporâneas do fenômeno religioso, há uma ênfase preponderante na religiosidade. Dessa maneira, ressalta-se a importância de criar uma medida específica para avaliar a espiritualidade, separadamente da religiosidade, uma vez que tais conceitos, embora relacionados, são distintos no âmbito acadêmico e teórico. Esta abordagem permitirá uma compreensão mais precisa da influência da espiritualidade e religiosidade no desenvolvimento moral e na educação.

Ao abordar a espiritualidade, percebida como uma dimensão biopsicossocial e existencial, destaca-se sua contribuição para reflexões ético-morais, manifestando-se em comportamentos de solidariedade, altruísmo e justiça. Tal dimensão é identificada como fator propulsor da autonomia moral, autoconhecimento e capacidade de aprendizado. Por outro lado, a religiosidade é associada a normas, deveres, doutrinas e ensinamentos religiosos, inclinando-se mais à heteronomia moral.

Portanto, a proposição de uma medida exclusiva para a espiritualidade, desvinculada da religiosidade, torna-se essencial para a compreensão das nuances dessa influência sobre a autonomia moral. Sugerir uma correlação dessa medida com avaliações morais, como a Moral Judgment Interview (MJI) ou o Moral Competence Test (MCT), pode proporcionar uma compreensão mais aprofundada dessa interação. Kohlberg evidenciou a influência da espiritualidade nos estágios mais elevados da justiça e do sentido de vida, enquanto Lind observou que valores religiosos impactam argumentos morais.

Analisando as limitações de medidas existentes, como os Estágios da Fé e a PCBS, conclui-se que ambas não se revelam eficazes para a proposta de mensurar exclusivamente a espiritualidade. Os Estágios da Fé estão mais associados à teologia e religião, e sua aplicação é dificultada, enquanto a PCBS, concebida num contexto religioso cristão, não é eficaz para avaliar espiritualidade laica, além de apresentar uma terminologia teológica cristã predominante.

Considerando a construção da PCBS na Bélgica, onde a influência cristã era marcante na década de 1990, ressalta-se a necessidade de novas aplicações que contemplem os avanços de outras religiões e as mudanças nas vivências espirituais e religiosas modernas. Sugere-se a criação de uma versão da PCBS que se dedique exclusivamente à espiritualidade, evitando interferências de terminologia teológica cristã.

A dinâmica do fenômeno religioso no Brasil, com o aumento de evangélicos pentecostais e neopentecostais, adiciona uma camada adicional de complexidade. Assim, a construção de uma medida eficaz de espiritualidade requer um olhar crítico para as nuances culturais, sociais e morais, bem como a consideração de diferentes visões simbólicas e literais presentes nos distintos grupos religiosos.

Em síntese, a elaboração de uma medida de espiritualidade eficaz necessita ser cuidadosamente planejada, considerando-se a correlação com medidas morais existentes, embasamento teórico sólido, uma abordagem específica para a psicologia do desenvolvimento, consciência das limitações metodológicas, e uma postura universalista fundamentada na Lei Natural. Este empreendimento, orientado pelos princípios apresentados, poderá contribuir significativamente para a compreensão da relação entre espiritualidade, moralidade e educação.

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Unveiling Dynamics of Contemporary Cities: The Influences of Urban Form on the Potential for the Socio-Spatial Vitality of Streets

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Pontifícia Universidade Católica do Paraná

Abstract- Starting from the assertion that vitality can be promoted by morphological elements, the article focuses on the significance of understanding these relationships for the urban security. The research aims to develop an original methodological essay in different scalar approaches of the Cidade Industrial de Curitiba (CIC) neighborhood in the state capital of Paraná, Brazil. The study began with spatial syntax on a macroscale (CIC) associating road axes integration with crime spots, resulting in the selection of four analysis points on the microscale (street). The integration of these two scales as a unique feature of the study. Considering the lot frontage as a unit of evaluation for interpreting characteristics of public spaces, private areas, temporary conditions, and nighttime scenarios, the answers to the investigative question indicate similar behavior for the parameters of the two latter themes. At the same time, significant connections with criminal activities are found only for the second subject.

Keywords: methodological essay. spatial morphology. urban security. public spaces. private areas. temporary conditions. nighttime scenarios. Cidade Industrial de Curitiba, Paraná, Brazil.

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Unveiling Dynamics of Contemporary Cities: The Influences of Urban Form on the Potential for the Socio-Spatial Vitality of Streets

Dr. Willian Carlos Siqueira Lima [α], Dr. Letícia Peret Antunes Hardt [σ] & Dr. Carlos Hardt [ρ]

Abstract- Starting from the assertion that vitality can be promoted by morphological elements, the article focuses on the significance of understanding these relationships for the urban security. The research aims to develop an original methodological essay in different scalar approaches of the Cidade Industrial de Curitiba (CIC) neighborhood in the state capital of Paraná, Brazil. The study began with spatial syntax on a macroscale (CIC) associating road axes integration with crime spots, resulting in the selection of four analysis points on the microscale (street). The integration of these two scales as a unique feature of the study. Considering the lot frontage as a unit of evaluation for interpreting characteristics of public spaces, private areas, temporary conditions, and nighttime scenarios, the answers to the investigative question indicate similar behavior for the parameters of the two latter themes. At the same time, significant connections with criminal activities are found only for the second subject. This result is primarily conditioned by the existence of elements that do not generate vitalized places and are not attractive to the attention of offenders. In conclusion, the guiding hypothesis that certain variables for vitality have more relevant relationships between landscape and security is confirmed. The practical implications of this confirmation have real-world applications in structuring integrated policies for urban planning and security measures in contemporary cities.

Keywords: methodological essay. spatial morphology. urban security. public spaces. private areas. temporary conditions. nighttime scenarios. Cidade Industrial de Curitiba, Paraná, Brazil.

I. Introduction

The analysis of urban vitality from the potential of elements induced by morphological configurations of the landscape requires specific methods for identifying relationships between urban parameters that are adjusted more to properties of form than to the social process of occupation and spatial permanence. This study therefore aims to develop original methodological essay in different scalar approaches of the Cidade Industrial de Curitiba (CIC) neighborhood in the state capital of Paraná, Brazil. It is worth noting the relevance of understand the interactions between spatial morphology and public security, especially in a region historically characterized as one of the most violent areas from that Brazilian city (SESP-PR, 2023).

The territory of the CIC neighborhood encompasses almost 32 km², corresponding to about 10% of the Curitiba space and housing nearly 200,000 people in approximately 60,000 households, which also represents roughly a tenth of the city's total dwellings. With average income levels concentrated between one and two salaries, its economic establishments are primarily oriented towards industry, commerce, and services (IBGE, 2022; IPPUC, 2023).

The answers to the investigative question about which variables for vitality have more relevant relationships between landscape and security of cities seek at testing the guiding hypothesis that some have more influences in these situations. To apply specific criteria for indicating variables of spatial vitality potential on the macroscale (neighborhood: urban route integration) and microscale (street: public spaces, private areas, temporary conditions, and nighttime scenarios) for scenarios during the day and night in the landscape of the selected study area, locations that present different social dynamics and are also sites of criminal activity are identified.

Worthy emphasizing that morphological approach adds value to the understanding of urban security. Thus, it is assumed that "empty" spaces, where there are few social interactions between private and public realms, and among users, are more susceptible to the occurrence of crimes. In this way, it is possible to infer that the cities' vitality, understood as the spatial quality of attracting citizens to a specific location (Koury, 2015), is a fundamental criterion for examining the interaction between morphology and criminality.

It is generally agreed that vitalized localities with more people and more intense relationships with private areas are effective promoting of safe environments (Liu & Guo, 2023; Paköz et al., 2022). However, crowded

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areas can be conducive to the incidence of crimes of opportunity (Lee, 2023; Putra et al., 2023).

It is worth mentioning that the present study is based on various theoretical-conceptual and practical-empirical precedents regarding morphology and security in cities to define its methodological procedures and analytical variables. However, it differs from the general knowledge produced in these fields by grounding these themes in conditions of urban vitality, which can then be understood as a link between spatial forms and public safety. This last one is still interpreted as a police problem, however or as a social issue (Ezzeddine et al., 2023). Despite being intrinsically related to the urban condition, few studies analyze it from a morphological approach.

The issue of the relationship between urban space and crime is essential because it is naturally considered as resistant to vitality. The scarcity of studies analyzing urban vitality from a morphological perspective represents a scientific gap that this research aims to address, highlighting the novelty and relevance of the developed methodological essay. Furthermore, violent acts in public places are a feature of the CIC neighborhood (SESP-PR, 2023) and its distinct urban fabric configuration, with the particular pattern of occupation of the area seeming to reinforce such behavior. This requires specific procedures for the research development, which are summarized below.

II. Methodological Outlines

This investigation was based on exploratory, descriptive, and analytical methods. Four approaches were adopted as basic principles. The first - geographic-spatial, corresponds to the CIC neighborhood (Figure 1) given this location's complex characteristics of spatial occupation.



Sources: Based on IBGE (2023) and IPPUC (2023)

Figure 1: Maps of the Geographic-Spatial Framework of the Study Area at National, State, and Municipal Levels

The second - historical-temporal, considers the area's configuration, resulting from occupation spread that has produced a fragmented fabric, connected by some higher-status streets used for circulation and commerce, and shaped by continuities and discontinuities in the urban fabric, with significant variations in levels of neighborhood integration on a macroscale fundamental to the research.

The third - thematic-conceptual, relates to the central subjects of the investigation: landscape, vitality, and crime, while the fourth - analytical-scalar, is associated with the macro and micro scales of interpretation of components of the urban landscape.

The study was developed using techniques of direct observation, geoprocessing, spatial syntax, and relational analysis, whose methodological procedures and theoretical foundations are detailed in the subsequent sections.

III. Macroscale Results

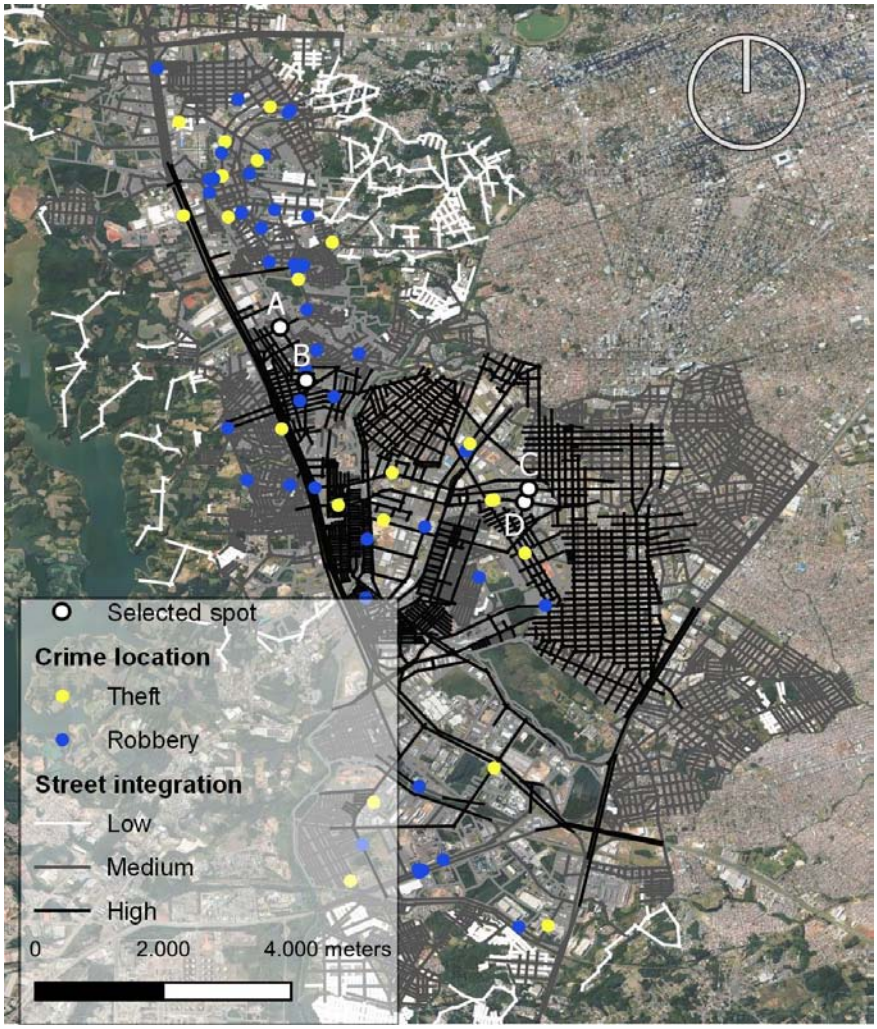
Given the broad dimensions and complex characteristics of the CIC, it was necessary to identify significant segments of the area in terms of potential for generating vitality. This identification was based on principles of spatial syntax, aimed at analyzing the relationships between space and society (Hillier & Hanson, 2009[1984]; Mohamed & Yamu, 2023), and integrating occupation patterns with the urban form itself.

Mohamed and Yamu (2023) clarify that space syntax is a theory and method for understanding the social logic of cities. It interprets the level of connectedness and analyzes how the configuration of the street network predicts the intensity of local usage patterns, such as movement flows. This arrangement explains the impacts of urban design on human behaviour. The methodology was used in the present

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research to seek out the streets most inclined to vitality due to their high level of integration in the neighborhood's urban fabric.

The axial lines of the CIC road network and adjacent neighborhoods were drawn with the aid of the DepthMapX program by importing the street map and its automatic conversion into a mapping of axes classified by degrees of connectivity. These procedures were associated with the qGIS platform, seeking those of greater local importance and limiting the number of topological steps used by the software to the extent of the defined section. Spatial syntax indicated this by the variable of road axis integration intensity, that is, how much the street is potentially used as a connecting element in the many possible routes within the neighborhood (Figure 2). At the same time, the crime spots in this region were mapped by the Onde Fui Roubado (OFR, 2018), filtering data related to opportunity crimes (especially theft and robbery) in the public spaces.



Source: Based on Google Earth (2023) and OFR (2018)

Note: [1] = developed with the DepthMapX program, associated with the qGIS platform

Figure 2: Classification Map of the Macroscale Variable - Street Integration[1] - in the Cidade Industrial de Curitiba (CIC) Neighborhood and Vicinities, with Theft and Robbery Locations

The OFR platform was active nationwide from 2013 until it was discontinued in early 2019. Among other reasons, the option to utilize this information is justified by the outbreak of coronavirus disease (Covid-19) pandemic, which had substantial effects on contemporary cities (Vinodrai & Brasil, 2023). Potential limitations or biases introduced by using data from a repository that ceased operation were minimized through data reconciliation with available recent official information (SESP-PR, 2023).

It is also worth remembering that the main character of this work is a methodological essay. Therefore, the adopted time frame, and the used source data are not necessarily essential the essayistic analysis.

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The CIC district has just over 100 mapped crime cases. The user fills in event data with information such as date, time, type of incident, and brief description. After filtering for completion inconsistencies or lack of information, 75 points were considered valid for the search.

The user entering crime information on the website can select one of seven available types (theft, robbery, group robbery, vehicular burglary, home burglary, commercial burglary, and attempted robbery). These options cover incidents that target both public spaces and private areas. As the research is focused on situations occurring in an outdoor environment, only those pertinent to this situation were chosen.

In Brazilian criminal law, both theft and robbery or burglary are acts aimed at taking something from other people. The last one is accompanied by violence or threat, which reduces the possibility of resistance (Brasil, 1940). The assault itself is not classified as this type of crime in this legislation.

This study, therefore, uses only the terms "theft" (including vehicular burglary) and "robbery" (encompassing group and vehicular robberies) as elements of analysis. Let it be emphasized that there is a similar understanding of these offenses in a large part of the other countries.

These outdoor incidents are particularly relevant to the research's focus on spatial morphology and vitality given the intention to provide support for public policies related to urban planning and security measures public policies.

In this classification, the neighborhood has 29 incidents of theft and 46 of robbery reported on the website. Crimes involving violence or threat to the victim predominate. They generally exploit opportunities generated by concentrations of people rather than the possibility of accosting the individual without being caught by others.

Evaluation of street integration information and crime-spot location together, represented in Figure 3, resulted in selection of four places of interest, which have both high levels of integration and at least one incidence of crime.

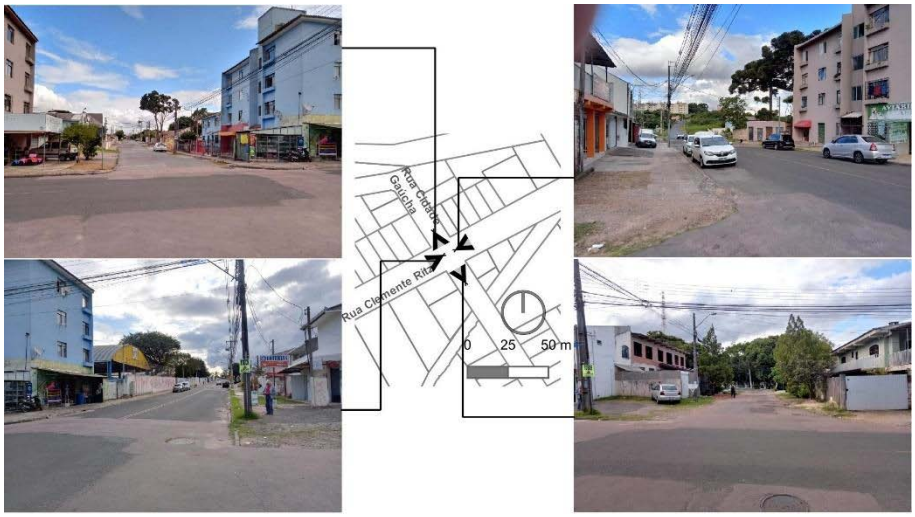


Source: Based on field surveys, Google Earth (2023) and OFR (2018)

Figure 3: Location Maps of the Points Selected for Microscale Analysis

In terms of the four selected points, different characteristics are noted for the surroundings of A (armed robbery at night) and B (vehicle theft at night) (Figures 4 and 5), whose urban fabric is more homogeneous and continuous, with many street intersections due to collective industrial and residential uses, producing fewer street intersections.

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Source: Based on field surveys

Figure 4: Views of the Point A

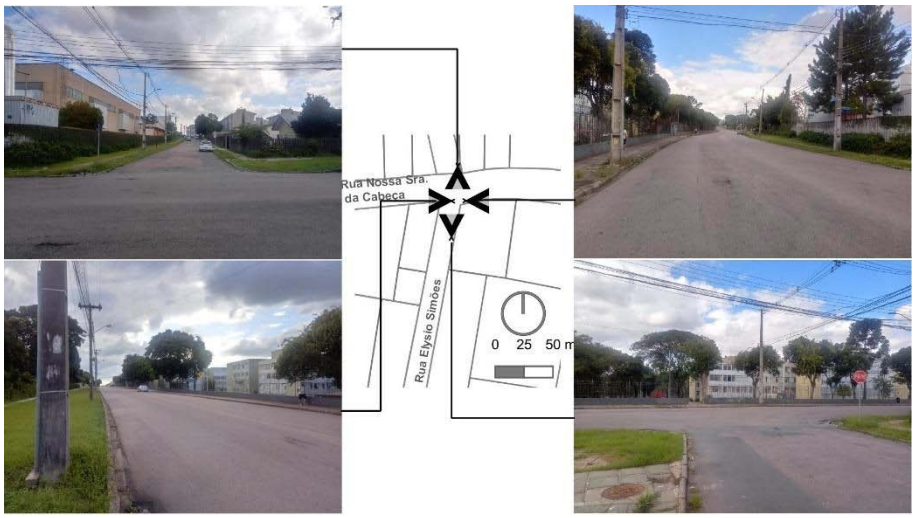


Source: Based on field surveys

Figure 5: Views of the Point B

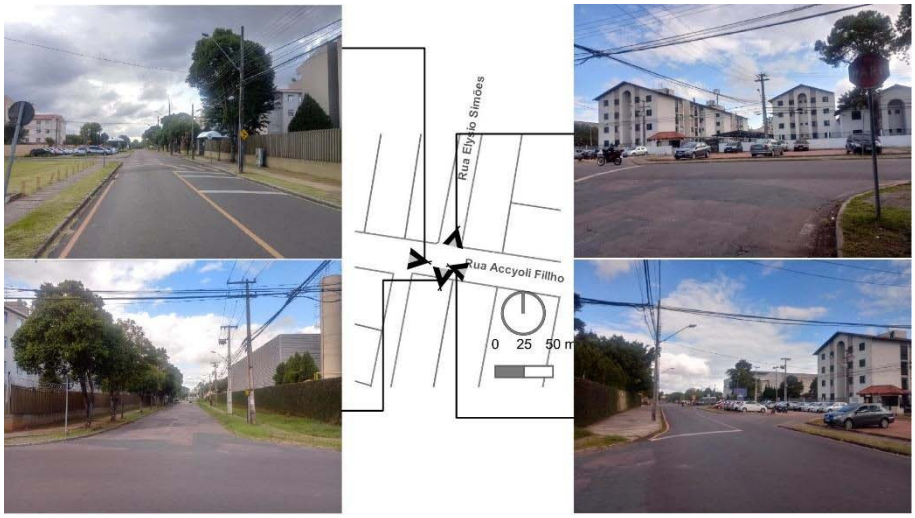
Point C (robbery leaving school in the afternoon) (Figure 6) has a strong residential character, especially in the condominium form, together with industrial use, with vegetation in different strata. In turn, the surrounding landscape of D (theft inside a vehicle during the early morning hours) (Figure 7) is composed of housing buildings of up to four floors, with a dominant presence of extensive walls.

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Source: Based on Field Surveys

Figure 6: Views of the Point C



Source: Based on field surveys

Figure 7: Views of the Point D

Identification of the places of interest in the macroscale analysis is followed by focusing the research on the nature of each one's potential for urban vitality on a higher scale, based on the location's landscape conditions at a similar time to that of the crime incident.

IV. Microscale Results

In this approach, elements associated with public spaces and private areas are evaluated individually, together with their temporary conditions and specific nighttime issues. Due to the fundamental role of land division in the application of this methodology, lot frontage is used as the evaluation unit, specifically chosen because it is an easily recognizable entity, and its morphological characteristics relate to the analysis of vitality.

The area covered by the survey comprises 50 m on each side of the crime scene. As these sites are close to corners, the cross streets are also entered in the analysis, using the same defining distance. The total length of 100 m is explained as the measurement of a standard block extent resulting from the parameters established by current urban legislation and justifies the inclusion of intersections within this measure.

Several lots in the study section already showed new subdivisions, with various types of occupation. Therefore, it was necessary to supplement the registry provided by the municipality through field surveys and interpretation of aerial images, considering local landscape conditions. This process minimized the limitations of the outdated data for improvement of the study.

A total of 110 lots was established (points: A = 41, with only 4.9% having an area greater than 1,000 m^2;

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B = 42, with only 2.4% in the same situation; C = 14, with most of larger scale - 85.7%; D = 13, with all lots of larger dimensions). The geoprocessing procedures also allowed quali-quantitative analysis, based on selected criteria set out in subsequent sub-items. The classification into low, medium-low, medium-high, and high categories was done according to four intervals of scores for each of the four themes defined (public spaces, private areas, temporary conditions, and nighttime scenarios), as presented below.

a) Public Spaces

The street is a quintessentially public space that articulates the relationships between the private and the common, which makes it the ideal research object. So the seven specific variables studied here characterize the street morphology (Figure 8).



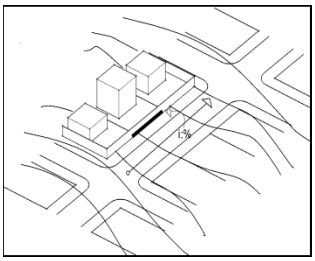
Source: Based On Field Surveys, ABNT (2020[1983]), Google Earth (2023), and IPPUC (2023)

Figure 8: Classification Maps of Specific Variables at the Analysis Points of Public Spaces on the Microscale

Measurement of the effects of topography (Table 1) in the study area used an official base of equidistant contour lines (IPPUC, 2023) from meter to meter on a scale of 1:2,000. Interpolation with each road axis enabled identification of the angle for assigning a slope to the lot frontage. The levels were established based on the Brazilian accessibility standard (NBR 9050 - ABNT, 2020[1983]). Road spaces at all four points are shown to have slopes of less than 5%, indicating conditions of ease of movement and visual range of passers-by and their environmental perception (Lynch, 2011[1960]; Ho & Au, 2021).

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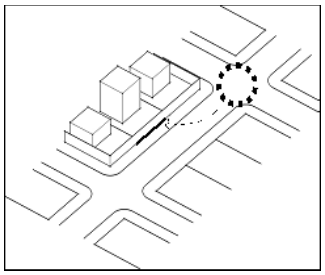
Table 1: Description and Scoring Classes of Morphological Components of Microscale Public Spaces: Topography

	Average slope of the analyzed stretch of street in front of the lot, obtained through analysis in a geoprocessing environment of the terrain profile	3	Street in front of the lot with a slope less than 5%
		2	Street in front of the lot with a slope between 5% and 8.33%
		1	Street in front of the lot with a slope above 8.33%

Source: Based on foundations of urban morphology and vitality

Using Lynch's traditional concepts (2011[1960]) about landmarks and nodal points, the presence of symbolic space (Table 2) near the analysis unit was assessed for quantity and possible adjacencies with the lot under evaluation, given its potential for generating vitality. Except for Point D, all the others have some landscape feature that stands out either for its architectural arrangement or for its symbolism.

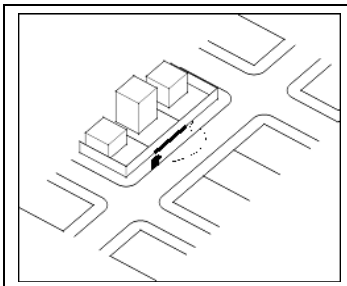
Table 2: Description and Scoring Classes of Morphological Components of Microscale Public Spaces: Symbolic Space

	Presence of landscape reference element (nodal point and/or reference mark) in the lot or vicinity	3	Presence of reference element in the lot or adjacent to the lot
		2	Presence of reference element in the lot block
		1	No reference element near the lot

Source: Based on foundations of urban morphology and vitality

Charting the impact of proximity to public transport (Table 3) on vitality is based on the premise that nearby bus stops stimulate people's greater use of the space and their permanence in their surroundings (Li & Zhao, 2023). But the study points are generally little served by these elements, which are absent from both B and C.

Table 3: Description and Scoring Classes of Morphological Components of Microscale Public Spaces: Proximity to Public Transport

	Existence of a public transport stop in front of the lot or in its vicinity	3	Public transport stop in front of the lot or the adjacent lots
		2	Public transport stop in the lot block
		1	No public transport point near the lot

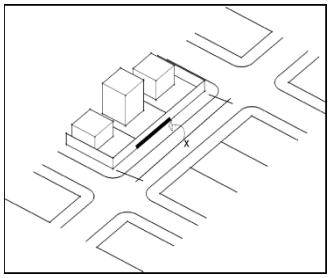
Source: Based on foundations of urban morphology and vitality

Considering that smaller block size generates more perpendicular routes, offering greater flow possibilities, this item was categorized by main lengths (Table 4) in the study section, demonstrating that different land use and occupation types generate results in the urban fabric. The industrial pattern, with large lots and little feed into the road network therefore brings lower ratings to points C and D than to A and B, suggesting the latter to have more excellent pedestrian circulation, even if it is only passing through. According

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to the principles of spatial syntax (Hillier & Hanson, 2009[1984]; Mohamed & Yamu, 2023), fewer route options for individuals tend to discourage local mobility and affect the vitality of spaces.

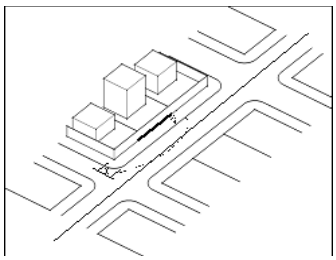
Table 4: Description and Scoring Classes of Morphological Components of Microscale Public Spaces: Block Size

	Relative metric of the length of the lot block, with intervals obtained through the analysis of existing patterns in the location	3	Length of block less than 100 m
		2	Length of block between 100 and 200 m
		1	Block length greater than 200 m

Source: Based on Foundations of Urban Morphology and Vitality

Sidewalk size (Table 5) refers to its width for free and comfortable movement of pedestrians, with an ideal initial parameter of more than 2.00 m, along the frontage of the unit of analysis. In addition to having no path paving, none of the lots at points A and B are rated at maximum, revealing significant obstacles to universal accessibility (Müller et al., 2023).

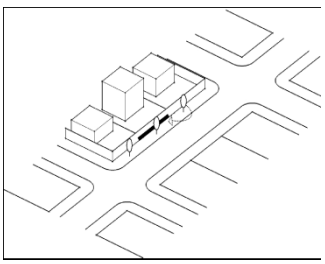
Table 5: Description and Scoring Classes of Morphological Components of Microscale Public Spaces: Sidewalk Size

	Effective width of the sidewalk in front of the lot and the distance between it and the flow of vehicles	3	Free pedestrian lane in front of the lot measuring more than 2.0 m
		2	Free pedestrian lane in front of the lot less than 2.0 m at some point on the block due to physical obstacles
		1	Pedestrian traffic in front of the completely obstructed lot at some point in the block, forcing pedestrians to move along the track of vehicles

Source: Based on foundations of urban morphology and vitality

The presence of vegetation (Table 6) in public spaces was measured according to type. Again, A and B stand out negatively. Indeed, the urban configuration of these areas shows few efforts to use plant elements for microclimate improvement and landscape attractiveness (Bachir et al., 2021; Hu et al., 2023), generating scenarios that are predominantly gray.

Table 6: Description and Scoring Classes of Morphological Components of Microscale Public Spaces: Presence of Vegetation

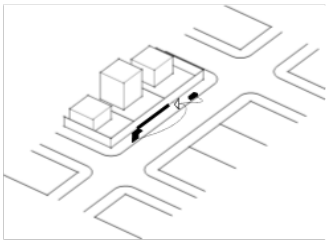
	Presence of vegetation in front of the lot	3	Presence of more than one type of vegetation in front of the lot
		2	Presence of only one type of vegetation in front of the lot
		1	No vegetation in front of the lot

Source: Based on foundations of urban morphology and vitality

The existence of urban furniture (Table 7) in public spaces was also evaluated by type, with very poor results for all assessed points. The few evaluation units with higher than minimum scores are those with bus stops in front of them, one of the two types found. This lack of permanent elements negatively affects potential for spatial vitality due to discomfort and inconvenience for users (Grabiec et al., 2022).

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Table 7: Description and Scoring Classes of Morphological Components of Microscale Public Spaces: Existence of Urban Furniture

	Presence of furniture elements, such as banks, dumpsters, bus stops and others, in front of the lot	3	Presence of more than one type of furniture in front of the lot
		2	Presence of one type of furniture in front of the lot
		1	No element of urban furniture in front of the lot

Source: Based on foundations of urban morphology and vitality

In synthesis, the set of specific variables related to public spaces, compared to private spaces, is more able to affect vitality potential, with predominantly low and medium classification for all points (see Figure 8 in this section). A, B, and C stand out as having no unit of analysis classified in the upper level, while D has only one (7.7% of the lots).

This situation can be explained by the lack of components for relieving the public space, such as the presence of furniture and vegetation, for which D achieved higher scores. This condition demonstrates the importance of common areas in providing attractive activities that encourage people to remain (Liu & Guo, 2023). These analyses are complemented by the following presentation on buildings owned by parties other than the community.

b) Private Areas

As a counterpoint to public spaces, these properties were interpreted through the lots facing the evaluated street (Figure 9), involving seven variables of the land occupation criteria and analyses of possible permeabilities between them and sites of use.

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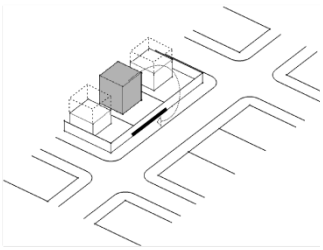


Source: Based on field surveys and Google Earth (2023)

Figure 9: Classification Maps of Specific Variables at the Analysis Points of Private Areas on the Microscale

Building height (Table 8) measured the possibility of suitable urban scale from architectural height concerning the street, and subsequently the comfort felt by users (Sim, 2019). The neighborhood displays little undue verticalization and few vacant properties in the analysis sections, bringing higher scores to almost all the specific variable's evaluation units, reaching 100,0% at points C and D. The positive contribution of building height to urban vitality is reinforced by Gehl (2010), who links it to pedestrian wellbeing.

Table 8: Description and Scoring Classes of Morphological Components of Microscale Private Areas: Building Height

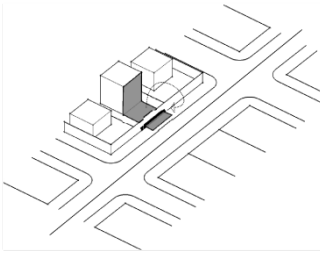
	Average number of floors on the lot	3	Building up to four floors on the lot
		2	Building above four floors on the lot
		1	No building on the lot

Source: Based on foundations of urban morphology and vitality

Usage projection (Table 9) aimed to evaluate how much the individual property uses the public area to complement its activities (Bentley et al., 2005[1985]). The results highlight a low relationship between not private and particular spaces in terms of interdependence of utilizations for all points studied. This condition can be explained by the absence of more consolidated commercial segments on the streets under analysis, which are dominated by housing or industry and promote limited interaction between the spatial types in question.

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Table 9: Description and Scoring Classes of Morphological Components of Microscale Private Areas: Usage Projection

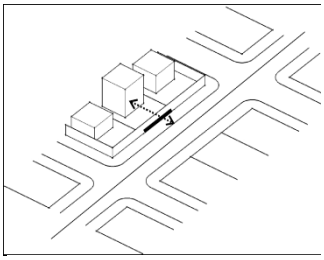
	Use of the lot setback or public space by private authorization	3	Use of setback or public space as a complementary area in a regulated place
		2	Use of setback or public space as a complementary area, but without site regulation
		1	Lack of complementary relations of use between the private area and the public space

Source: Based on foundations of urban morphology and vitality

Except for Point A, where one lot is rated at 3 (2.4% of the total), none of the others achieves such value in any unit of analysis, and the lowest rating prevails. Vogel and Mello (2017[1985]) point out the importance of as many doors as possible open to the street, which reinforces the perception of the not private space as an extension of housing, for example.

Lot accessibility (Table 10) was measured according to ease of access to the individual property by anyone from the not private space, related not just to its use, but also to the owner's control (Holanda, 2018[2002]). The results for this variable are similar to those for the previous one, because they are similar conceptually.

Table 10: Description and Scoring Classes of Morphological Components of Microscale Private Areas: Lot Accessibility

	Ease of access from the private space of the building or lot to the public space because of the type of use offered by the private party	3	Publicly accessible and uncontrolled building or lot
		2	Publicly accessible building or lot with control
		1	Building or lot with private and controlled access

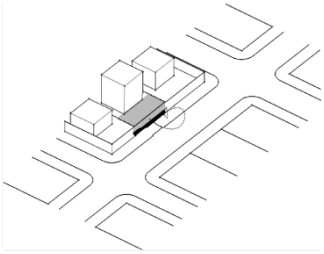
Source: Based on foundations of urban morphology and vitality

Thus, lower values apply at all points studied, with no unit of analysis reaching maximum score. Lots with intermediate values are generally private locations with public access without entrance control. The interface between building and street, enriched by the broadest range of private activities connecting with of community areas (Bentley et al., 2005[1985]), cannot be seen as contributing to the promotion of urban vitality at any of the points analyzed.

As a measurement of the ability to see and be seen from the private environment in the public space, setback visual permeability (Table 11) focused explicitly on the enclosures of building alignments and other built area in this local (Koury, 2015). The evaluation units alternate between extensive grassed front of the lot, surrounded by perimeter protective artifacts common to the pattern of industrial occupation and condominiums, and single-family residential lots with minimal or non-existent setbacks and high walls or fences. This situation produces a wide range of ratings in which it is relatively frequent for the only possibility of eye contact to be the building openings, which negatively affects the social dynamics of the street in front (Koury, 2015). Still, this condition needs to be analyzed together with the next item.

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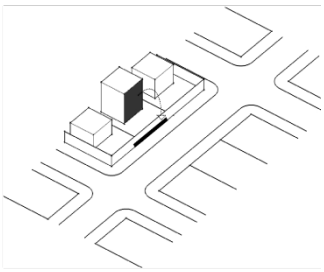
Table 11: Description and Scoring Classes of Morphological Components of Microscale Private Areas: Setback Visual Permeability

	Transparency and visual permeability of both setback and lot closures	3 Total visual permeability in building alignment and other setbacks 2 Partial visual permeability in building alignment and other setbacks 1 No visual permeability in building alignment and other setbacks

Source: Based on foundations of urban morphology and vitality

Visual building permeability (Table 12) measured the ability to see and be seen between public and private places, specifically the relationship among the street and the interior of the built area in the unit of analysis (Koury, 2015). Alongside assessing the dimensions of openings, it was also evaluated whether they promote the views from indoors to outdoors and vice versa.

Table 12: Description and Scoring Classes of Morphological Components of Microscale Private Areas: Visual Building Permeability

	Ratio between transparent and blind areas of the building on the lot, measured on the ground floor	3 Existence of visual transparency between the building and the public space in front of the lot 2 Existence of visual transparency between the building and the public space in front of the lot, but partially obstructed by some element 1 No transparency between the building and the public spaces in front of the lot

Source: Based on foundations of urban morphology and vitality

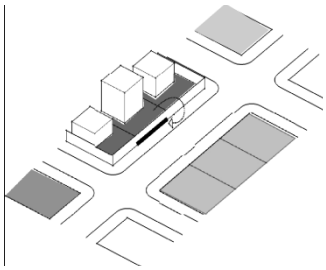
This specific variable does not achieve the same positive results as the previous one, however because even in cases where there are doors and windows these are obstructed by curtains or other blocking elements that prevent views of the inside. Moreover, while the industrial pattern is more transparent in terms of setback, its buildings tend to be more sealed off from the open space. This circumstance determines the predominance of minimum ratings at Point A and intermediate ratings at the others locals.

When studying visual building permeability, Holanda (2018[2002]) mentions the importance of replacing blind areas with places of eye interaction, identifying the correlation between more intensive use of public spaces and more openings. The configuration of the constructed landscape at the four points in question means that A and B, primarily single-family residential, have very few openings. C and D are dominated by housing buildings with facades of large windows, producing slightly better results. In many cases, these are blocked by curtains or other features that prevent a clear visual connection.

Population density (Table 13) employed data provided and aggregated by sector from the country's last available population census (IBGE, 2022). This information was taken from the ratio of inhabitants per hectare in each division. The geometric distribution of the intervals found generated three rating levels.

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Table 13: Description and Scoring Classes of Morphological Components of Microscale Private Areas: Population Density

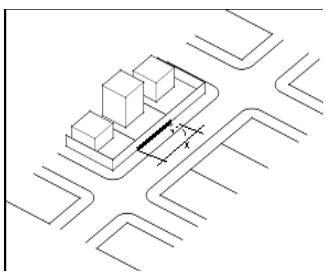
	Number of inhabitants in the census sector corresponding to the lot, based on official information on population reception	3	Lot with housing density in the upper third of the range for the study area, considering the amount inhabitants per hectare
		2	Lot with housing density in the middle third of the range for the study area, considering the number of inhabitants per hectare
		1	Lot with housing density in the lower third of the range for the study area, considering the number of inhabitants per hectare

Source: Based on foundations of urban morphology and vitality

The occupation pattern for the contexts of the points under analysis appears to influence their results for this item, since A and B, which are similar in terms of uses and densities of private landscape configuration, have different scores. Ratings for the former are divided between middle and upper levels, while the latter falls exclusively into the lower class. This condition is repeated in C and D, in which no analysis unit is rated higher than minimum, with negative effects on urban vitality since a more significant population grouping increases the number of potential users of public spaces (Sim, 2019).

As smaller lot size (Table 14) tends to generate higher occupancy densities and variation of use, the defined levels are based on the most common measurements in the units of evaluation. Procedures for adapting the available land division were fundamental in developing this metric. This specific variable reflects type of land use for each point, since those with a single-family residential pattern, occupying smaller lots, tend to produce higher ratings than those of condominium or industrial utilization, related to larger sites. A and B therefore contain many units rated at maximum level, while C and D rate more at intermediate levels. The multiplicity of land use tends to result from the variety of land sizes, since the more options there are, the more urban functions are adapted to those conditions (Saboya, 2016).

Table 14: Description and Scoring Classes of Morphological Components of Microscale Private Areas: Lot Size

	Metric relating to lot frontage	3	Lot frontage less than or equal to 10 m (standard defined from dimensions found in the study area)
		2	Lot frontage between 10 and 20 m (standard defined from dimensions found in the study area)
		1	Lot frontage greater than 20 m (standard defined from dimensions found in the study area)

Source: Based on foundations of urban morphology and vitality

In short, the set of specific variables related to private areas graphically highlights the positive variation of A and negative alteration of D through the color scale (see Figure 9 in this section). A distinct pattern of homogeneous behavior can also be seen among the group of lots evaluated for public and private contexts. When there is variation, this co-occurs throughout the set. Although this result was expected for large condominiums due to their several buildings, it is interesting to note that the affinity between these evaluation units continues for public spaces. However, the temporary characteristics presented below are also relevant to the theme.

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c) Temporary conditions

In addition to the two instances presented above, these conditions relate to elements denoting the maintenance quality of the sections under analysis. The results of the seven specific variables selected (Figure 10) are based on the understanding that the level of landscape attractiveness is also dependent on these criteria and that they are directly related to "feeling safe," adding a qualitative complement to the research since public spaces and private areas alike reveal a more quantitative bias.

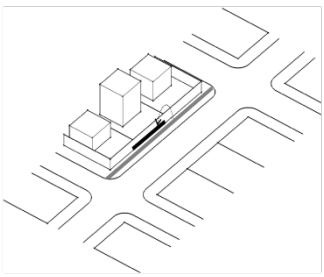


Source: Based on field surveys and Google Earth (2023)

Figure 10: Classification maps of Specific Variables at the Analysis Points of Temporary Conditions on the Microscale

Sidewalk quality (Table 15) interprets the ease of pedestrian movement in front of the analysis unit, identifying surface-material maintenance problems or temporary obstacles to circulation, such as garbage or advertising. Points C and D generally rate much better than the others on this issue, with no ratings at lower levels and predominantly top scores.

Table 15: Description and Scoring Classes of Morphological Components of Microscale Temporary Conditions: Sidewalk Quality

	Current maintenance conditions of sidewalk in front of the lot, such as absence of garbage, lack of temporary blockages, suitability of material and other aspects favorable to pedestrian	3	Sidewalk in adequate circulation and maintenance conditions
		2	Sidewalk with good circulation conditions, but with maintenance problems
		1	Sidewalk with poor or non-existent circulation and maintenance conditions

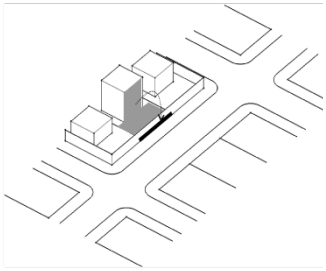
Source: Based on foundations of urban morphology and vitality

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Values are more varied for A and B because street conditions range from a lack of paths to adequate provision for pedestrian circulation. A sidewalk that is absent or with serious maintenance problems detracts from urban vitality since it generates conflict between pedestrians and vehicles, impacting old people or those with reduced mobility (Gehl, 2010; Müller et al., 2023).

Setback and facade maintenance (Table 16) were analyzed regarding the conservation of the built element and the space in front of the lots. The quality of landscape treatment of the area was identified according to conditions of care for walls, openings and boundaries, together with paving and plant components in the front, to determine whether physical-spatial deterioration, which detracts from urban vitality (Vargas & Castilho, 2015[2006]), is a characteristic of the study area.

Table 16: Description and Scoring Classes of Morphological Components of Microscale Temporary Conditions: Setback and Facade Maintenance

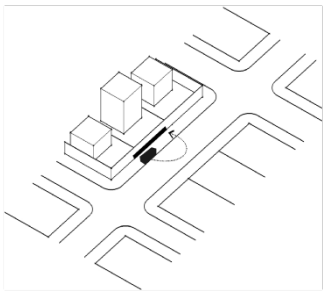
	Issues related to the proper maintenance of building facade and lot setback, such as good quality and conservation of painting, lack of graffiti and broken glass, appropriate landscape treatment of the setback (including vegetation) and others	3 Lot with adequate maintenance of setback and external facades in good condition 2 Lot with specific maintenance problems to its setback or external facades 1 Lot with serious maintenance problems to setback and external facades

Source: Based on foundations of urban morphology and vitality

This specific variable reveals the impact of occupation type on these issues since higher ratings apply to industrial-type units or those linked to residential condominiums. The single-family residential type presents lower overall ratings, with several lots rated between minimum and intermediate levels. Points A and B, therefore, demonstrate significant variation, while C and D predominantly return the highest ratings.

Integrity of urban furniture (Table 17) focused on aspects related to the conservation of these specific components along the street, such as dumpsters and bus stops, the only furniture types in the area. The predominance of low grades at all points for this topic is connected more to the absence of these elements than to their maintenance conditions.

Table 17: Description and Scoring Classes of Morphological Components of Microscale Temporary Conditions: Integrity of Urban Furniture

	Maintenance conditions of the furniture available in the lot block, without any damage and other harmful interferences	3 Furniture present and in proper maintenance conditions 2 Furniture present but with maintenance problems 1 Damaged or missing furniture in the space in front of the lot

Source: Based on foundations of urban morphology and vitality

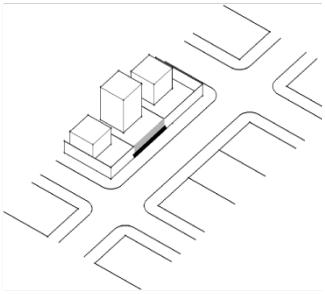
Those that are available are generally in good condition, but they are sparsely spread throughout the area, primarily concentrated at public-transport points. Whyte (2021[1980]) points to the importance of places

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for sitting and resting to promote in the promotion of vitality since they allow individuals to stay longer. This potential is not exploited at the points under analysis.

Wall and enclosure conservation (Table 18) considered maintenance of the physical barriers of the lot frontage and identified the quality of materials and treatment of these elements. Like the results for setbacks and fencing, points C and D stand out positively, with significant numbers of maximum ratings.

Table 18: Description and Scoring Classes of Morphological Components of Microscale Temporary Conditions: Wall and Enclosure Conservation

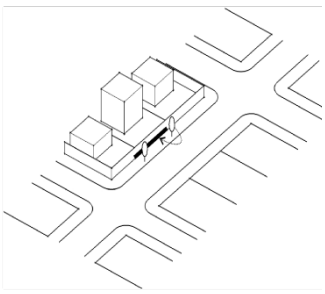
	Maintenance situation, painting and general conditions of the walls and other enclosures of the lot, without worn paint and without the presence of graffiti and damage	3 Lot with proper maintenance of walls and other enclosures 2 Lot with specific problems regarding the maintenance of walls and other enclosures 1 Lot with serious problems maintaining walls and other enclosures

Source: Based on foundations of urban morphology and vitality

A and B's ratings are more varied, mainly at minimum level for the former and highest for the latter. Meneguetti and Beloto (2016) assert that the profusion of these barriers presents the observer with a sterile experience, which is further reinforced when poorly maintained. Points A and B can be observed as exacerbating this problem in specific locations. The usage types at C and D, organized in the form of condominiums, reflect more outstanding collective care for wall surfaces.

Vegetation conservation (Table 19) evaluated the state of maintenance and suitability of species, regarding pruning and the general condition of specimens in the analysis area. For example, problems such as negative interfaces between the plant and the circulation components tend to lower the ratings for this item.

Table 19: Description and Scoring Classes of Morphological Components of Microscale Temporary Conditions: Vegetation Conservation

	State of maintenance and suitability of plant species within and in front of the lot considering pruning and general conditions of specimens	3 Plant species properly planted and in good maintenance condition 2 Plant species with specific problems of suitability at the place of planting or maintenance 1 Plant species with serious problems of suitability to the place of planting and lack of maintenance or non-existent

Source: Based on foundations of urban morphology and vitality

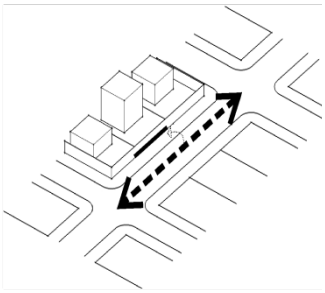
The worst figures for this specific variable are at Point A, with the lowest ratings. B balances intermediate and higher values, while most ratings for C and D are higher levels. This specific variable and the three presented above are fundamental to vitality potential since defects tend to influence local inhabitants to seek out other locations with better landscape quality (Bachir et al., 2021; Hu et al., 2023).

Vehicle flow and speed (Table 20) compromise the quality of people's movement, permanence, and crossing of the public space, so this topic evaluated intensity of car movement along the different sectors of the street comparatively. Similarly, proximity to safe

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intersection sites such as pedestrian crossings and traffic lights was also considered. Point B's landscape type, of single-family residences with local access to the lots, brought all evaluation units maximum rating, while A, C and D are concentrated at lower level, with streets that are more important for the neighborhood traffic. Pedestrian feelings of insecurity are caused by conflict with vehicle flow, which makes it more difficult to occupy the public space (Ganichev & Batishcheva, 2020).

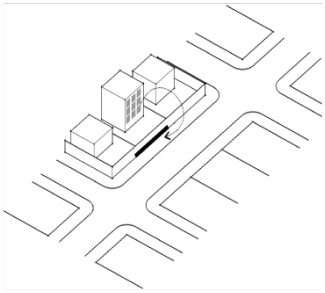
Table 20: Description and Scoring Classes of Morphological Components of Microscale Temporary Conditions: Vehicle Flow and Speed

	Suitability of vehicle speed and traffic intensity for pedestrians crossing the block of the lot	3 Traffic and vehicle speed suitable for safe pedestrian crossing 2 Vehicle traffic of varying intensity, with periods suitable for pedestrian crossing 1 Constant vehicle traffic hindering safe pedestrian crossing on the block of the lot

Source: Based on foundations of urban morphology and vitality

Since this research focuses on users' perception of the landscape, attractiveness of facade and enclosures (Table 21) should also be mentioned. Temporary changes to these elements may promote some visual stimulus for people passing in front of the unit of analysis, as a positive value for urban vitality. The results of this variable indicate that generally not many owners care about the quality of building facades. Few evaluation units at each point achieve maximum scores.

Table 21: Description and Scoring Classes of Morphological Components of Microscale Temporary Conditions: Attractiveness of Facade and Enclosures

	Temporary changes to the facade and lot enclosures promoting visual stimulus and human scale for pedestrians, such as store windows or green	3 Facade fully compatible with pedestrian scale and attractive because of its treatment 2 Existence of any element of attraction on the facade, such as architectural treatment close to the pedestrian scale 1 Absence of attractive facades and enclosures on pedestrian scale

Source: Based on foundations of urban morphology and vitality

Residential condominiums and industrial uses tend to generate monotonous landscapes, mainly because the buildings follow their typology. Even in cases of single-family homes, buildings that differ from a particular pattern type are rare. This circumstance leads to a prevalence of lower values at all four analysis points. Facades serve as an element of interval and connection between interior and exterior. They can eliminate the rigid division between internal and external areas (Hertzberger, 2016[1991]) while providing scenic dynamism and interest for pedestrians.

In summary, the set of specific variables relating to temporary conditions (see Figure 10 in this section) classifies several lots in the upper range of vitality potential at points B, C, and D. The latter two also have none classified as low, and the first has only five rated at that level. About three quarters of A's units are rated as low or medium low quality in terms of relationships with urban-vitality potential. C and D's high results can be evaluated from the occupation type in these areas.

If, on the one hand, the usage pattern of condominiums tends to discourage interactions between public and private spaces by stimulating an

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individualized and segregated lifestyle (Low, 2004), on the other hand, they also foster a more excellent emphasis on maintaining the aesthetic appeal of properties, considering the significance of living as a symbol of social status (Vainer, 2013). Completion of the evaluation demands consideration of the study area at night.

d) Nighttime Scenarios

Given that the crime mapped at the four analysis points occurred predominantly at night, particular issues of the landscape need to be evaluated during this period. The six variables related to this theme (Figure 11) are presented individually below.

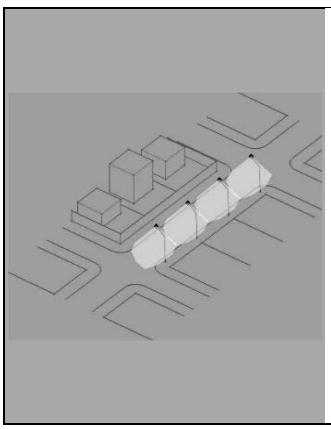


Source: Based on field surveys and Google Earth (2023)

Figure 11: Classification Maps of Specific Variables at the Analysis Points of Nighttime Scenarios on the Microscale

The general lighting of public spaces (Table 22) is fundamental to feelings of security, and consequently to vitality. It was measured based on to amount and type of light in the study areas. Considering that places lit with cooler colors allow greater spatial perception for the better reproduction of their colors, shapes, and textures, lighting conditions tending more towards white were considered more positive for vitalized areas (Zhang et al., 2022).

Table 22: Description and Scoring Classes of Morphological Components of Microscale Nighttime Scenarios: General Lighting of Public Spaces

	Public lighting conditions in front of the lot or in its vicinity, with the presence of a high light fitting, focused on lighting the street as a whole	3	Presence of lamppost of perfect operating conditions in front of the lot
		2	Presence of lamppost of perfect operating conditions in the immediate surroundings of the lot
		1	No lamppost in front of the lot or in its immediate surroundings

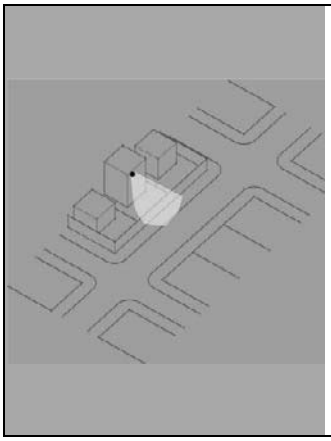
Source: Based on foundations of urban morphology and vitality

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The results of this specific variable indicate a significant disparity between the public lighting conditions of the analysis points. At the same time, 100% of B's units are rated at minimum due to poorly lit roads, with simple lampposts on one side of the street only and with yellowish light, all lots at point D, with lampposts on both sides of the road and white light, rated maximum. Intermediate conditions are found throughout C and in most of A, where although white light promotes better perception of public spaces, its placement on just one side of the street cannot compare with the provision at D.

General lighting of private areas (Table 23) evaluated the extent to which this contributes light to nighttime perception of the public space. This contribution occurs at isolated points at A and B. Only two lots at A and three at B have some type of system that positively affects the facing sidewalk.

Table 23: Description and Scoring Classes of Morphological Components of Microscale Nighttime Scenarios: General Lighting of Private Areas

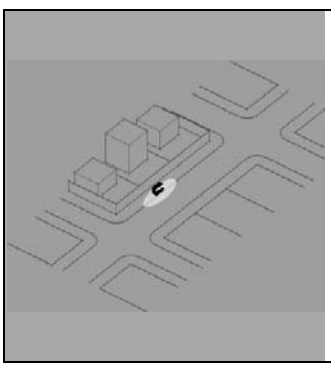
	Lighting condition of the private area affecting nighttime perception in the public space in front of the lot or in its vicinity	3 Presence of directed or diffused light towards the public space from the private area immediately in front of the lot 2 Presence of directed or diffuse light towards the public space from the private area in the immediate vicinity of the lot 1 No contribution of private lighting to public space

Source: Based on foundations of urban morphology and vitality

In the other sections, this proportion is significantly higher, possibly because the residential condominium structure has more resources for improving the conditions of light distribution to the surroundings. The highest ratings are observed for three evaluation units in C, whereas in D, this value applies to six units. Regarding public safety, data from the Institute of Transport and Development Policy (ITDP, 2020) indicates that up to 20% lower crime figures are achieved just through more outstanding care for lighting.

Nighttime public use (Table 24) relates to specific activities at night in places of shared use. Such activities stimulate concentrations of people in these areas and are therefore positive for the promotion of vitality (Zhang et al., 2023). In many cases, these are uses related to the food trade, found at some points in the study areas.

Table 24: Description and Scoring Classes of Morphological Components of Microscale Nighttime Scenarios: Nighttime Public Use

	Temporary occupations of the public space at night in front of the lot or in its vicinity	3 Presence of uses with temporary occupation of public space in front of the lot 2 Presence of uses with temporary occupation in the immediate surroundings of the lot 1 No temporary use and occupation near the lot

Source: Based on foundations of urban morphology and vitality

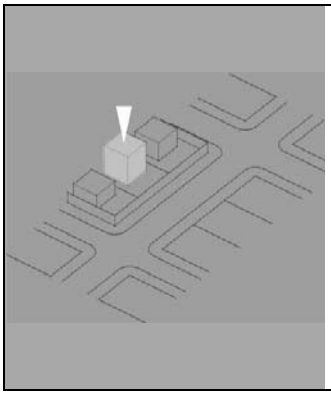
Only one lot at Point D receives maximum rating in this regard, despite expectations that these activities would also be found at the others since their streets are considered more important in the local road network and therefore more likely to receive such uses. However, no other analysis units rated higher than minimum. The

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vitality and occupation of the spaces are reinforced by temporary uses, commercial or otherwise, of the public area (Whyte, 2021[1980]). However, this aspect is not significant at the four sites analyzed.

Nighttime symbolic spaces (Table 25) are those that acquire some specific relevance at night, either through lighting conditions or uses more related to that time of day. This condition is found in only two situations at the points under analysis, one at B and the other at C. All other evaluation units are rated minimum for this specific variable. Landmarks and landscape references at this time of day assist users' perception in their identification with space, like their functions during the day (Lynch, 2011[1960]),

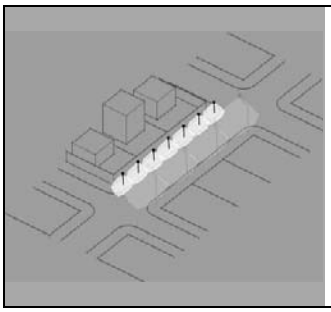
Table 25: Description and Scoring Classes of Morphological Components of Microscale Nighttime Scenarios: Nighttime Symbolic Spaces

	Presence of landscape reference element (nodal point and/or reference mark) specific to the nighttime on the lot or nearby	3	Presence of the reference element on the lot or adjacent to it
		2	Presence of the reference element on the lot block
		1	No reference element near the lot

Source: Based on foundations of urban morphology and vitality

The specific variable of sidewalk lighting (Table 26) aimed to evaluate situations in which urban element is directed more specifically towards the flow of pedestrians or occupied areas, in contrast to the general brightness of public spaces, which is usually more focused on the roadway. Points A, B, and C have no type of infrastructure customized for users, who must rely for spatial perception on that provided for traffic, which justifies their minimum score.

Table 26: Description and Scoring Classes of Morphological Components of Microscale Nighttime Scenarios: Sidewalk Lighting

	Pedestrian-oriented lighting condition, directed towards the sidewalk in front of the lot or nearby	3	Presence of pedestrian-directed lamppost in front of the lot
		2	Presence of pedestrian-directed lamppost in the immediate vicinity of the lot
		1	No pedestrian-directed lamppost in the vicinity of the lot

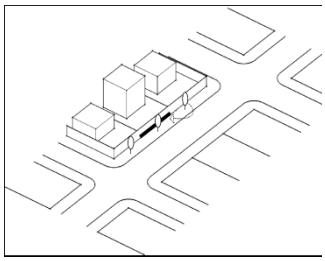
Source: Based on foundations of urban morphology and vitality

On the other hand, D has particular characteristics of lighting aimed at places where people gather, with specific solutions along the line of buildings that can be understood as light intended for pedestrians since they predominate in this location. But despite the wide street, the sidewalk is confined to one side, while the other is used for parking spaces, lawns, and access to lots. As discussed before, the importance of this variable is a matter not just of vitality but also of public security (Trop et al., 2023).

Evaluation of surveillance systems (Table 27) considered structures or remote monitoring equipment, which indicate the presence of possible local control and also discourage potential offenders, fostering a sense of protection for users. All points have some such infrastructure for at least one unit of analysis, as at A and B.

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Table 27: Description and Scoring Classes of Morphological Components of Microscale Nighttime Scenarios: Surveillance Systems

	Presence of surveillance systems aimed at the public space in front of the lot or nearby	3	Presence of surveillance system aimed at the public space in front of the lot
		2	Presence of surveillance system in the immediate vicinity of the lot
		1	No surveillance system in the vicinity of the lot

Source: Based on foundations of urban morphology and vitality

The proportion is higher for C and D (28.6% and 46.2%, respectively). Although surveillance is essential for feelings of security in public areas (ITDP, 2020; Zhu et al., 2023), its role should be questioned at the sites under analysis since it is mainly present in the gated communities of points C and D, whose owners are more concerned with ensuring protection of their perimeter than with promoting the security of the external space.

To summarize the specific variables related to nighttime scenarios (see Figure 11 in this section), this theme produced noticeably lower results than the others. Point D stands out positively for lighting and surveillance aspects and A, and B fit into the medium low level. The combined analysis of these results is discussed in the next section.

V. Integrated Discussion

A weighted average based on the ratings obtained was chosen for comparative discussion of the points according to the following formula:

$$Average\ Point\ (n) = \frac{(\sum\ Grade1\ x\ 1) + (\sum\ Grade2\ x\ 2) + (\sum\ Grade3\ x\ 3)}{Number\ of\ points\ (n)}$$

This formula was applied directly to the attribute table developed in the qGIS application using a calculation tool based on the fields of the prepared matrix. The weighted average of each point was calculated by multiplying the number of grades assigned to each lot by its value and then dividing the result by the number of evaluation units for the respective point. The resulting data is exposed in Figure 12.

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Source: Based on the previous results of the specific variables of analysis of public spaces, private areas, temporary conditions, and nighttime scenarios

Figure 12: Classification Maps of Weighted Averages of Analysis Points According to Themes on the Microscale

As a product of this calculation for public spaces (see Figure 8 in Section 4.1), averages for points A, B, and C are similar (12.4, 12.0, and 12.6, respectively) and D stands out with a higher value (14.1). It is unfeasible to identify a clear behavior pattern that relates crime type to the potential for vitality concerning the elements of these sites. Although Putra et al. (2023) assert the relevant interaction between offenses and common-use locations, this result of the present research indicates the need for an analysis of other variables for a better understanding of the relationships among urban form and criminal occurrence in public spaces in CIC.

For private areas (see Figure 9 in Section 4.2), only Point A can be seen to show a significant increase in weighted average (from 12.4 to 14.3), while B and C exhibit slight variation (from 12.0 to 11.4 and from 12.6 to 12.8, respectively). D, in turn, reveals substantial retraction (from 14.1 to 11.8). These findings indicate that certain morphological characteristics, especially those elements that reduce the potential for vitality, might be linked to crime patterns.

A possible interrelationship emerges between the vitality potential promoted by these elements and the incidence of theft, considering that the lowest scores are concentrated in places with records of this kind of crime. According to Puttini and Monteiro (2017), higher proportions of walls establish worse relations among the private and the public, contributing to increases in this criminal type due the absence of surveillance. This phenomenon is also pointed out by Branic and Kubrin (2018), whose evaluation of crime incidence near gated communities finds higher likelihood of this criminal type in such situations.

While the elements of private areas and public spaces reveal similar averages for each point, there is significant variation for characteristics of spatial maintenance and conservation. In short, the result for temporary conditions (see Figure 10 in Section 4.3) is the opposite of that for private properties, since Point A (10.9) decreases, while all others perform better in this aspect (B = 15.3, C = 17.9, D = 18.0).

Even if Bergquist et al. (2023) confirms that physical disorder increases the risk of norm violations, relationships with criminal type are not clearly established in the study area. However C and D, associated with robbery and theft respectively, have practically the same averages, despite the unfavorable position of A.

The weighted average of results for the specific variables in the nighttime scenarios (see Figure 11 in Section 4.4) at Point A, for example, amounts to less than half of the results for private areas, demonstrating the precarious landscape at night in this location. In any case, no other section achieves a value higher than any theme studied. However, the difference in behavior

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between D and the others can be noted, with a relatively higher weighted average (12.5), due to lighting conditions and to the presence of nighttime activities (Trop, Tavory & Portnov, 2023; Zhu et al., 2023).

Comparison of weighted averages of the four themes demonstrates that temporary conditions and nighttime scenarios behave similarly. Both perform worst at Point A and best at D, with the others at intermediate levels. This result indicates possible relationships between spatial maintenance circumstances and landscape aspects at night, which depend on light characteristics. It is worth noting that enlightenment itself can also be considered an ephemerality given the mutability, and consequently diversity and vitality, introduced into nocturnal scenes (Zhang et al., 2022).

Direct connections between crime and the results for private areas can only be established where points of incidence of theft have lower scores than those where robbery was reported. Among the possible implications of these findings, those strongly related to urban forms resulting from the city planning process stand out. Notably, it is not possible to find relevant relationships within the behavior of the other themes and criminal types. This leads to the final reflections on the study.

VI. Conclusion

Firstly, it is crucial to emphasize that the research considers the potential of the landscape to promote urban vitality, regardless of whether that the place is today animated by the constant presence of people. It is fundamental to highlight the significance of this issue in the context of urban planning and design processes.

Bearing this in mind, using the spatial syntax on the macroscale is a positive method of investigation because it can provide criteria focused on the morphology and fabric of the city on the microscale to identify the potential of vital spaces related to the flow of pedestrians through the streets. These two scalar approaches complement each other and contribute to a comprehensive understanding of the relationships between urban scenarios and criminal types.

Furthermore, selecting the four points of analysis is appropriate in principle because it allows interpretation of the interactions among components of the city. However, obtaining these crime spots through a collaborative mapping platform can raise questions about data reliability.

As mentioned before, potential limitations or biases introduced by using data from this repository were minimized through data reconciliation with recently available official information. The risk was reduced by filtering the received details and selecting only that wich was considered complete and consistent across topics.

These online collaboration sites have proven to be essential sources for similar studies in various fields of science, especially after recent technological advances in artificial intelligence. Moreover, the official data, whose access is notoriously tricky for academic research in Brazil, are also constantly questioned, either due to their collection methods or because of insufficiency of report standardization, and even a lack of records for many offenses. To overcome these challenges, the study adopted the collaborative platform and revised the data using recent institutional information.

Achieving the work objective, the development of the methodological essay satisfactorily identifies the importance of certain variables for vitality and it indicates more relevant urban issues in the relationship between landscape and crime in contemporary cities. Thus, it produces answers to the investigative question and confirms the guiding hypothesis of the study.

The analytical variables related to the potential for vitality with more significant interactions among urban forms and public security are associated with private spaces. Additionally, they show similar behavior for the parameters of temporary conditions and nighttime scenarios.

However, the need to apply the procedures in other contexts is pointed out, with adaptations to local conditions. Possible challenges of generalizing the findings and adapting the methods to different urban settings must be overcome to promote the benefits of corroborating the results of this research and its methodological and technical choices.

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Preferred Author Guidelines

We accept the manuscript submissions in any standard (generic) format.

We typeset manuscripts using advanced typesetting tools like Adobe In Design, CorelDraw, TeXnicCenter, and TeXStudio. We usually recommend authors submit their research using any standard format they are comfortable with, and let Global Journals do the rest.

Alternatively, you can download our basic template from https://globaljournals.org/Template.zip

Authors should submit their complete paper/article, including text illustrations, graphics, conclusions, artwork, and tables. Authors who are not able to submit manuscript using the form above can email the manuscript department at submit@globaljournals.org or get in touch with chiefeditor@globaljournals.org if they wish to send the abstract before submission.

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The corresponding author should mention the name and complete details of all co-authors during submission and in manuscript. We support addition, rearrangement, manipulation, and deletions in authors list till the early view publication of the journal. We expect that corresponding author will notify all co-authors of submission. We follow COPE guidelines for changes in authorship.

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Unless specified in the notification, the Editorial Board's decision on publication of the paper is final and cannot be appealed before making the major change in the manuscript.

Acknowledgments

Contributors to the research other than authors credited should be mentioned in Acknowledgments. The source of funding for the research can be included. Suppliers of resources may be mentioned along with their addresses.

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Preparing your Manuscript

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

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

Manuscript Style Instruction (Optional)

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

Structure and Format of Manuscript

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

A research paper must include:

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

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

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

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

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

Format Structure

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

All manuscripts submitted to Global Journals should include:

Title

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

Author details

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

Abstract

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

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

Keywords

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

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

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

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

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

Numerical Methods

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

Abbreviations

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

Formulas and equations

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

Tables, Figures, and Figure Legends

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

Figures

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

Preparation of Eletronic Figures for Publication

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

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

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Tips for writing a good quality Social Science Research Paper

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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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."



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- 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.
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- Recommendations for detailed papers will offer supplementary suggestions.

Approach:

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References	Complete and correct format, well organized	Beside the point, Incomplete	Wrong format and structuring

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